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CHRISTIAN SPECTATOR,

CONDUCTED

BY AN ASSOCIATION OF GENTLEMEN.

FOR THE YEAR

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PROSPECTUS.

IT has been the misfortune of our country, that the efforts made to establish, and conduct periodical publications, especially those of a religious character, have been divided. These publications have, therefore, received but a partial support, have been of circumscribed usefulness, and of short continuance.

To avoid these evils, an attempt will now be made to attain a concentration of labours. A method in which it is supposed this object may be effected, is to allow a compensation to those who contribute to the pages of the proposed work. To make such compensation, is not only necessary, but just. Those who will thus labour for the public good, are not rich, and will need the reward to which they are entitled.

It is with pleasure we inform those, who might otherwise fear that the proposed work will languish, for want of able, and pious writers, that such men have pledged themselves to its support; their time and talents will be devoted to the promotion of its interests, and while original communications will be made by those who are not thus pledged, it is not upon a precarious foundation, that this publication will rest.

The call of Christians for the work in question, has been loud and constant. It is true indeed, and it is a truth, for which we devoutly thank God, that the external conflict of the church is at an end. After a struggle for twenty years, the battle with infidelity has been won, and few men can be found, who deny the truth of the christian system. All, however, do not receive the truth in the love of it. The church is called to an internal conflict. Its attention must be directed to the dangers which now threaten it. It must be cautioned against an abandonment of the faith once delivered to the saints; and must be taught to guard against an amalgamation with the world. Let it be remembered, also, that in a day when uncommon exertions are made to diffuse religious knowledge, when many are, in the language of the scriptures, *running to and fro*, it is peculiarly important that the doctrines taught should indeed, be divine;—that error should not be propagated by charity. It shall therefore, be the high object of the proposed work, to inculcate truth. It is hoped that this object will be steadily pursued, with a due sense of obligation to Almighty God, and with a true regard to the souls of men. The doctrines inculcated will be

those which are termed "the doctrines of grace," and which have ever prevailed in the great body of the Congregational and Presbyterian churches. In the statement of controverted doctrines, errors must of course be noticed. We shall attempt to point them out with precision, but in the spirit of christian meekness.

One object of the proposed work, will be to second efforts for the propagation of the Gospel; to inform christians of missionary operations, in every part of the earth; and to animate them to exertion, in the cause of their Lord and Master.

As we have Bible Societies, claiming patronage, and defence, it will be an object of the publication to subserve their interests.

The literature of a country influences religious sentiment. As publications are daily issuing from the press, which require commendation or censure, we shall be attentive to their character.

Such, in short, are the objects of the work, the reasons for establishing it, and for believing that it will not languish. We cannot but hope, that those who wish well to the literature of their country, that christians, and especially christian ministers, will give their aid to extend its circulation; and we ask their prayers for Divine favour to crown with success, this attempt to promote the cause of truth.

Communications for the work are respectfully solicited. For such communications as are inserted, a compensation will be made. It is expected that alterations, if necessary, will be permitted in such communications. The unity of the work will require them. It is desirable, also, that the standard of taste should be elevated, rather than depressed, by the work in question. We would also observe, that in a work comprising communications from a great number of persons, and those too, of different shades of sentiment, it cannot be expected, that the conductors should be thought to adopt every sentiment of their correspondents. A proper latitude for discussion shall be allowed, but it is not designed to endanger the usefulness of the work by controversies; or to permit the work to inculcate what we deem essential error.

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THE

CHRISTIAN SPECTATOR.

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Religious Communications.

For the Christian Spectator.

Sketches of the Character of Miss Julia A. Strong.

Julia A. Strong, youngest daughter of the Hon. Caleb Strong, late Governor of the Commonwealth of Massachusetts, was born at Northampton on the first day of April, one thousand seven hundred and ninety three. In her early years she was distinguished from her young companions, by no other peculiarities, than those which mark the expansion of a decisive and vigorous mind. She was naturally cheerful, and inclined to active sports and employments; qualities which were happily tempered by modesty, sedateness, and a delicate sense of propriety. Having been early dedicated to God in baptism, she was trained up from infancy to fear Him, and was steadily directed to His service, as the source of all real good. By the united influence of parental example and instruction, she was early taught to cultivate the solid and valuable, rather than the attractive and imposing accomplishments of the intellect and taste. To the formation of a tender and enlightened conscience, was added, in her education, a successful culture of the natural affections and sympathies; which, destitute as they are of any claim to the character of virtue, should still be cherished by every parent with watchful solicitude, for their influence in softening the heart, and restraining the depravity of our nature.

There are, perhaps, in the circle of Miss Strong's acquaintance, those who imagine, that a character thus unfolding for usefulness in the present life, could need only a more perfect developement of its amiable qualities, to secure the favor of God, and the felicity of heaven: that like the marble from the quarry, nothing but the hand of art was requisite, to draw forth its latent beauties, in their fairest forms, and loveliest tints. To such persons it may be interesting to learn, that Miss Strong judged very differently of herself. At the age of sixteen, while residing at New-Haven, and under the ministry of the late lamented President Dwight, she became deeply concerned respecting her character, and her prospects for eternity. As she searched into the recesses of her heart, under the eye of her Judge, she became daily more convinced, that she was by nature, "an enemy of God and a child of wrath, even as others." The amiable qualities, and external morality, on which, perhaps, she had unconsciously relied, were now exposed in their utter insufficiency. *Her own feelings* taught her, that an entire renovation of soul—the commencement of a new spiritual existence was necessary to the performance of a single action, acceptable to God. Under these alarming apprehensions of her condition, she was left to struggle for a considerable time, in her own strength, and was thus daily taught more of her impotence and guilt; till by the subduing influence of the Holy Spirit, she was brought to cast herself unconditionally, on the mercy of God. To the period of serenity and hope, which followed this surrendry of her-

self, she looked back throughout life, as the commencement of her spiritual existence. On the day when she became seventeen years of age, she publicly dedicated herself to God, and was united to the Church in Northampton. Though her mind was afterwards, at times, clouded with doubts, and her spirits weighed down by the burden of remaining corruption, she had generally "the testimony of a "good conscience, that in simplicity "and godly sincerity, not with fleshly wisdom, but by the grace of God, "she had her conversation in the "world."

The enemies of vital religion frequently represent a change of character like the one here described, as having a tendency to repress a cheerful flow of feeling, and to blunt the finer sensibilities of the heart. If the charge were true, how trivial would be the loss, compared with the gain of a spirit, freed from the bondage of sin, subdued to the service of God, and cheered by the prospect of His eternal smile. But the charge is injurious and false. Cheerful as Miss Strong had been before, from a natural buoyancy of spirits, she became still more rationally cheerful, when at peace with herself, and reconciled to God. She was peculiarly in the habit of regarding God under the image of a *Father;* and thought it the happiest illustration of the divine character. Neither in the bloom of health, nor while passing through "the valley of the shadow of death," had she ever any distrust of Him, but only of herself. She found Him, in every situation, a safe and sure guide; and rejoiced in the privilege of committing herself to Him. The most pleasing themes of her contemplation, were the beauties of His creation, the unwearied kindness of His providence, the riches of His grace, and His promises of eternal mercy, to those who put their trust in Him. Even in the hour of languishment and approaching dissolution, when the pleasures of taste are usually extinguished by suffering, her relish for the beauties of nature was unabated. Often when reclining, on her bed of sickness, and looking on the fields which she was never more to tread, or the flowers which her young companions loved to bring her, she would exclaim, "how beautiful, how beautiful are the works of God."

In all her intercourse with others, religion wore a cheerful aspect. It was not a garment occasionally assumed for decency or ornament, but the easy and unstudied drapery of real life. To speak of God was natural to her, for she loved Him; and she endeavoured to hold forth His character to the world in the most amiable light, because she pitied those who could not see its excellence. She was peculiarly sedulous to take from the refined and intellectual, all excuse for the rejection of religion; by stripping it of degrading associations, showing its inherent dignity and making taste and intellect subservient to its cause. One of her parting injunctions to an early friend, will best illustrate her conduct in this respect. "Cultivate, my dear "N. your manners, refine your taste, "mature your judgment, be not negligent of your dress, render yourself "and your religion, in every way, as "amiable as you can, if by any means "you may win some;" repeating it with the most solemn emphasis, "*if "you may by any means win some.*"

No one had a keener relish for the pleasures of intellectual and refined society than Miss Strong. Yet, here, she never affected ingenious speculations or dazzling and uncommon opinions. It was the calm interchange of sentiment, the flow of feeling, warm from the heart, that she prized above the proudest efforts of genius. Her affections were eminently social. She loved to sit with an intimate friend, and trace the appropriate duties of the female sex, the temptations of Christians at the present day with their means of escape, and the widening sphere of usefulness for the active and consistent professor of religion. It was here that she appeared to the greatest advantage. Perfectly

frank, and unsuspicious, she laid open her whole heart. Whether right or wrong, her opinions were never concealed. She was thus peculiarly qualified to discharge with fidelity, one of the most delicate offices of friendship, that of reproving with firmness and affection. To those delightful seasons of christian intercourse, now rendered sacred by her image, her friends will look back, with a long and sweet remembrance.

To a mind thus formed, it is natural to suppose, visits of mere formality and the round of fashionable gaiety, would be peculiarly irksome. When called by duty, however, (which was sometimes the case,) to mingle with the gay and thoughtless, she had the happy talent of sharing in the innocent cheerfulness of the scene, without descending from the dignity of her christian character. She could relish the effusions of taste and sentiment, even though religion was not there; while she secretly lifted up her prayer for those, who were substituting amiable natural affections, and external morality, for the surrendry of the heart.

Among the characteristic features of Miss Strong's mind, an enlightened and discriminating judgment, held a conspicuous place. From an accurate discernment of the various relations of a subject, her decisions were generally prompt. The evidence of what she saw with clearness, was never disturbed or weakened, by the uncertainty of that which could not be known. The opinions thus formed, were maintained with a gentle firmness which nothing could shake, until (which was comparatively rare,) decisive evidence could be adduced of their incorrectness. In every such case, she totally rejected them with her characteristic promptitude; and was rarely betrayed into the common weakness, of reviving former errors in a new shape. Her judgment was, in a high degree, emancipated from the controul of prejudice, passion, and the imagination. To this undoubtedly was she indebted for that consistency of opinion and conduct, so often spoken of by her friends. On almost every subject *they knew where to find her;* and could usually anticipate her decision in any new conjuncture of circumstances. It was her felicity to have formed her judgment so wisely on disputed points, in the bloom of life, when surrounded by the allurements of the world, that they remained unshaken at the approach of death. One of her friends, to whom she had maintained, against some opposition, that professed Christians ought not to be distinguished by any peculiar plainness of dress, was desirous to know how she regarded the subject, as she looked back on the world, from the borders of the grave. "My opinion," said she, "continues "the same; only let all be consecrat-"ed to the service of God; let the "sole object be, if by any means to "win some."

The duty of Christians as to dress and intercourse with the world, must unquestionably be decided in a great measure, by their situation in life. A marked singularity, or apparently churlish rejection of intended kindness, should be studiously avoided. By disregarding the established forms of social intercourse, Christians may in a criminal manner, limit the sphere of their influence; and undesignedly strengthen that native hostility to religion, which, however artfully concealed, is no where more deeply felt, by the unrenewed heart, than in the higher walks of life. Yet it cannot be too seriously inculcated on our young readers, that "he who *loveth* the world is an enemy of God;" that in every case, where dress habitually gives nutriment to vanity, or the polluted atmosphere of the world dims the eye of faith, or relaxes the lifted hands of prayer, the demands of duty are imperative: "touch not, taste not, handle not," is inscribed by the finger of God, on these allurements to sin. Let our young readers impartially estimate their strength, and be well assured of the *duty* which leads them into temptation; and, "When they dare not combat, learn to fly."

Let it not be imagined, however, that Miss Strong wasted much of her time, in the ceremonies or the gaieties of the world.

The place where she was most frequently found, when absent from the social circle, was the habitation of want, the bed of sickness, or the house of mourning. As Treasurer of a Charitable Society, she was in the habit of visiting almost every poor family in the town. To relieve their wants, console them in affliction, animate and direct their efforts, reprove their errors, and enlighten their ignorance—employments so appropriate to her sex, in which the female character puts on all its loveliness,—was peculiarly her delight. So habitual had this concern for others become, that in her long confinement, while wearing down with acute pain, she was constantly desirous of sending some message of affection; some solemn admonition; some instructive book; some consolation for the afflicted; some delicacy for the sick and dying, to smooth the path of those who were descending with her to the grave.

In the spring of 1818, her health, which had been feeble during a part of the winter, began suddenly to decline very fast. A cough and an ulceration of the lungs, which, exercise and the best medical aid could not remove, exhausted her strength, and filled her friends with fearful apprehensions. In this awful period of suspense, whether life or death was appointed to her, she awaited the decision of God with calm expectation; anxious only that her will might be entirely bowed to His. On the last Sabbath in June, she was seized with violent spasms, which seemed, for a while, to threaten immediate dissolution; and which so entirely prostrated her strength, that she was never, afterwards, able to raise herself from the bed. The decision of God for which she had waited, being thus clearly made known to her, she had not from this time, a single desire to live. She now prepared, (to adopt her own happy expression,) "to lay aside the world, like a garment for which she had no longer any use." Those whose privilege it was, to watch over the remaining thirteen weeks of her life, and to witness her fortitude under the acutest sufferings, her deep humiliation before God, her unbounded confidence in His faithfulness; and to trace in her happy countenance, "that peace which passeth all understanding," and in her beaming eye, the anticipation of a more consummate glory, will look back to the scene as one of the noblest exhibitions of triumphant faith, which they had ever witnessed. But over this scene, the delicacy of friendship must draw a veil. The intercourse subsisting between the dying Christian and surrounding friends, seems to be somewhat sacred and confidential; and though at times and under peculiar circumstances, it may not be unkind to publish to the world, what has been communicated in friendship and confidence; yet the eager haste with which these disclosures are sometimes made, ought to be repressed by public sentiment. How constrained would be the intercourse between the languishing sufferer and his friends, were he aware that every word he uttered would soon be made public, even by those, to whom he would otherwise, be desirous of pouring out his heart like water!

Let it suffice, therefore, to say, that the religion which had adorned her life, was her only consolation as she drew near to the eternal world. The doctrines of grace, especially those of the Trinity, and Justification by the righteousness of Christ, appeared uncommonly clear. A young friend having observed to her, that she must find great satisfaction in the review of her past life, "Oh!" said she, "if I had no-"thing else to rely upon, how wretch-"ed would be my state. But there is a "righteousness provided, on which I "may depend." One of her favourite expressions when distressed with pain was "*He gives me peace.*" In her intervals of ease, she was frequently

employed in preparing little tokens for her friends, which might testify her affection, when the hand that gave them was mouldering in the grave.

Most Christians, when on a dying bed, absorbed in the contemplation of eternity, speak of the world as losing all its charms, and appearing empty and worthless. It was not so with her. To her peaceful eye, the world wore much the same appearance as in the glow of health. Never did she seem to love her friends more tenderly; never did she indicate a higher relish for the beauties of nature, or dwell with greater pleasure on the innocent enjoyments of her past life. But the surpassing glory of that world to which she was hastening, and of which, such animating prospects were opening on her view, caused her to surrender with joy all that she loved so tenderly in the present life.—"Give it up?" said she, "Oh it is nothing for Christ." In this happy frame of mind, bidding adieu to her beloved friends, she gently breathed out her spirit on the 1st day of October, A. D. 1818, with the song of triumph on her lips. "Oh death where is thy "sting? Oh grave where is thy vic- "tory? The sting of death is sin, and "the strength of sin is the law. But "thanks be to God who giveth us the "victory, through our Lord Jesus "Christ."

AMICUS.

To the Editor of the Christian Spectator.

SIR,

IN the prospectus of your work, we are told, that "the doctrines inculcated will be those which are termed "the doctrines of grace," that "in the statement of controverted doctrines, errors must of course be noticed," that "a proper latitude for discussion shall be allowed, but that it is not designed to endanger the usefulness of the work by controversies; or to permit the work to inculcate what is deemed essential error." In making these general statements and limitations, I do not question your honesty, or your prudence. You have doubtless said as much as the one can require, and no more than the other would allow; in that which must be a concise exhibition of the design of your work. You are however doubtless aware that your statements admit of great latitude of construction. I determined therefore, before you should at all commit yourself to a different course, to lay before you, not a minute specification of doctrines to be inculcated, errors to be exposed, or topics to be discussed, but some of the principles on which I could wish your work might be conducted.

1. *The Bible is a sufficient rule of faith and practice.* Multitudes at the present day, question the sufficiency of the inspired volume to produce uniformity of religious belief; and to evade the obligation of unqualified submission to its decisions, charge upon it, all that contrariety of opinion, which results from the ignorance or dishonesty of its fallible interpreters. Such views, however, of this holy book, seem to involve a direct impeachment of some one or more of the divine perfections. To ascribe to its contents the same contrariety which pertains to the opinions of men, is to ascribe to it, either unavoidable, or intentional falsehood; to ascribe to it an obscurity which necessarily renders its import unintelligible, is to charge upon it an imperfection that must defeat the very end for which it is given; and in either case, the revelation of God is totally unworthy of its all-perfect Author. Unless we are prepared to take this ground of impiety, we must maintain that the word of God, the diversity of human interpretations notwithstanding, contains one consistent and intelligible scheme, on all points of faith and practice under discussion. The sinfulness of the human heart, and the consequent blindness and perverseness of the human understanding, furnish a sufficient hypothesis for all the diversity of opinion on matters of faith. The sacred volume need not, cannot, be impeached. God has left nothing for human wisdom to retrench, or add, to

give perfection to the revelation which he has made. It is consistent and complete in all its parts, is capable of but one fixed and infallible meaning, and is seen to be so when rightly understood. If God has spoken in a manner, worthy of himself, his word must be exactly and in the best possible manner adapted to the character of man as an accountable being, and to advance his fitness for his eternal destination. The God of infinite wisdom, and boundless mercy, would not mock our wretchedness as fallen beings, by giving us a revelation which we do not need. He would not so contemn the end, for which he made us, as to suffer that end to fail through the imperfection of the means which he only can furnish. The Bible then is perfect. It is the sun of the moral world, the great fountain of light, and heat, and splendour, which divine mercy has opened to cheer and bless this region and valley of the shadow of death. Here we witness the Supreme Legislator promulgating his laws, the Redeemer pointing out the way to glory, the Judge of quick and dead, speaking from his final throne. Shall we confide in his decisions or appeal from omniscience to our own little intellects? The answer is obvious, "let God be true and every man a liar."

2. *The gospel reveals essential truths.* Never perhaps in this country, were the records of our faith assailed with more artifice than at the present day. The enemies of Christianity, after a long and vain conflict, have learned that it is not a wise expedient to attempt the extirpation of the religion of Jesus, by denying the truth and authenticity of his gospel. These are now almost universally suffered to pass unquestioned. But with many, this is all. Any specification of points of belief, farther than that the Scriptures are true, is deemed not only unnecessary, but even more criminal than avowed infidelity.

This is indeed a kind hearted principle to human rebellion. But what is its bearing? If we are required *only to believe* that the Scriptures are true, then neither obligation nor interest demand the inquiry what truths God has revealed, or indeed whether he has revealed truth or falsehood; for truth and falsehood are alike unimportant to man, so long as they are alike unintelligible. Whether therefore man be in a state of apostacy from God, whether an atoning sacrifice be provided for our acceptance with our Maker, whether a transformation of moral character be necessary to fit us for heavenly happiness, and whether, indeed, there be a future world of life and glory, are points of faith of no importance. If to believe the Bible to be true, without believing a single truth it contains, be the extent of our obligation, this book of God is to man, a blank. The rich legacy of heaven professedly bestowed to illumine and save the nations, sheds no light, reveals no mercy from its darkened page.

Aside from the irreverence of supposing God to give us a revelation, which contains no specific truth to be believed, the thing itself is palpably absurd. A revelation that reveals nothing ascertainable, is not a revelation; and he who supposes God has given man such a revelation is an infidel. As christians then, we must not only believe the gospel to be true, but we must believe what it reveals. We must regard some truths as constituting the essential reality of that gospel; truths, without which, that gospel is a non-entity. I could earnestly wish to see you, Mr. Editor, not only a firm defender of this principle, but to see you reduce it to practice.—I could wish to find you boldy asserting and maintaining those great doctrines of the gospel of Christ, which constitute that gospel, and without the belief of which, no one under its light can be saved. I could wish to see these doctrines thus maintained on the ground that nothing but impiety can doubt or deny them, and that they are that *very gospel* which we are bound to believe on pain of its fearful curse.

H.

3. *How small a portion of revealed truth, men may believe and be saved, is a question not to be determined.* It seems to be a growing fashion of the present age of catholicism, to circumscribe those articles of belief, which so far as belief is concerned, are necessary to salvation.—One is satisfied with a general avowal, that *Jesus is the Christ*, without even an inquiry into its import. Another supposes that the belief of some two, or three, or more particular doctrines, is, so far as belief is concerned, sufficient evidence of christian character. While I greatly rejoice in the catholic spirit of professed christians, and clearly discern the smiles of heaven upon it, I cannot but regret that its propagation should be attempted, by limiting the necessary articles of christian faith. There is an obvious distinction between maintaining on the one hand, that none can be saved without believing certain doctrines, and on the other, that, in all cases, the belief of these doctrines is sufficient to save. More may be necessary to this end in some circumstances, than is necessary in all. There are some doctrines which so enter into the very essence of the gospel, and are revealed with such fulness and clearness, that nothing but irreligion can deny them. There are others, the denial of which in some circumstances, may be as decisive proof of impiety as the denial of an universally essential truth. Obligation is commensurate with light and capacity; and to reject any truth with its evidence fully presented and clearly seen, may imply that *spirit* of error which incurs condemnation.—Until therefore we can ascertain precisely the circumstances and capacities of different minds, and fix some common measure which shall apply to all the diversity of cases which may occur, it must be deemed a perilous and even an insolvable problem, to determine "the minimum of saving truth." Nor can I discover the necessity, or even a reason, which requires its solution. If by leaving it undecided, we leave the christian character of some individuals undetermined, the evil is trifling, and one for which themselves only are responsible; while by making such a decision we may confirm them in self-delusion, and occasion their final ruin. How much of the revelation of God may be safely rejected, or how little need be believed to reach heaven, is a question, not made for man; one which must be left to God, when he sits on the throne of judgment. It will therefore contribute much to the satisfaction of the writer, to witness that intelligent piety in the Editor of the Christian Spectator, which will not attempt to hold with a firm hand "this balance between the demands of charity and of the powers of the world to come."

4. *It is not less desirable to your correspondent, that you should avail yourself of those advantages, which the progress of theological science affords for stating and defending the doctrines of the gospel.* There is a strange attachment in some worthy men to particular statements of divine truth, because they have the authority and sanction of antiquity. That authority deserves veneration, but does not claim unqualified submission. Doubtless, the great and good men, who under God ushered in upon a dark world, the light of the reformation, maintained and taught the true gospel. Doubtless, the true gospel has been maintained and taught in every age of the church. But while that gospel is immutable, like its author, the modes of stating and defending its truths, are of men. Distinguishing between the exhibitions of divine truth, as made under the unerring guidance of inspiration, and that truth as stated and defended by its fallible interpreters, it is easy to see that theological science considered in the latter sense is susceptible of improvement and progress. A limited acquaintance with the history of the church, will evince that such progress has been made. We all know, how soon after the days of the Apostles, human philosophy connected its

illustrations, and pagan superstition mingled its vagaries, with the purity of divine truth. We all know how reluctant we should be to adopt and undertake to defend the exact positions of many of the early fathers, even on those points, in which we doubt not that they held the substantial gospel. With more restrictions, the same remarks apply to the reformers from popery. Although, when we consider the darkness from which these men emerged, we look at the extent and correctness of their theological knowledge with amazement, yet it is hardly possible that they should have advanced to that technical exactness and fulness of acquisition which would result from the protracted labors and conflicts of their able successors. We may detect errors in those who have gone before us, or see truths which they did not discover, and yet be indebted to them for the ability to do either. A dwarf may see farther than a giant, when the latter has put him on his shoulders.—Besides, substantial correctness in doctrine, does not imply exact precision in definition. Every one knows that imperfection of language, by which we so often fail to convey to other minds the ideas of our own; and how apt we are, when the eye is fixed upon some single truth, to overlook the remote relations and consequences, of the mode of statement, which we adopt. Few men, perhaps none, possess that measure of intellect, which enables them to see the whole drift and bearing of every position, in so enlarged a science as that of theology, or to bring the natural strength of intellect, to the arrangement of a system, with entire exemption from the influence of the early prejudices of education and habit. Even the most ardent love of truth, is not always the most favourable to systematizing a creed in a course of logical and precise propositions; nor would it be strange, that men who like the reformers, discovered truth obscured by so much rubbish, should lay hold of it with an eagerness that would overlook the minuter regularities and beauties of the precious treasure.—It would not be more surprising, in their circumstances of conflict, should their statements of doctrine receive, in no small degree, their shape and aspect from the errors of their antagonists, and while opposing directly and successfully the errors they aimed to demolish, should leave themselves open to the oblique, but formidable attacks of future assailants. As illustrative of these remarks, permit me to express the opinion that while Calvin maintained the utter insufficiency of man to effect his own conversion to God, in opposition to the error, that man possesses power, in every respect, adequate to such a change, his statements are not always safe from the charge of subverting human accountability. The reason is doubtless to be found in the fact, that the latter doctrine was not disputed ground. And had this great man foreseen the apostasy of his pupil Arminius, and the manner in which he turned his weapons against the master, he would probably have effectually closed that pass to onset.* The question of the free-agency and dependence of men has ever since greatly agitated the church, nor is it perhaps too much to say, that the principles on which the consistency of these doctrines rests, was a desideratum in theological science, till the "Essay on the will," by the immortal Edwards appeared. The degrees, then, of acquirement and correctness in theology, as a science made up of human expositions of inspired truth, have been greatly diversified at different periods. For many past ages, there has been progress and improvement, and from the thick darkness

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*Our correspondent, we presume, does not intend to say that Arminius was, strictly speaking, the pupil of Calvin, but that he was educated in the principles of that great man, and finally abjuring the opinions which he once embraced, availed himself of the knowledge acquired from the writings of Calvin, to impugn his opinions. Arminius was born A. D. 1560, and Calvin died 1564.

which preceded the reformation, an attentive eye may easily trace the varied degrees of illumination, advancing from the first dawn of morning, toward the strong lustre of the perfect day.

The design of these remarks, Mr. Editor, you cannot easily mistake.—Why should improvements in every human science be hailed as auspicious to the welfare of man, and yet the very intimation of progress in the celestial science of theology, be scowled upon with disdain, or cast out as impious. If the interpretation of the word of God, is committed to the talents and piety of human expounders, then, let the wisdom of the great and good, of every age, the results of their toils and researches, be summoned to our aid. It is no impeachment of the skill of a military commander, that he fortifies anew the points of defence which former assaults have proved to be weak; nor that he selects those positions for conflict, which furnish the best means of annoyance to the enemy, with the least injury to himself.

5. *Obligation to know the truth is limited only by the capacity and the means of knowing it.* The varied natural endowments of mankind, the different circumstances of their condition, and the different means within their reach, obviously indicate different degrees of obligation, with respect to the acquisition of religious knowledge.

With this exception, ignorance of any part of the truth can be ascribed only to the want of a right heart.—But powerful and extensive as is this cause of error, whether it operate in wilful rejection of evidence, or in negligent indifference respecting points of belief, it is an offence of deep criminality, and can never be pleaded in arrest of condemnation. If, therefore, we would neither ascribe imperfection to the divine word, nor make guilt its own apology, then, so far as man possesses the capacity and the means, so far he is bound to know the truth. As the efficacy of truth is confined to its reception, God has extended our obligation to the belief of the whole gospel, with the single *proviso*, that it is required of man according to what he hath, and not according to what he hath not. Adopt any principle, Mr. Editor, which shall fix other limits, and you take away all obligation to explore the field of truth, beyond the limits which you assign, however profitable may be the discoveries, there to be made. And who with just views of the aversion of the human heart to the truth, will expect it to prompt to one step beyond the pressure of obligation? If the obligation be, to believe only a part, and if the specification of that part is not made by the Author of revelation, by whom is it to be made? Plainly, by man. By what rule? Plainly, according to his own inclination—and thus his obligation to submit to the testimony of God, is reduced to the liberty of consulting his own will. The limit then of God's instructions, and of our capacity, is the limit of our obligation to learn; as far as the light shines, and our power of vision extends, so far we are bound to see.

6. *There may be great diversity of religious opinion without substantial diversity of religious character.*—Such diversity of opinion may result from different capacity and different means of discovering truth, and therefore exists with an equal degree of honesty in investigation.

Another cause of diversity and error of opinion, is to be found in the remaining depravity of christians.—All who do not maintain the absolute perfection of christians here on earth, will readily concede that they may be influenced by worldly and sinister motives, by those prepossessions and prejudices, which arise from passion, party, and other like causes. And when we reflect how much is promised to a spirit of docility, we shall by irresistible deduction infer, that much the greater part of contrariety and error of opinion is to be traced to the want of perfection in this christian grace. This defect with what is im-

plied in it, it is true, loses not its criminality by being found in christians; nor is it more inconsistent with christian character, than are many other sins into which christians daily fall.—These all prove imperfection, but not irreligion. They who build on the true foundation, wood, hay, stubble, shall be saved, yet so as by fire.—There are then errors of minor importance, which may so easily be the result of innocent disqualification to discover truth, or of that moral imperfection which is known to be consistent with christian character, that we readily open the embrace of christian communion to those who adopt them. This, if I mistake not, is the true basis of christian catholicism.—It is the principle on which rests that "charity which suffereth long, and is kind, thinketh no evil, beareth all things, believeth all things, hopeth all things, endureth all things." It is a principle, which the christian spectator in all his animadversions, on the errors of his brethren, should never lose sight of, and whose delightful and conciliating influence, he should never fail to feel, and to manifest.

7. *Every man is bound to study the scriptures, and determine their import for himself.* Man as an intelligent being, is vested with the privilege and laid under the responsibility, of thinking and judging for himself. He may not think any thing or nothing, adopt, innocently, any opinion or no opinion. This liberty would annihilate all moral distinctions and make one creed as good as another. The word of God being given him, he as a rational, voluntary being, is to search it with candour, with prayer, with perseverance, with the aid of such help as Providence may furnish, and then to adopt that interpretation, which is supported by evidence. He is to remember that in this way, the *truth will be discovered*, and that he should regard what he thus discovers, as the truth. Allow the possibility, that as a fallible being he may mistake. Is the Bible nothing because fallible men may through prejudice, or sin, or other causes, mistake its meaning? Has truth no evidence above falsehood? Does the possibility of error, justify sloth, prejudice, and unbelief, when God has set truth before us with a clearness, worthy of himself; or does failure to discover truth, resulting from such causes, justly incur eternal condemnation?

Every man, then, is bound to examine the depository of divine truth, to derive his creed from it, and to be responsible to God, and to God only, for his creed. He may neither regard all creeds alike, nor throw away his Bible because he may mistake its import; but he must decide with the light and capacity which God has given him, and with an honest and good heart concerning the faith once delivered to the saints. If there be any hazard in this, (and God forbid, that we should doubt that "whoso will do his will, shall know of the doctrine") that hazard must be encountered, and the result decided by the final Judge. Every other course dishonors the word of God, is inconsistent with all integrity on our part, and fatal to the soul.

This principle Mr. Editor, if I mistake not, is of deep importance in conducting your work. Permit me to say, that it is so with respect to your readers, as well as to yourself.—Whether the gospel shall be received or rejected, is a question between God and every man to whom it is sent. Each must stand or fall to his own Master. The plainness, the fulness, the importance of its truths, create a pressure of obligation, which should annihilate all indifference to every thing which God has thought fit to reveal; and prompt every man to search the scriptures with that diligence, humility, and prayer, which shall produce the conviction, that in them he has eternal life.

8. *Every man is bound to advance and to maintain his own views of scriptural truth.* This he is religiously bound to do, by every principle of honesty and benevolence. Honesty,

will not allow him to avow and propagate opinions, which he does not adopt; benevolence will not suffer him to be silent on truths, which he believes God has revealed for the benefit of men. It is a popular notion that in many cases, the cause of truth is to be best promoted, not indeed by concealing the substantial truths of the gospel, but by observing a strict neutrality on all subordinate points of controversy. But what demands, what justifies, this course?—Does not the whole evil of controversy, lie in the *spirit* with which it is conducted and which it occasions? Has not controversy been the means of keeping truth in the world? and have we not an apostolic precept to "contend earnestly for the faith once delivered to the saints?" Besides, if the fact that minor points are controverted, is a reason for their omission, then we must draw the exact line between essential, and unessential truths, and pronounce the latter worse than useless, so long as they are points of controversy. Who is competent to the one, who is bold enough to venture on the other? That all scripture is profitable, is a position which rests on inspired assertion; and that all error which is opposed to divine truth is injurious, is an inevitable consequence. Such error cannot fail to be injurious, as it dispenses with the salutary influence of the truth which it denies. Piety undoubtedly may be found mingled with error. But in all cases in which other things are equal, we must expect piety in a degree proportioned to the truth received, or we must dishonour the lively oracles of God.

And Mr. Editor, permit me to ask you, if there are not many doctrines, which you would not pronounce universally essential, whose truth rests on an equally full and explicit testimony of holy writ, and demands the same unshaken faith, as others which you do regard as thus essential. Must not the denial of these doctrines, in many cases, result from decided impiety, and prove fatal to salvation? In all cases must it not counteract all that salutary influence, which divine wisdom and goodness, designed in revealing them? How often are these very doctrines blessed to the conversion and salvation of the soul? for who will maintain that the Holy Ghost is confined in his saving operations exclusively to the exhibition of essential doctrines? If not, how often may silence on unessential points, be the occasion of perdition to your readers, by concealing the very truth, which was necessary to the detection of the hypocrite, or the conversion of the sinner? How greatly may it retard the progress of the saint in the divine life, and delay his meetness for heaven?

Here also, Mr. Editor, you will at once discover the wish of your correspondent—viz. that you should conceal no truth, which you believe, when a fit occasion occurs for its advancement, nor refuse to expose any error, when it calls for your animadversions. You will cause no direct injury to others, merely by differing from them in opinions. If they are right, well. If they are wrong, you will thus do what in you lies, to set them right. Temperate christian controversy is not unbecoming on any subject, which God has thought of sufficient importance to reveal. The first defenders of the faith, were not for neutrality on any point; they fought their way through a rebel world, declaring the whole counsel of God, alike contemning that policy which compromises with error, and that spirit which deals only in denunciation. To follow their steps is the only path of duty or of safety; the only course, in which you, sir, in your responsible station, can act the part of benevolence to man, or of faithfulness to your Lord and Master.

Lastly, it is my fervent prayer that in all your labours you may be guided by the wisdom, and governed by the spirit of Christianity. It cannot be necessary for me to point out to you, in detail, the various ways in which the wisdom and spirit of the Gospel

should influence your mind. I would only remark, that this wisdom, will consult time and place, the nature and relative importance of doctrines, the extent to which they are denied, the character and circumstances of an antagonist, and the varied methods of illustration and argumentation, as suited to different minds.

A christian spirit is opposed to all pride, prejudice, and self-confidence; it holds us under solemn obligation to seek the real good of those from whom we differ, makes us slow to condemn the character of others, or to impute their conduct to unworthy motives; and constrains us to admit evidence which exposes the error of our most fondly cherished opinions. It will lead us to treat an antagonist with cautious kindness, knowing how salutary such treatment will be to him, and how liable we are to fall into what he will construe as unkindness. A mere contest for victory, never fails to generate strife, and evil surmisings. Indeed, to the want of a christian spirit, the whole evil of religious controversy, as it respects the general interests of religion, and of which complaints are so common, is to be ascribed. Now, the surest expedient to prevent an effect is to remove its cause; and could a fatal blow be given to the remaining corrupt passions and prejudices of good men, then Christians might differ, and their differences would only subserve the cause of truth and righteousness.

Nor is this an extravagant speculation. The day will arrive when real Christians will better understand, and better perform the duty, of keeping the unity of the spirit in the bond of peace; and when Christianity will not be severely wounded in the conflicts of her friends. The contest between the church, and the world may be prolonged; the violent, the bigoted, the intolerant, may cherish their hostilities, and fight their battles; but that the humble followers of Christ, who have drunk into the same spirit, should learn to differ from one another, in the exercise of mutual love and forbearance, is not a dream. It is the warranted and delightful hope, that the genuine fruits of Christianity, will yet flourish in richer abundance and in greater perfection,—the anticipation of the appropriate effects of the religion of Jesus.

Of this spirit, I hope sir, to see you an example. And though I would not expect too much from human infirmity, though you may, like others, sometimes fail of fulfilling to the utmost your good intentions, yet I should be pained to witness any failure in this duty, which cannot be fairly put to the account of Christian imperfection. Under the influence of this spirit, you may hope to turn many to righteousness, and to build up the saints in the faith, and holiness of the gospel; and should its salutary influence be counteracted by all others, it will not fail to bless with a present and an eternal reward, the mind which it governs.

I could not say too much on this subject, were I to be influenced only by my views of its importance. But having so long trespassed on your patience, I will only add, what probably you are aware of, that in your responsible station, the danger is not inconsiderable, lest, on the one hand, you violate the law of charity toward man, or on the other, betray the cause of truth and of God. And permit me to express the confident opinion, that a firm adherence to the principles now suggested, furnishes your only safety. They will all coalesce and form one grand controling principle of practice, viz. to contend for the whole truth with a christian spirit. They will thus allow you to accommodate, but forbid you to compromise; will require the utmost tenderness toward christian brethren, but not suffer you to forget that God as well as man, is concerned in your labours; nor to disregard that last and awful voice from heaven, which has proclaimed the strict immutability of the revelation of God.

PHILALETHES.

[We have been induced by the importance of the subject, to insert the communication of Philalethes *entire*, in the present number. The Conductors of the Christian Spectator cannot more explicitly avow their principles, than by declaring their intention to maintain the great doctrines of the Reformation, so triumphantly asserted by Luther and Calvin, Melancthon and Zuingle. A spirit of innovation in religion we shall regard with a jealous eye; and if, in repelling the ever-varying attacks of error, distinctions and explanations *not affecting the distinctive character of the doctrines specified*, become at any time necessary, they should be considered, not as a surrendry of the principles of the Reformation, but only as an adaptation of their statement to existing circumstances. It will be our earnest endeavor to unite more closely those who agree on the great outlines of the doctrines of grace; to soften any asperities of feeling which may arise from slighter shades of difference in the statement of these doctrines; and to concentrate and direct the efforts of all who support them against the common enemies of Evangelical truth.]

For the Christian Spectator.

The opposition to sin by grace, distinguished from that made by natural conscience.

Mr. Editor,

At a weekly prayer meeting, composed chiefly of the members of the church, I have been accustomed to receive questions at one meeting, to be answered at some subsequent one. This practice, I have found to be highly useful. A difficult text, becomes in this way, a subject of interesting exposition; and the numberless doubts and difficulties of the christian warfare, can be stated anonymously, by each one as they exist in his own experience. By these questions the pastor is furnished with a subject interesting to himself, because a subject of interest to some one of his charge; and interesting usually, to all, from that resemblance of thought and feeling, which runs through the experience of christians.

The following question, and subjoined answer are submitted to your consideration, and if they coincide with the design of the Christian Spectator, they will probably be the harbingers of some other questions and answers of a similar nature.

Question. How can that opposition to sin, which is made by grace in the heart, be distinguished from that which is made by conscience only?

Answer. The question is highly important. There is an opposition to sin, which is the effect of grace, and is an evidence of grace: and there is an opposition to sin, which is the effect of conscience only, and is no evidence of grace; and yet may easily be mistaken for the warfare of holiness. To mistake on this point, may be fatal; to discriminate correctly and plainly, may save a soul from death.

To make the subject plain, it may be proper to state, upon what principles conscience is hostile to sin, and upon what principles a holy heart opposes sin.

Conscience is the faculty of the soul, which feels accountability, and praise, and blame, and restrains from sin by remorse. Remorse is the sensation attendant on conscious guilt.—It is a painful sensation. In its lowest degree, it is painful, in its highest, intolerable. It is the tooth of the adder infusing its venom into the soul. It is a whip of scorpions, chastising the guilty. The pain is so great, that the remembrance of it deters often from the repetition of a crime. The tempted sinner knows what will come if he yields, and resists—remembers the anguish of remorse, and struggles against the current that would lead him down to desolation and wo.

2. Conscience makes opposition to sin by destroying self-complacency, and creating a sense of shame and degradation.

Self condemnation is the severest trial, man is called to endure below.—There is nothing which he struggles to evade with more determined effort, or more dextrous and diversified ex-

ertion. The world may sneer at him, and denounce him, and it can be borne; the testimony of his conscience may give him joy, even in the midst of tribulation. When, however, a man is constrained to condemn himself, he has no refuge. A sense of shame and degradation, not to be evaded, fastens upon him, and every pulsation of his heart, crimsons his cheek. What can he do? He cannot deny his guilt, *he feels it.* He cannot palliate his shame; *he feels it.* Adulation cannot assuage his pain—he knows it to be false. He is his own best friend, and he is disgraced in his own sight. This sense of self-degradation by sinning, and this shame, so destructive of self complacency, may produce a vigorous resistance to temptation, and may be mistaken for the aversion and resistance of holiness.

3. Conscience deters from sinning by the active fear of future punishment, which it awakens in the soul.—The consciousness of guilt, and the sense of shame, cannot be separated from "a certain fearful looking for of judgment, and fiery indignation." When, therefore, temptation to sin is presented, conscience arrays the wrath revealed from heaven against all unrighteousness of men, before the mind. It exhibits the anguish of a dying bed; the judgment seat of Christ; the worm that dieth not; the fire that is not quenched, and the wailings prolonged without cessation, through eternity. The heart appalled shrinks back from transgression with aversion and dread. This aversion and dread may be mistaken for the opposition of holiness to sin.

Let us now consider upon what principles holiness opposes sin:

It includes in its nature aversion to sin, independently of its consequences. There is such a thing as being pleased or displeased with an object, on its own account. The holy heart experiences complacency in view of the divine excellence. A sinful heart is averse to holiness, and a holy heart is opposed to sin. The flesh lusteth against the spirit, and the spirit lusteth against the flesh, and these two are contrary the one to the other. Holiness recoils from sin. It endures an alliance with it in the same heart, as the living endure a fast alliance with a dead body. It struggles to break off the alliance, and cries with reiterated exclamation, "O wretched man that I am, who shall deliver me from the body of this death?"

2. Holiness opposes sin as a violation of the rights of God and of his known will.

Holiness implies love to God—supreme love to God. This love renders the subject unwilling to trespass upon the rights of his Maker, or go contrary to his known will. When temptation therefore besets him, the answer is ready in his heart. "How can I do this great wickedness and sin against God? I delight in the law of God after the inward man. I see indeed another law in my members warring against the law of my mind. But thanks be to God, who through Jesus Christ giveth me the victory."

3. Holiness makes opposition to sin from a sense of gratitude.

The character of God simply exhibited, without a knowledge of our relations to him, and dependence on him, would awaken some complacency in a holy mind. But bring to the knowledge of such a mind, the existing relations of Creator and creature, of dependence and ceaseless support, and munificence; of guilt and ruin, and interposing mercy to save by a mediator, God manifest in the flesh, and it would glow with warmer affection, and abhor and resist sin with a more vehement and determined opposition. The goodness of God to the subject would render sin in his estimation exceeding sinful, and gratitude for his unspeakable mercy would arm the soul against it, and rouse its indignation and its strength to crucify it by the cross of Christ.

4. Holiness is opposed to sin, because sin is hostile, to the welfare of the universe.

Holiness implies benevolence. It

rejoices in the happiness not only of God himself, but in the happiness of his extended empire. To the universal good however, sin is a deadly enemy. Its universal prevalence would destroy happiness, and leave the Most High to sway his sceptre over a desolate universe. Every subject of the divine government in whom sin predominates, it ruins, alienates him from God, alienates him from the public good, concentrates his affections in himself, and prepares him for universal war, as other and more extended interests shall interfere with his own. Holiness is therefore opposed to sin, as benevolence is opposed to misery, as peace is opposed to discord, and as pity is opposed to the everlasting destruction of immortal beings.

5. A holy man is opposed to sin, because it is destructive of his own best good in time, and eternity.

There is a selfish fear of sin, and there is a holy fear of sin. A man's own happiness in time and in eternity is a proper object of regard. God himself regards it as an object of high importance, commands men to secure their own welfare, by seeking the things which belong to their peace, and he reproves them when they disregard their own well being, and punishes them for destroying wantonly the happiness of which he has made them capable, and placed within their reach. It is only when our personal gratification is sought by encroaching upon the rights of Jehovah, and upon the rights of his subjects, that love to ourselves becomes criminal, and is properly denominated selfishness. Now the highest good of every man is found in perfect harmony with the rights of God, and every subject of his kingdom.

He then that sinneth against God, woundeth his own soul. A holy heart of course ceases to sin, as it would maintain its own peace, and as it would avoid misery, needless, unutterable, endless.

These are the grounds on which holiness makes opposition to sin; but holiness occupies the heart of the good man, in part only; and evil when he would do good, is present with him. The consequence is that the saint feels opposition to sin, upon the principles of conscience in common with the sinner, and also upon principles of holiness, and these diverse exercises are so blended in the same mind, as to render it difficult to discriminate certainly, the opposition which conscience makes to sin, from that which results from holiness.

This is the great point of practical difficulty. The christian knows that there is a warfare within, against sin, but whether it is a holy heart which makes it; or the remorse, and shame, and fear, which conscience keeps alive within, he finds it difficult to determine. If it be the opposition of holiness, his state is good; but his heart is deceitful, and if he considers that as an effect of grace, which is only the opposition that results from conscience, it will perpetuate his delusion, and seal his ruin. How then can I so distinguish as to be certain, that the aversion to sin, which I feel, is the opposition of holiness, and not the opposition of conscience only.

To aid in this important discrimination, take the following rules.

1. If your opposition to sin be that of conscience only, the pain of transgression, and the opposition made to sin, may be expected to decline with the repetition of the crime, until the heart becomes so hardened, and the conscience so past feeling, as to be sensible of but little pain, or make but a feeble opposition.

The effect of repeated transgression will be the same, in this respect, in the saint, as in the sinner. The hearts of both will be hardened through the deceitfulness of sin, while it is indulged; and, but for the interposition of covenant mercy, to chasten, awaken, and reclaim, the christian would go on to a seared conscience, and hardness of heart. But God has promised that his people shall not depart from him, forever; that he will visit their transgressions, with the rod, and cause them to feel what an evil thing,

and bitter it is, that they have sinned against him. But the evidence that the resistance made is from grace, rather than conscience, cannot be obtained during the progress of ineffectual opposition, and declension. While sin is daily obtaining the victory in the conflict, and conscience remonstrates with feebler tone, and feels with declining sensibility, no man if he be a christian, can know it, or ought to know it. No man who finds himself sinking in this manner into sin, can tell that he will ever be recovered. For the time, his evidence of grace is extinct, and he knows not, and cannot know, that it is not the cold chill of death, and its benumbing palsy, fastening upon his breast. The only evidence in this case that the resistance which has been made to sin, was the resistance of grace, must be found in a reviving sensibility of conscience and heart, to the evil of sin, deep repentance for past transgression, and actual, abiding, reformation. Where the fear of sinning declines, gradually but imperceptibly, in that case, the evidence is decisive, that the resistance made, was that of conscience only, and not the resistance of a holy heart.

2. If the resistance be made by conscience only, it will not be universal. Some sins will be vigorously resisted, and others will be greatly indulged. If the pain of remorse deters, then those sins deemed greatest, and which do the most violence to conscience will be resisted, whilst a host of little sins, (falsely so called) will be indulged.

If a sense of self degradation, operates to restrain, then the sins considered the most dishonourable and debasing, will be resisted, while fashionable sins, and sins deemed honourable among men, will be palliated and committed. Sin not being odious to the heart, on its own account; it will be resisted, only where it lays too severe a task on pride, or selfishness.

3. If conscience be the only resisting cause, some besetting sin will be palliated, and spared; but if the opposition be that of holiness, the chief energy of resistance will be made to the sin that easily besets. Here will be the chief battle ground, the place of watching, and strife, and tears, and supplications, and groanings, which cannot be uttered; and I may add the place of victory. If conscience only comes to the conflict, to oppose a besetting sin, it will be the place of extenuation, of listless vigilance, faint resistance, and defeat.

If conscience be the only resisting cause, little progress will be made in actual reformation. Resolutions will be formed, and broken. Resistance will be made to temptation, and fail. The reason is, that, although new hopes exist in the heart, and another name and profession are assumed, and new external relations are formed, there is, after all, no change of character. Difference of age, and place, and other circumstances, may occasion a temporary reformation, in some things, or the exchange of one sin for another, but the *man, his heart* remains the same, and therefore, his reformation is slow, interrupted, and of doubtful continuance. His goodness is like the morning cloud, and the early dew that passeth away. But if grace be the resisting influence, it will accomplish a gradual, but permanent change of character. Sinful affections resisted, will be weakened; and holy affections cherished, will gain strength. The joys of religion may not be more active, but opposition to sin, and the power of resistance will increase. The old man will die daily, while the new man will be invigorated.

If conscience be the principle of resistance, the subject will have an imperfect sense of his weakness, and dependence on Jesus Christ for aid.

He will resolve in his own strength, and fail, but untaught by experience, he will renew his efforts, relying only on himself. To-day, he will violate the resolutions of yesterday, and confidently resolve to do better to-morrow; and though to-morrow he is overcome by temptation, he then calculates to resist more successfully, the next

temptation, and though constantly foiled, he scarce discovers what the difficulty is, or what is his remedy. He could perform all the things he resolves to do, through Christ strengthening him, but if he has been compelled to learn his weakness, he has not discovered the way to avail himself of the strength of Christ. If it be grace that makes the resistance, it will be attended with a distinct and growing sense of personal weakness, and insufficiency, and an increasing sense of the sufficiency of Christ, and the necessity of his aid. As temptations renew their assault, from day to day, grace cries to the Saviour, "hold me up and I shall be safe, without Thee I can do nothiug, and all things I can do through thy strength."

If conscience alone makes resistance to sin, the subject will feel as if he does as well on the whole as he can; no man is perfect, and we must endeavor to do as well as we can.—But if grace makes the resistance, the subject will feel, that in all things he comes short, and is without excuse; and his deficiencies will be the subject of regret, of confession of humiliation, and godly sorrow.

Finally, if conscience alone makes resistance to sin, the subject may lead comparatively a prayerless life.

Confiding in his own strength, what shall prompt him to call upon the Lord? and finding no pleasure in the duty, why should he persevere in it? He will not; he forgets to pray, deliberately neglects the duty, or performs it only as a cold hearted task, to quiet his conscience, when under the impulse of occasional fear.

But if grace makes the opposition to sin, the subject will feel as if he could not live without prayer; and he will not. Necessity daily will be laid upon him to repair to the throne of grace, and it will be in answer to his habitual supplications, that the Holy Spirit will be given to enlighten his understanding, to sanctify his heart, to fortify him against temptation, to bestow consolation, and to lead him on from strength to strength, until he stands in Zion, before God.

B. L.

To the Editor of the Christian Spectator.

Mr. Editor,

If the following observations, which are designed to rescue a passage of Scripture from a common perversion, meet with your approbation, you are at liberty to insert them. Z. O. A.

The passage alluded to is John III. 5. *Jesus answered, verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* The question suggested by these words is, what does our Saviour mean by this phrase, "born of water?" It is an opinion which has pretty extensively prevailed, that, to be born of water is to be baptized with water, and that therefore water-baptism is an essential part of the new birth; that without it, no person can truly be born again. To this interpretation there are several objections.

1. Baptism is not mentioned in the passage. It is said, "*except a man be born of water*" but it is not said except a man be *baptized with water*. The question is, what is meant by being *born of water?* To assert that it means baptism, is a mere assumption.

2. There are no parallel texts which support this interpretation. There are many passages in the New Testament which teach the necessity of the new birth, which represent it as the work of God, and which describe its nature and effects; but there is none in which baptism is mentioned as constituting any part of it. Now, if baptism is an essential part of this saving change, would there not have been some explicit declaration to this effect; especially since the new birth is so often brought into view in the scriptures, and represented as absolutely necessary to salvation? Can we suppose that a doctrine of such fundamental importance is revealed, and still no where unequivocally

taught? If the text under consideration does contain this doctrine, why are there not, at least, some plain intimations of the same thing in other parts of the scriptures. But for such intimations, we search the Bible in vain. I know that other texts are referred to by those who adopt the interpretation in question. But no one has ever been adduced more unequivocal than that which we are considering. The one principally relied on is Tit. 3, 5. *According to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost.* But, it will be observed that nothing is here said concerning baptism. To affirm that by the *washing of regeneration* the ordinance of baptism is intended, is again taking for granted what needs to be proved. It is equally doubtful, to say the least, whether this phrase means baptism, as whether the phrase "born of water," has this meaning; and there is no more gross departure from all the rules of sound interpretation, than to explain one doubtful passage, by another equally doubtful.

3. At the time of our Lord's conference with Nicodemus, christian baptism was not instituted.* The old dispensation had not ceased. Circumcision was still binding, and all the ordinances of the Jewish ritual. Christian baptism was not instituted until after Christ's resurrection. The first account we have of it is in the commission given to the Apostles. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." Previously to this, we have no account that Christ ever enjoined baptism. In all his preaching, so far as we can learn, he said nothing on this subject. And the reason is obvious. The time had not yet come, for baptism was to be an ordinance of the new dispensation, to be instituted. Now, is it credible, that our Saviour in his conference with Nicodemus should refer to an ordinance which had not been instituted? Especially is it credible that he should declare it to be essential to that new birth, without which he had just informed Nicodemus he could not see the kingdom of God?

4. If by the phrase "born of water" baptism be intended, then none can be saved without baptism. The declaration of our Lord is absolute. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." According to this interpretation, every person of whatever character, dying unbaptized must be lost. But did Christ declare baptism to be essential to salvation, and with the same lips afterwards promise the *unbaptized* thief, that he should be with him in paradise? Should it be said to evade this difficulty, that by the "kingdom of God," the visible church only is intended; there is an insuperable objection to this explanation. According to this, no man can enter the visible church without being born of the Spirit. But is this impossible? Is it impossible to make a hypocritical profession of religion? Is every man who joins the church, let his motives be ever so base, born of the Spirit? Does he become a child of God, and an heir of heaven? Was this true of Simon Majus? Is it true of those to whom Christ will say at the judgment, "*I never knew you?*"

5. To suppose that the phrase "born of water" means baptism, is to ascribe to this ordinance, an importance which is no where else given to it, in the scriptures. According to this interpretation, baptism is as essential to salvation as regeneration, for it is itself an essential part of regeneration.—But no such importance is ever given to baptism. It is said, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned." But it is not said, he that is not baptized shall be damned. Nor is it any where said, except a man

* This, so far as I know is admitted by all who adopt the interpretation here opposed. Dr. Mant says, "Our Saviour was here alluding by anticipation to the sacrament of baptism which he meant to ordain." Tracts. p. 8.

be baptized, he cannot see the kingdom of God.

6. The apostle Paul thanked God that he had baptized none of the Corinthians save Crispus, and Gaius, and the household of Stephanas. But if baptism be essential to the new birth, then Paul was not instrumental in the regeneration of these believers. If they ever were born again, it was at their baptism; and the person who administered this ordinance, was the instrumental cause of their regeneration. Yet Paul tells these same Corinthians, "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for in Christ Jesus I have *begotten* you through the Gospel."

7. That our Lord did not mean baptism by the phrase "born of water," is evident from the reprimand which he gave to Nicodemus. "Art thou a master of Israel and knowest not these things?" But what means had he of knowing these things, if baptism is an essential part of the new birth? Where could he have learnt this doctrine? Not from the Old Testament; for no such doctrine is there inculcated. Not from the mere custom (a custom of human institution,) among the Jews, of baptizing Gentile proselytes; for he certainly could not be expected to infer the necessity of baptism to salvation, especially to himself, being a Jew, from such a practice. Not from the New Testament; for that was not then written. How then could Nicodemus have known these things? And how could he be criminal for his ignorance? And did our Lord upbraid him for not knowing a truth which had never been revealed, and which he could not possibly have known? If Christ inculcated simply the necessity of a change of heart; this is a truth abundantly taught in the law and the prophets; and a truth which Nicodemus ought to have well understood. In this view of the subject we can see the utmost propriety in the reprimand which he received. But if water baptism is essential to the new birth and to salvation, and if this is what our Saviour inculcated, Nicodemus was quite excusable for his ignorance of this truth; for it was a truth which had never before been revealed.

8. If baptism is essential to the new birth, (as the interpretation in question supposes) it will follow, that no unbaptized person can be the subject of evangelical love, faith or obedience. It is written "Every one that loveth is *born of God.*" Again. "Whosoever believeth that Jesus is the Christ is *born of God.*" Again. "Every one that doeth righteousness, is *born of Him.*" Now the argument stands thus.

Every one that loveth is born of God; but, no unbaptized person is born of God; therefore, no unbaptized person loveth.

Again. Whosoever believeth that Jesus is the Christ, is born of God; but, no unbaptized person is born of God; therefore, no unbaptized person believeth that Jesus is the Christ.

Again. Every one that doeth righteousness, is born of Him (God); but, no unbaptized person is born of God; therefore, no unbaptized person doeth righteousness.

And is it so? Must a person be baptized before he can love, or believe, or do righteousness? Was not the dying thief a believer? Was not Cornelius a devout man, and one that feared God, and one that had received the Holy Ghost before his baptism? Did not the three thousand on the day of Pentecost, receive the word, and of course believe, before they were baptized? But the case of the eunuch decides the point. "The eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest." Mayest what? Mayest be baptized, i. e. regenerated according to the interpretation in question. But "whosoever believeth that Jesus is the Christ *is born of God.*" If then,

the eunuch did believe with all his heart, he was already regenerated; yet this was required as the condition on which he was entitled to receive baptism. The ordinance of baptism, then constitutes no part of the new birth. So far from it, that no adult person has any right to this ordinance, till he has been born again. The proof therefore, is conclusive, that whatever our Saviour meant by the phrase "born of water," he did not mean baptism.

But the question returns, what was his meaning?

Water, I apprehend, is used in this passage, not in a literal, but in a figurative sense, to denote the purifying effects of the Holy Spirit. If this idea be correct, to be born of water, and to be born of the Spirit, are but different modes of expression to signify the same thing. The one, however, may be designed to point out the nature of the effect produced, and the other the agent, by whom it is produced. It is well known that water is often used in the scriptures as the emblem of the Holy Spirit. When Jesus said "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water; this spake he of the Spirit which they that believe on him, should receive." When it is said "I will sprinkle clean water upon you, and ye shall be clean," there can be no doubt that the influences of the Spirit are intended. Why then may we not suppose that the term water is used in the same emblematical sense, in the passage under consideration?

Should it be objected, that the form of expression, "born of water and of the Spirit," clearly imports that two distinct things are intended. I would reply that similar phraseology is often used to describe, not two distinct things, but what in the sense above supposed is one and the same thing. Take the following texts for examples. "Make you a new heart and a new spirit." "A new heart will I give you, and a new spirit will I put within you." What is the difference between a new heart and a new spirit? "I will pour water upon him that is thirsty and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." In this passage water and the Spirit evidently denote the same thing. The promise conveyed in figurative language in the first part of the passage, is repeated in more literal language in the last part. The apostle says, "In demonstration of the Spirit and of power," i. e. of the powerful Spirit. John the baptist also, speaking of Christ says, "He shall baptize you with the Holy Ghost and with fire." That by fire, is here intended the application of literal fire, no one can suppose. The meaning evidently is, that Christ should baptize with the Holy Ghost, "which has the energy and efficacy of fire to refine us from our dross and corruptions;" so in the passage under consideration, to be born of water and of the Spirit, is to be renewed by the Holy Spirit, which, like water, purifies us from the pollutions of sin.

For the Christian Spectator.

Explanation of Psalm, lx—7.

"EPHRAIM also is the strength of mine head." In the highly figurative language of the East, God is here represented as a monarch rejoicing in the extent of his dominions, and the subjection of his enemies. "I will rejoice; I will divide Shechem, and mete out the valley of Succoth. Gilead is mine; and Manasseh is mine, Ephraim also is the strength of mine head;" i. e. Ephraim (a large and warlike tribe) is the *guard* or *protection* of my head: deriving the image either from the helmet which protects the head in battle; or from the body guard, which is the *defensio capitis*, the guard of the head or life.

P.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

As a Christian Spectator, you must have noticed with no small degree of satisfaction, that the annual observance of a day of thanksgiving, for the mercies of God, has been adopted from the New England, into some of the sister states.

While participating in the pleasure which all christians must experience, in view of this pleasing testimony to the worth of the religious institutions of our ancestors, I have been pained by the perusal of some remarks which appeared in the "American Monthly Magazine, and Critical Review," No. II. Vol. II. p. 95. respecting the celebration of thanksgiving-day.

In the miscellany above referred to, a correspondent of the Magazine, undertakes to inform its readers, of the manner "in which this festival is celebrated in that part of our country where it was first established." After several observations, some of which are correct, while others are not so, he remarks, that, "after an ample repast, and becoming libations, *the male members of the family, old men and boys, repair to the fields, and divert themselves till sunset at foot-ball, cricket, and similar sports.*" "Such," he adds, "is the manner in which thanksgiving-day is kept by the descendants of the pilgrims; and by keeping it in this way, it becomes an efficacious means of invigorating those home-bred virtues of which a people should be proud."

I would inform this writer, who signs himself, "Theophilus," that neither the "pilgrims" nor their "descendants," have observed thanksgiving-day in this manner. He has correctly stated, that "in New England, divine service is performed in the churches in the morning, and in the morning only;" that "at dinner all the scattered members of each family, with all their offspring, meet at the hospitable board of its head," and also, that, "on this day, that board is spread with unwonted profusion." This is the first time, however, I have understood that the yeomanry of New-England, evince their gratitude to the Author of all good, by repairing from this table, "to the fields, and diverting themselves till sunset." I have never observed such a practice. The proclamations of our governors, in Connecticut at least, uniformly declare, in reference to thanksgiving, that "all servile labour, and vain recreation, on said day, are by law forbidden." It is not, however, denied, that in defiance of law, and of order, a few persons, may, at such seasons, under the covert of some forest, or in the depths of some retired valley, devote themselves to those amusements which are mentioned in such terms of approbation.

I will mention what, upon this anniversary I have seen. I have seen families, after rising from the board of plenty, attentively listen to a portion of the word of God. I have heard them sing a hymn of praise, and have then united with them in addressing the Great Benefactor of men, in the language of humble adoration, with the confession of sin, and "thankful acknowledgment of His mercies."

I would ask "*Theophilus*" which of these two practices, he would, as "a lover of God," (for such his *name* declares him to be,) recommend?

One of the proprietors of the "American Monthly Magazine, and Critical Review," at the time the communication of "Theophilus" appeared, and who is at present, the sole proprietor, is a native of Connecticut. I regret that he should have permitted such a communication to deform the pages of his work; and still more regret, that he should have published it with a favourable

comment, in which he united with his correspondent, in advising that the theatre should not be shut on the evening of such a day, but that the usual dramatic entertainments should be given, and the profits accruing, devoted to some charitable purpose; adding as a reason, which if true, is to be lamented, that "*there are few who will not tolerate a doubtful evil for the sake of a positive good.*"

I admire as much as Theophilus, "the home-bred virtues" of New-England, but cannot unite with him in thinking that "a people should be proud" of them; and would remind your readers that it was not by skill at "foot-ball, cricket and similar sports" but by active obedience, and patient suffering; in a word, that it was "*through faith*" the pilgrims obtained their "good report." Their faith then follow, considering the end of their conversation, Jesus Christ, the same yesterday, to-day and forever. E.

To the Editor of the Christian Spectator.

As I presume it will be consistent with your intended publication, to solve the doubts of your readers; I beg leave to turn your attention to a subject, about which some honest minds have been troubled. I allude to the practice of giving publicity to acts of charity. It has been customary, to notice in periodical works, not only the sums contributed for charitable purposes, but also the names of the contributors. Thus the charity of an individual is proclaimed from one end of the land to the other. Now, how can this practice be reconciled with the following direction of Christ:—"But when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret?" Is not this command plain and positive? It has, I know, been said in favor of the above mentioned practice, that it excites to emulation; and of course that more money is thereby gained to the treasury of the Lord. But, may we do evil that good may come? Are we at liberty to break Christ's commands, with a view to promote his cause? If you, Mr. Editor, or some other person through the medium of your work, would give an answer to these enquiries you might dissipate the doubts of some, and would certainly gratify your friend, W. S.

To the Editor of the Christian Spectator.

MR. EDITOR,

IF the following remarks will subserve the interests of Zion, and are thought worthy of a place in your miscellany, they are at your disposal.

THE church of Goshen, in this state, have resolved to honour their master. They purpose to meet once a year, to consult for the glory of Christ, and the enlargement of his empire. At each meeting, they are to designate a sum, which, they will, the ensuing year, pour into the treasury of the Lord;—each member to contribute according to his, or her ability. In the current year, they will raise fifty dollars, and these extra exertions, shall not diminish their other charities. To this they were excited, by a perusal of "*The conversion of the world, or the claims of* 600,000,000."*

When I first cast my eye upon this resolve, my prayer, I hope, ascended to God, that he would bless that church with the effusions of the Holy Ghost. How nobly have they acted! I will, Sir, give you some of my reflections on reading that record.

What a stimulus does this give, to the ministers of Christ, to make every possible exertion to enlighten the world. If Hall and Newell had not given us that interesting work, perhaps the church of Goshen, had remained unmindful of their duty, and had not made these increased exertions for the spread of the everlasting gos-

*A pamphlet bearing this title, is the joint production of the Rev. Messrs. Gordon Hall and Samuel Newell. It was sent to this country in manuscript, and has been printed for the American Board of Commissioners for foreign missions, by Flagg & Gould, Andover. Ed.

pel. Their present and future happiness had then been less, and the many whom their charities shall save, had gone down to hell before one ray of gospel light had met their eye. Should they increase the sum, the ensuing year, and should a few other churches join them, soon, one more missionary will enter the field, and some dark province of India, some vale of Africa, some desert of Tartary, or some isle of the Pacific, may thus receive the bread of life a century sooner than otherwise they would have done; but that century, without the gospel, would close the prison of hell upon three or four of their shortlived generations. Will not other churches go and do likewise? This is a day when good example has a mighty influence. We shall perhaps hear of similar cases, till every church in christendom, will do its duty, and pour its wealth into the treasury of the Lord. A thousand missionaries may leave our shores, sent out by their charities and comforted by their prayers, and thus the dreary wastes of our famishing world, may be visited with the dews of heaven. I do not pretend to know the secrets of futurity, but am very confident that the churches of our Lord Jesus Christ, will feel the influence of such an irresistible example.

When this impulse is felt, if those dear missionaries, who have plead for the unevangelized nations should die, they have done enough. Buchanan had done enough, when he had made and written his "Researches," and went home to rest. The lamented Mrs. Newell, when she had adorned her diary with her farewell letters, and exhibited the christian character, in the midst of disease and death, had done enough. Her departure has roused our western hemisphere to action; many are prepared to copy her self-denial, and die as she has done, in the cause of Christ.

If the example of the church in Goshen, is followed by the churches of Christ, throughout our land, and "*the claims of the* 600,000,000," should be the means of this mighty movement, the worthy authors will have filled up already a long life, and will die in a good old age, should they enter upon their eternal rest to-morrow.

Who then that loves the Lord Jesus Christ, will not make every possible effort to enlighten the world? We cannot estimate the effects of our own exertions.

The researches of Buchanan, and the memoirs of Mrs. Newell, have combined to create a tone of feeling, the happy effects of which cannot fail to pass down with increased ratio, through all the future tracts of time; and if *the conversion of the world*, should awaken all our western churches, as in the case of Goshen, it will do more than Hall and Newell, and all the missionaries now in the field, could achieve if each should live and be active, through a century. "Cast thy bread upon the waters, for thou shalt find it after many days."

The people of God, it is hoped, will act when they have light. They remain inactive, only while they do not know their duty. Christ delivered his gospel to the church, and bid them pour its contents into every human ear. "Go ye into all the world, and preach the gospel to every creature." But the church has slumbered these eighteen hundred years.—Thus the last command of the ascending Saviour, has sounded in the ears of God's people, with little effect, through sixty generations. This criminal inattention to Christ's command, may be accounted for, in part, by the fact, that erroneous opinions have been entertained, concerning the moral state of heathen lands. Many writers have extolled the wisdom of the laws, and the purity of the morals, which prevail in these countries, and have, in some instances, even maintained, that amid the corruptions of idolatry, the Supreme Being was worshipped by no inconsiderable numbers, in spirit and in truth.

Such declarations were for a while received with unsuspecting readiness; but accounts given by men, to whom

the religion of Jesus is fear, has corrected the erroneous impression. More correct information has been received, and it is the free circulation of religious intelligence, that makes the present age differ from all past ages. The dark places of the earth have been explored, the miseries and the crimes which prevail in them, are discovered. Few, now assert the morality and the piety of the heathen. The moral telescope has pierced those tracts of desolation, and has brought nigh, the funeral pile, the dying widow, the immolated infant, and all the scenes of obscenity and blood, that curse the gentile lands. The result is, that the christian world is half awake. More light will produce stronger impression, and more action. It is yet only the morning twilight, and but few are at their work; soon the sun will have risen, and the fields will be thronged with labourers. Every new missionary establishment, opens to the eye of charity, a new province of the kingdom of darkness. The board of commissioners have at length appointed missionaries for Jerusalem, in hopes to create a fertile spot, in that centre of moral desolation. The churches I hope will soon have intelligence from the hill of Calvary, and be told that the standard of the cross is erected upon the site of the ancient temple. How cheering to the christian, will these tidings be! what a mighty impulse will they communicate to the streams of charity! From Jerusalem we first received the gospel; and is there a pious heart, that will not leap for joy, to restore, when opportunity shall offer, the inestimable gift? Thus every missionary while he strikes up a light in some region of the shadow of death, will roll back upon his native land a Macedonian cry that will spring the pulse of charity, and multiply the resources of christian benevolence; and the day will soon be here, when, to feel for the miseries of a perishing world, and to give that feeling its proper expression in acts of charity, will be considered, as an essential evidence of christian character. May we not expect, that while the great purposes of christian fellowship are duly regarded by the churches, they will also, consider themselves, as bodies of men, associated for the promotion of the divine honour, and for the spread of the gospel; and that they will act accordingly? Thus doing, the blessing of the God of heaven will rest upon them. The world will no longer ask, "what do ye more than others?" To the members of that church whose resolve has been the occasion of these remarks, I would say, "You are strangers to me, but go on, dear brethren, and when the mystical temple is erected, and the top stones are about to be laid, may you all be there to aid the shout, *grace, grace unto it.*"

A. D. C.

For the Christian Spectator.

The following lines were written on parting with a gentleman at the door of one of the Protestant churches in Paris, immediately after divine service.

Stranger! I know thee not by name,
And yet my heart is knit to thine;
Our Heavenly Father is the same,
And thy Redeemer, too, is mine.

Stranger! I read it in thine eye,
And in thy accents meek and mild,
And in thy words of charity,
That God has chosen thee his child.

The moment was a fleeting one,
In which we felt the christian tie,
But while these eyes behold the sun,
Sacred shall be it's memory.

Perchance beyond this world of care,
God may permit our souls to meet,
And in the realms of bliss to share,
Remembrance of an hour so sweet.

Meanwhile his guardian care attend
Thy pilgrimage where'er it be;
The blessings of his grace descend
Into thy bosom constantly.

T. H.

Review of New Publications.

Introductory Remarks.

As the Christian Spectator proposes to keep a watchful eye over the operations of the press, and to investigate the claims of authors to the patronage of the public, we shall preface our critical labours, with a brief outline of what we conceive may be the *advantages of reviews.* We are aware that such articles in any periodical work are, by some, regarded with jealousy and distrust. The whole class of reviewers are represented by such persons, as arrogant and capricious conservators of taste and sentiment, who approve and condemn as prejudice or party may dictate, without any regard to the sanctions of the best literary and doctrinal canons.

We readily admit that there is some foundation for this severe censure. Ignorance, prejudice, and passion, have not unfrequently gained a temporary possession of the critic's chair, and have praised, or censured, in defiance of taste, of argument, and of sound doctrine. It is, however, irrational and unjust to condemn a whole class of men, for the wickedness or indiscretion of a few; or to ground a sweeping condemnation of any thing upon the abuses to which it is liable. What is there valuable on earth which has not been perverted? What profession or employment which may not be disgraced by unprincipled pretenders?

The advantages of critical notices of the publications of the times, are, we think, many, and highly important. Sophistry may be detected; error exposed, and confuted; arguments condensed; arrogance chastised; and real merit encouraged. Sincere christians, who, while they hold alike all the essential doctrines of the gospel, disagree upon some minor points, may be conciliated, and the asperities of controversy softened. Let it be remembered, also, that as a principal advantage of good laws in a community, is the prevention of crimes, so much may be accomplished in the same way, by the preventive influence of fair and manly criticism. Every author should know and feel, when preparing his manuscripts for the press, that he is directly amenable, to some respectable literary tribunal. It is extremely important, that men who have nothing useful to say, should be deterred from appearing in print, by the wholesome discipline, which they see inflicted upon their predecessors of the same class.

We would also observe, that a review will frequently give information respecting a publication, which some may not have leisure to read, and which perhaps can but with difficulty, be procured. The laborious may thus obtain a pleasing refreshment, and the wishes of the curious may be satisfied.

Of the numerous publications issuing from the press, some are worthless. It may save the money of a portion of our readers, to be informed of the fact. Some are valuable; to those, many may wish to be directed.

Pamphlets are frequently published, denying all that is holy in doctrine, or correct in practice. To these, professed answers cannot be written. Who would consent that the attention of our valuable men, should be continually diverted from the subjects of their labours, to detect the arts of malevolence, or to strip the mantle from an ill-concealed infidelity? Notices of such publications in the columns of a magazine, monthly issued, and which is extensively circulated, can be prompt, and while the bane is eagerly distributed, and received without suspicion, the antidote can thus be circulated with equal rapidity, and arrest the progress of mental disease, or moral death.

While it should be the object of reviews to elevate the standard of taste, their design is not merely verbal or

technical criticism. Grammatical or rhetorical errors, do not deserve the same animadversion as the deficiency or incorrectness of argument. The legitimate object of criticism is not to bring all statures to the test of the iron bed-stead, nor to compel any two men to think, or write exactly alike on any given subject. It is not to represent mere rites and forms as the essence of religion, nor to magnify verbal criticisms, and slight distinctions into broad and fundamental principles. It is not to strain at a gnat in one author, and swallow a camel when presented by another; not to build up a party, *but to elucidate and defend the truth.*

Deeply sensible, then, of the immense value of truth, we shall devote our time, and the measure of talents, entrusted to us, for its elucidation. In its defence, also, we shall be resolute; and while remembering that the "weapons of our warfare are not carnal," we hope that we shall not fall into the condemnation of those, who "love the praise of men, more than the praise of God." We shall "give no place, no not for an hour," to the insidious worldly policy, which under the specious garb of liberality, cordially embraces errorists of every name, and frowns only upon such, as in every age, have been "the light of the world." We trust, that we shall not revile, where we should pity, and remonstrate, and pray. When we see men yielding to the momentary impulse of unchristian feeling, and contending fiercely about modes and forms, we shall address them in the language of conciliation, "Sirs, ye are brethren, why do ye wrong one to another."

From the sentiments we have expressed, our readers will perceive the course, which, by the grace of God, we shall endeavour to pursue, in this arduous, and responsible part of our undertaking. It is not our design particularly to notice, every new publication which comes from the American press, nor to confine ourselves to books written in our own country; nor yet wholly to neglect the works of those "mighty elders," of the last century, whose "names shall be had in everlasting remembrance." In making our selections, however, we shall not be governed by coincidence of views, or local prepossessions, but by a paramount regard to the glory of God, and the interests of the Redeemer's kingdom. In the attention, which we shall sometimes bestow upon works of taste, and miscellaneous publications, we shall endeavour not to forget our character as Christian Spectators; but so to shape our remarks that they may have a direct bearing upon the great object of our miscellany. We shall not be inattentive to the character and principles of cotemporary Magazines, or Literary Journals, nor shall we hesitate to caution our readers, against whatever we may discover, that is inimical to revealed religion, or subversive of the gospel of Christ.

Believing as we do, that great men, are not always wise men, and that even wise men, are not infallible, we shall not receive opinions though supported by the highest human authority, without first bringing them to the standard of revealed truth; and if at any time, we should be convinced of the mischievous tendency of a learned and popular work, we shall feel it our duty to animadvert upon its contents, with perfect freedom. If in probing the unsound part of an author's system, we shall give pain, we hope that our earnest wish to cure the patient, will justify the seeming harshness of the operation.

With such views and intentions, we hope that our present attempt to gain a share of the public attention and confidence, will be regarded with a favourable eye, and that if we should never become a high court of appeals, our decisions will at least be characterised by christian candour, and strict impartiality.

Discourses on various points of Christian Faith and practice; most of which were delivered in the Chapel of the Oratoire, in Paris, in the Spring of 1816: by THOMAS H. GALLAUDETT, Principal of the Connecticut Asylum, in the United States of America, for the education of the deaf and dumb. Hartford: published by Samuel G. Goodrich, 1818. 8vo. pp. vii, and 239.

THE circumstances in which these discourses were delivered, cannot fail in some degree, to interest the reader, and to recommend the author to his christian affection. That Mr. Gallaudett, at the moment when the great object for which he had crossed the Atlantic, was at last within his reach, and while he was prosecuting, with all the ardour of his soul, those studies which were to qualify him for the important station he now holds, should turn aside from these pursuits, to prepare and deliver a series of discourses to a little company of his own countrymen and of Englishmen, who wished to keep the sabbath holy in a land of strangers, is to us, a pleasing evidence of his piety and benevolence. We rejoice that the fruit of these truly christian labours is now permitted to appear beyond the narrow circle in which it was at first displayed.

This volume commends itself to men of taste and piety, by a chastened elegance of style, by elevated trains of thought and sentiment; by passages of exquisite delicacy and tenderness of feeling, by an uncommon and philosophical accuracy in the statement of truths, and still more, by the truly scriptural views which it gives of the christian doctrines and duties. Most of the literary productions of our country are marked by a business-like haste, and want of care in composition and style, and by consequent offences against good taste, which do not fail to bring upon them the censures of European critics; while their excellences consist in the plain statement of scriptural doctrines, the lucid train of argument by which these doctrines are supported, and those addresses to the conscience, which seem to produce a better effect, or at least to be regarded with a more favourable eye, on this side of the Atlantic, than on the other. Our writers on divinity, are also thought to be characterized by extending the doctrines of the gospel to their utmost consequences, attaching to them novel and startling inferences, which are sure to alarm or offend the settled orthodoxy of the old world. But we shall be much disappointed, if the volume before us does not meet the approbation both of English critics, and of English christians.* We doubt whether sermons can be found in our language, in which there are fewer offences against correct taste, or sound orthodoxy; in which the the beauties of composition and language are more chaste and delicate, or the sentiments derived with more simplicity from the word of God. Mr. Gallaudett is equally free from the *temerity* which would place the conclusions of his own reason, on a level with the declarations of God's word, and the *timidity* which would cause him to shrink from a plain avowal of the distinguishing doctrines of the gospel. In reading his discourses, we do not see an unusual strength of reasoning powers, employed in making astonishing deductions from established truths, but we do see and admire a patient investigation of the word of God, an unusual diligence and care in collecting and comparing the various passages in the gospel which may throw light on the subject of his examination, and a scrupulous

* This review is the production of a correspondent, and it may not be improper to mention, that at the time of writing it, he was not informed that these sermons had excited the attention of our English brethren, and, also, that when the review was consigned to our hands, that number of the Christian Observer, which contains a notice of these sermons had not reached this part of the country. The conductors of that masterly work speak of Mr. G's sermons in terms of unqualified approbation.

caution that the doctrine which he deduces from them, may not be more broad and sweeping or more emphatic and pointed than the scriptures will warrant. His only object is the discovery and defence of *revealed* truth, and his arguments are declarations of scripture. If all christian authors would write in this manner, we believe that a union of sentiment among real christians, would be nearly effected by this means alone, and we are quite sure that religious controversy between those who look upon each other as the followers of Jesus, would no longer deform and disgrace the church of Christ. But it is time we should give the reader an opportunity to judge for himself of the correctness of these remarks, by placing before him several extracts from the sermons.

The following extracts afford a specimen of our author's cautious adherence to the simple declarations of the gospel, while stating and inculcating its most important doctrines.

"Of the nature of God's will, as an attribute of His divine mind, we know nothing. How far it resembles our own, and how immensely it differs from it, we must be forever ignorant. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven, what canst thou do? deeper than hell, what canst thou know?" This should lead us to be very humble and modest in all our speculations concerning God's sovereign will and pleasure: how he truly purposes every event that takes place, and yet in such a way as to leave man's free agency and accountability entirely unimpaired. We should rest satisfied with the plain and express declarations of scripture on this subject, and make them the ground of our faith and confidence in God, without venturing to attempt its explanation by our own reason. "Secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children forever, that we may do all the words of his law."—p. 73.

"I pretend not to shorten the line of those who venture to fathom these deep and awful subjects. "Let every man be fully persuaded in his own mind." But to those whose eye can measure but a little way the boundless ocean of God's providence, and who, sensible of the darkness of their minds, exclaim with the Apostle, "O the depth and riches both of the wisdom and knowledge of God! how unsearchable are his judgments and his ways past finding out!"—to such, one plain declaration of scripture is more satisfactory than all the speculations of human reason. From God's word they learn that he will be glorified by the punishment of transgressors, and by those very events which are brought to pass by means of their disobedience; that this very disobedience and punishment, however, were foreseen by him from eternity; nay, that he permits them to exist, and sustains in being the very agency of man by which they are produced, yet in such a way as to preserve his own holiness and justice unblemished, and to render the sinner guilty and inexcusable. With this the believer is satisfied. He knows that the Judge of all the earth will do right, and he adopts the submissive language of our Saviour: "Even so, Father; for so it seemed good in thy sight."—pp. 73, 74.

"What is meant by the drawing spoken of in our text.—Its Author is the Holy Spirit, procured by the sufferings and intercession of Christ, and sent by God the Father into our miserable world, to accomplish the benevolent purposes of Redeeming Love. This mighty and mysterious Agent is every where spoken of in Scripture as the proper efficient cause of faith in Christ. It is He who rouses the conscience of the sinner to discern the enormity of his guilt, the spirituality and extent of that law which he has broken, the holiness and justice of that Being against whom he has sinned, the dreadful doom to which he stands exposed, and from which nothing can save him but the mercy of God through Jesus Christ. It is this Spirit, who having thus convinced of sin, of righteousness, and of judgment, discloses to the guilty soul its forlorn and wretched state, guides it to the foot of the Cross, destroys all its proud reluctance to receive the pardon of God as a free and unmerited gift, and disposes it to rely on Jesus Christ as its only Saviour.

"Such is the effect of the drawing spoken of in our text, and such its Divine original. And is it not the part of true humility, my brethren, to rest satisfied with this concise and scriptural account of our subject? Shall we venture to explore its profound and mysterious abysses? Shall we measure the thoughts of the infinite and incomprehensible Mind, by our own? Shall we, to whom every thing that surrounds us is a mystery; who are bewildered and lost in the contemplation of the meanest reptile that crawls beneath our feet;—shall we dare to scan the mode in which the holy Spirit of God has access to our minds; how he enlightens our understandings, controls our wills, regulates our affections, subdues our sins, renovates our hearts, and draws

us to Jesus Christ? Shall we attempt to reconcile the absolute necessity of this agency with man's entire responsibility and guilt; or its certain and uncontrollable effect with his character of moral freedom? Shall we do this in the hope of getting rid of difficulties, which, it must be confessed, attend the consideration of this subject? Or, shall we not rather acknowledge, that we find no greater perplexities here, than in a thousand other topics connected with man's existence as an accountable or even intellectual being? Shall we not, as becomes us, believe what Christ hath spoken, although to us mysterious and incomprehensible—'No man can come to me, except the Father, which hath sent me, draw him?' But, my brethren, such is not the humility of man. He pries, with eager and even audacious curiosity, into the secret things of God. Hence it is, that so much has been written on the subject of Divine influence, with the design of rendering it plain and intelligible to the human capacity." pp. 163—165.

Although Mr. G. uniformly manifests such deference to the word of God, and such distrust of human reason, when employed on subjects of revelation, yet in answering the objections of the infidel, he feels himself at liberty to meet his antagonist on his own ground, which is that of philosophy.—Whether he has come off victorious from the contest, we leave our readers to judge—

"In the first place, then, Unbelief doubts the possibility of Divine influence—and why? Because it can discover no traces of this influence in its own mind, and because it deems it to be inconsistent with the freedom of human agency.

Let us attend to these two particulars.

Unbelief can discover no traces of a Divine influence in its own mind.—But surely this is a very unsatisfactory argument to prove that it has not affected the minds of others. Shall the sickly invalid, who has from his very birth, laboured under the constant pressure of lassitude and disease, be justified in concluding that no one feels the benign influence of health, because he has never been conscious of it? Strong and unequivocal is the testimony of thousands, whose clearness of apprehension, sobriety of judgment, and veracity of assertion, in all other cases, are never called in question—that they discover within themselves a wonderful transformation of temper and conduct which manifests itself to be the effect of a Divine influence, by marks the most distinct and certain. Now, surely, it is neither the part of candour nor good sense, to deny the reality of that which is attested by the most respectable witnesses. But Infidelity is not satisfied with this reply to its objection. It starts another difficulty, more subtle and ingenious. 'Every one,' it says, 'even the advocate for a Divine influence, who is careful to turn his view inward and examine attentively what passes within his own mind, will discover there nothing but his own thoughts, emotions and purposes. He will soon find, that these succeed each other in a certain order; that one, as it were, grows out of some other preceding it; that all are under the guidance of his will, though subject in a certain sense to that principle of association which is one of the fundamental laws of the human mind.' Now, admitting all this to be true, what does it prove? Why this precisely, and this only, that the human mind is subject to certain laws, which so control it as to produce a regular and connected train of thought and action. And is this inconsistent with the possibility of a Divine influence? *Who* gave the human mind these laws? *Who* sustains their operation? The Father of spirits. And cannot he through the instrumentality of these laws, have access to those very souls which he supports in being, so as to guide and direct them as he pleases? But to press the unbeliever more closely—let him tell what these laws are; what *any* laws are, whether of Providence, of Nature, or of Grace, but a certain *uniformity* of operation which the Divine Being has seen fit to adopt in the exhibition which he makes of himself to his intelligent creatures. It is this very *uniformity* which displays him, in the greatness of his strength, moving onward in silent majesty to the completion of his vast and incomprehensible purposes. And yet it is this very uniformity which leads us blind and sinful mortals to overlook, to forget, and even to deny the interposition of his power and his grace. 'In him we live, and move, and have our being,' although many of the most important processes of our animal frame go on so silently, and secretly, that we are entirely unconscious of them. They go on in such exact conformity to the laws of the human body, that we are unable to discover the mode; and yet we acknowledge the reality of that Divine Agency which sustains and manages our corporeal existence. What symmetry, order, and harmony pervade the world of nature that surrounds us, from the lily of the field which unfolds its beauties by a gradual and regular process, to those vast lights in the firmament of heaven, which are there placed, and continue their accustomed rounds, 'for signs and for seasons, and for days and for years.' Every thing goes on under the direction of what we call the Laws of Nature; and yet it is the great Creator of all things who 'clothes the grass of the field,' 'causes the day-spring to know his place,' 'binds the sweet influence of Pleiades,' 'looses the bands of Orion,' 'brings forth Mazur-

oth in his season,' and 'guides Arcturus with his sons.' Now we do not deny the influence of God upon our bodies, or upon the material world, because we see this influence only in its *effects*, or because it acts with constant and regular *uniformity*. How unwise, then, nay how wicked, is the unbeliever who rejects and treats with contempt the Doctrine of a Divine influence upon the mind, simply because the mind is under the direction of regular and uniform laws of thought and action! But another difficulty is raised. 'Granting,' it is said, 'the possibility of a Divine influence, how is this to be reconciled with the freedom of human agency?' I answer: Just as many other apparent difficulties are to be reconciled, where one truth seems to clash with another, by establishing each on its own proper basis, by its own proper proofs; and then acknowledging, with a candid and humble mind, that we blind and erring mortals cannot fathom all the works and dispensations of the infinite and eternal Spirit. Our Saviour has expressly declared, in the words of our text, 'No man can come to me, except the Father, which hath sent me, draw him.' These are the words of Him who, by way of eminence, called himself 'The Truth.' His declaration is enough to satisfy us, that God does exercise a divine influence upon man; especially since it has been shewn, that there is nothing in this inconsistent with all that we can discover of the structure and laws of the human mind. That we are free agents, we know by our own consciousness. Here, then, each of these truths has its own proper proof: both satisfactory, both convincing; and if we reject both on account of apparent inconsistencies and difficulties, we may as well turn sceptics at once on all moral and religious subjects, nay on many subjects connected with the daily concerns and conduct of our life. Let us tremble, then, my brethren, at the thought of resisting and grieving that Spirit of grace which alone is able to draw us to Jesus Christ. Let us no longer do this by cherishing unwise and wicked doubts respecting the reality and efficacy of his influence."—pp. 148—152.

The introduction to the eighth discourse, contains a sketch of the character of Jesus Christ, copied immediately from the portrait drawn by the pencil of inspiration. It is as follows:

"From these words, (John xiv. 1.) I propose, my brethren, at this time to direct your thoughts to Jesus, 'the Consolation of Israel;' and what an object of delightful vision to the eye of faith is Jesus Christ! In him dwells all that is admirable in excellence, and attractive in loveliness: for he is the 'brightness of the Father's glory, and the express image of his person.' They who saw him while on earth, 'beheld his glory, the glory as of the only begotten of the Father, full of grace and truth.' They who shall see him in heaven, will behold him clothed in ineffable splendor, 'seated on the right hand of the Majesty on high, swaying the sceptre of universal empire, victorious over all his enemies, and dispensing to his friends an immortality of life and peace and joy! But we, my brethren, who yet 'see through a glass darkly,' can only behold him as delineated by the pencil of sacred history. The Evangelists have given us his portrait. Though faint, it is faithful: and the more minutely we examine the lineaments of our blessed Master, the more shall we have to admire in them the beautiful symmetry and grace of perfect moral excellence, and the constant beaming forth of that Divine lustre which 'irradiated him' in whom 'dwelt bodily all the fulness of the Godhead.' And if, while we thus admire, we also believe and trust and love, then shall 'we all with open face beholding as in a glass the glory of the Lord, be changed into the same image from glory to glory, even as by the Spirit of the Lord.' Then shall we be entitled to the animating benediction of our Saviour, "Blessed are they that have not seen and yet have believed."'" —pp. 98, 99.

The principal design of this discourse is to exhibit the affectionate concern of Christ for his disciples, as manifested by "the cheering nature of the consolations which he afforded them." He thus applies the subject to his christian hearers.

"Mark, I pray you, these things. 'Set your hearts unto all the words which I testify among you this day: for it is not a vain thing for you, because it is your life.' This compassionate Saviour still lives.—'Ye have a great High Priest that is passed into the heavens—Jesus the Son of God.' 'He can be touched with the feeling of your infirmities: for he was in all points tempted like as ye are, yet without sin.' 'He is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.' Never, then, let your heart be troubled, neither let it be afraid. Never:—not under the pressure of your past guilt: 'Christ hath redeemed you to God by his blood:'—not when beset with temptation: 'he is able to succour them that are tempted:'—not when called to great trials of affliction: rejoice the rather, 'inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy:'—not on the bed of death: he 'became obedient unto death, even the death of the

cross;' that 'he might destroy him that had the power of death; that is the devil; and deliver them, who, through fear of death, were all their life-time subject to bondage.' When you pass through the last scene of suffering, fear no evil. 'The Lord shall be with you, his rod and his staff shall comfort you.' The hope of soon being with Christ, and of seeing him as he is, shall be to you 'as an anchor to the soul, both sure and steadfast.' 'Never, then, let your heart be troubled, neither let it be afraid;' 'for all things are yours: whether life or death, or things present or things to come: all are yours; and ye are Christ's; and Christ is God's.'

Such, my brethren, are the strong consolations which the Saviour now affords to all who put their trust in him. And does he afford them, as he once did, to fortify his disciples against insult and persecution —against imprisonment and death? are they now necessary to cheer the heart of the christian at midnight, in his dungeon, that he may sing praises to his God; to make serene the soul of the martyr, that, when stoned to death, he may calmly resign his spirit to Jesus, and pray for his very murderers?

No, my brethren: 'the lines have fallen to us in pleasant places; we enjoy a goodly heritage.' Our religion has not now to dread the dungeon or the stake. 'The little Galilean band has become a mighty people. Christianity is honourable in the earth. Its present triumphs are astonishing. It has swayed momentous decisions, regarding its dearest interests in the legislative halls of the most powerful European nation. 'Kings have become its nursing-fathers, and queens its nursing-mothers.' The day is already dawning when Jesus shall take to himself his great power; 'and the kingdom, and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High.'

Few and insignificant, then, my brethren, are your trials when compared with those of the Apostles. And yet you have consolations strong as theirs. Who hath thus made you to differ? Who is it that thus requires, as the test of your obedience, not that you should lay down your life for his sake, but that you cherish his graces in your hearts; that you adorn his doctrines by your life; that you keep yourselves 'unspotted from the world;' that you act with faithful and zealous industry in dispensing the benefits of his gospel to 'all who are ready to perish'—to your families your friends, your neighbours, your country, and the world? Who calls you to this delightful service? Who promises you, as the reward of it, 'a crown of glory that fadeth not away?' Who has provided for you, in all the trials and difficulties you may have to encounter, the most abundant consolation and support? It is Jesus Christ—still the affectionate Saviour—still loving his own even unto the end. To him, then, render the entire homage of your hearts.—Let your obedience to his precepts, and your attachment to his cause, be the proof of your love and gratitude. So shall he guide you safely through the pilgrimage of this world, to the holy city above. There shall he 'feed you, and shall lead you unto the living fountains of waters, and God shall wipe away all tears from your eyes.'" —pp. 111—114.

Another part of the character of our Saviour—viz. that which was exhibited by his voluntary sufferings for the salvation of sinners, is fully described in the thirteenth discourse. We copy only a part of it.

"But, my brethren, the sacrifice of this Lamb of God had a meaning most awful and momentous: it testified, that without shedding of blood, there is no remission of sin. It proved to the universe of God, the awful inflexibility of his justice; and that sin, even in this little world, this corner of his vast dominions, was such an outrage upon the economy of his government, and, if suffered to pass with impunity, would be so destructive of universal happiness, that, to atone for it, no less a sacrifice than the Son of God was necessary. This sacrifice, too, had a meaning most gracious and condescending. It testified, that such was the benevolence of God toward those who had rebelled against him, that he was willing to devise some means by which his honour might be preserved, and yet they restored to favour. Hence was Christ wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Now God can be just, and yet the justifier of him who believes in Jesus. When I say, therefore, that repentance is necessary, if we would obtain the pardon of our past sins, and the protection and favour of God, I do not mean, that it alone is necessary. To repentance toward God must be joined faith in our Lord Jesus Christ;—the one, to teach us the greatness of our guilt by leading us to rely solely on the merits of the Saviour for reconciliation with God;—the other, to produce within us that deep humility and self-abasement, that godly sorrow and contrition for sin, and that earnest purpose of amendment, which are so necessary to prepare us for approaching to the presence of Him who is of purer eyes than to behold iniquity."—pp. 187, 188.

Our author's sentiments on the *character* and *privileges* of *the sons of God* are clearly, and in our opinion, scripturally expressed in the discourse from John I. 12.

"When we consider, in the second place, the present character and privileges of the sons of God, we remark that they become such by being born 'not of blood, nor of the will of the flesh, nor of the will of man, but of God.' Such is the emphatical language which scripture employs to illustrate, by a striking metaphor, that mighty transformation of moral character effected by the Spirit of God alone, in the heart of the sinner.

It is a *birth*—that is, the commencement of a new and spiritual life—constituting a most intimate and affecting relation between the subjects of it and its Author.—By it, they become his sons in a peculiar and appropriate sense: for they are made partakers of his divine nature. They are conformed to the image of his First Born, even of him who is the brightness of the Father's glory, and the express image of his person. They enjoy a communion with the Father and the Son, the closeness of which is described in the memorable prayer of our Saviour for his disciples: 'Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou Father art in me, and I in thee, that they also may be one in us.'—In the like manner it is said, 'Every one that loveth, is born of God;' that is, a son of God possesses, though in a very imperfect degree, the same divine benevolence by which God himself is preeminently characterised, when he is styled 'Love.' Hence, also, the peculiar force and propriety of those precepts which are given to believers on account of the resemblance between them and their heavenly Father; 'Be ye, therefore, merciful, as your Father also is merciful.' 'Love your enemies, that ye may be the children of your Father which is in heaven.' 'Be ye, therefore, perfect, even as your Father which is in heaven is perfect.'

To be a son of God, then, is to be born of God, and to be made a partaker of the Divine nature.

2. The sons of God become such by being adopted into his own family: for although once they were 'aliens from the commonwealth of Israel, and strangers to the covenant of promise; having no hope, and without God in the world;' yet now they 'are no more strangers and foreigners, but fellow-citizens of the saints and of the household of God.' They are made members of a happy community, which, even here on earth, has some foretaste of that peace and love, and joy, which will glow with unsullied and perpetual ardour in the breasts of the general assembly and church of the first born in heaven. They esteem one another as brethren, their hearts being knit together in love; having *one* common Father, trusting in the *same* Saviour, espousing the *same* cause, cheered by the *same* promises, animated by the *same* hopes, and looking forward to the same mansions of eternal rest, which Christ their elder brother has gone before to prepare for all his followers.

3. The sons of God, on the other hand, enjoy from his bounty the choicest privileges; his spirit bearing witness with their spirits that they are indeed his children.—Nor is this done by any immediate revelation of his love to them; by any influence supernatural in such a sense as to be clearly distinguished from the operation of their own minds; by any communication of such miraculous gifts and graces as were common in the first ages of the church; but by infusing into the soul that deep sorrow and contrition for sin, that sincere and hearty repentance, that humble though strong reliance upon Christ, that filial and reverential love toward God, that ardent charity toward all men, and that faithful diligence in good works which afford satisfactory evidence to their possessor, that he is truly a son of God.

Nor think, my brethren, that I wish to deprive you of the [illegible] of your inheritance, the Divine consolation of the assurance that you have passed from death into life: for what assurance can be stronger, nay, what other can stand the test of God's word, than to discover in ourselves that holy temper and conduct which are the genuine fruits of the Spirit, which no other influence but *his* can produce, and without which all our pretensions to the title of sons of God are but as 'sounding brass or a tinkling cymbal?'"—pp. 87—90.

Every part of this volume is practical. The doctrines of the gospel are introduced only to show the feelings and the conduct with which they should be received. We quote the following passage which is contained in the fifth discourse; (from Matt. III, 8.) as a specimen.

"And that we may all the better practice this important duty of self-examination, let us consider, as was proposed in the second place, the nature of that reformation which the doctrine of our text inculcates. This reformation will be radical, and it will be permanent.

1. It will be radical.—It will lay the axe to the root of the sinner's past transgressions. It will purify the fountain whence all his wickedness has flowed. It will reach the heart, penetrating its most hidden re-

cesses, and hallowing its most secret affections. There is, my brethren, a mere external reformation of conduct, which often takes place in those who are alarmed at the consequences of sin. The fact is, their repentance is not allied to a humble reliance on the merits of Jesus Christ for acceptance with God; but to a dependence on their own future obedience. Self-righteousness is the fountain of their apparent reformation. And in what does their reformation consist? In abstaining from gross and palpable immoralities of conduct; in preserving a decent and sober external deportment; in attending to the outward forms and ceremonies of religion. Of that internal purity of heart which consists in bringing, or at least attempting to reduce, the most retired thoughts, the most secret motives of conduct, into subjection to the law of God, which requires that we should do all things for his glory;—of a radical reformation like this, the false penitent knows nothing. Let us then, my hearers, be careful to see, whether the reformation which our repentance produces, is commensurate with the extent of our past transgressions. Does it aim to rectify all the disorders of our souls? Does it make no compromise with any secret or easily besetting sin? Does it strive to slay all the remaining enmity which exists in the carnal mind against God? Does it seek to remove all that sluggish lukewarmness of soul which damps the ardour of devotion, and chills the seraphic glow of communion with God? Does it labour to eradicate from the breast that grovelling and undue attachment to this world, to its honours, its wealth, its business, or its pleasures, which is the reproach and disgrace of too many who are called Christians; which is so great a stumbling-block in the way of unbelievers; which strengthens the cause of mammon, while it weakens that of Christ; which sullies the lustre of Christian example, palsies the arm of Christian exertion, keeps the church of God in its infancy, and, with cruel and cold-hearted delay, retards the arrival of its bright, millenial glory? Yes, my Christian brethren, I would fain press it upon our consciences to say, whether our contrition for our past cold and sluggish indolence in the cause of God be indeed sincere. Does it lead to a thorough reformation; to active and zealous industry in his service; to a holy contempt of the vanities of this life; to frequent aspirations of soul for the purity and happiness of the heavenly state? And with this zeal for the Lord of Hosts, with this elevation of mind above the world, do we make it our business, in some way or other, to add our humble efforts, a portion of our time, or talents, or conversation, or influence, or wealth—to the great mass of noble exertion which Christians, in our own and other countries, are making for the building up of the Redeemer's kingdom upon the earth?"—pp. 64—66.

It is difficult, at least it would appear so from the failure of those who have attempted it, to preach the threatenings of the law, and to denounce its punishment, in such a manner, that while the sinner feels their terror, he will also feel affection to the preacher, as one who is desirous only to do him good. The following passage, however, in which no part of the terrors of the law are concealed, we should suppose could not be read by any with other feelings than those of gratitude and affection toward one who is so tenderly interested in their welfare.

"O that these terrors of the Lord, which the unerring word of his truth discloses to our view—these terrors which we yet behold (so great is the mercy of God) only in prospect—these terrors which cast a gloom, dismal as the midnight of the grave, over the eternal destiny of the wicked—these terrors, which are compared by our Saviour to 'the worm that never dies, to the fire that is never quenched'—these terrors which are too vast for our conception, even when conscience awakens the most direful forebodings, and excites the troubled imagination to form its most stupendous and terrific images of all possible evil—these terrors, over which the Almighty hath, in compassion, drawn a veil of partial obscurity, lest the full sight of them should overwhelm us with irremediable consternation and despair;—O that these terrors, which have not yet overtaken us, and from which we can yet flee, might compel us, as we value the eternal welfare of our souls, now to look unto Jesus Christ, who is alone able to save us from the wrath to come!"—p. 218.

We had marked many passages containing specimens of distinguished elegance, elevation and tenderness; but their number is too great for insertion, and selection is difficult. We were much pleased with the following—

"Speak, ye who best can tell; ye elder brethren of the household of the saints; ye who have almost finished your earthly pilgrimage, and whose feet just press the threshold of your wished-for home, even 'that building of God, that house not made with hands, eternal in the heavens;'—say, for what you would exchange that Spirit of Adoption which has enabled you among the vicissitudes of life—so full, perhaps, of cares, and anxieties, and distresses—to forget all your sorrow, to raise the cry of 'Abba, Fa-

ther,' and to find perfect peace, because your minds were stayed upon God. For what thou aged saint! bending beneath the burden of thine infirmities; on whose memory the iron hand of Time has engraven the just complaint of the Wise Man, 'Vanity of vanities, all is vanity;' whose heart hath now shut every avenue against that world from which it once derived some transitory enjoyment, because the 'evil days have come, and the years drawn nigh which have no pleasure in them;' for what wouldst thou exchange that Spirit of Adoption which enables thee to lift up thy trembling eye to Heaven, and to say, with a sweet assurance of being heard and answered, 'Now also, when I am old and grey-headed, O God! forsake me not, until I have shewed thy strength unto this generation, and thy power unto every one that is to come?' For what would the departing soul, just taking its flight to the other world; its eye shedding its last ray of serene lustre on the weeping friends who surround it; its faltering lips whispering their last accents of praise; for what would it exchange that Spirit of Adoption which enables it, in this trying season, to triumph over the king of terrors, and to say, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou, Lord, art with me: thy rod and thy staff they comfort me?'"—pp. 92, 93.

"Do we thus look unto him? Or is our eye filled with the vain shew of this world? Are we continually busy in gazing upon the political prodigies and revolutions of the day; the changes of the commerce and trade; the strifes of party, and the contests for dominion? Are we searching the records of history, exploring the mines of science, or feasting our intellectual eye with the splendid and fascinating visions of literature? Are we curiously prying into the best projects for amassing a little more wealth, for adding another leaf to the laurels of our reputation, or shedding on our couch of pleasure a softer down? Are we thus engaged, instead of raising a single look of supplication for mercy unto Him who is alone able to save us from the wrath to come? Then stand we in jeopardy every hour. Then are we in continual danger of becoming the victims of that 'fiery indignation which shall devour the adversaries.' 'He that despised Moses' law, died without mercy under two or three witnesses.—Of how much sorer punishment, suppose ye, shall he be thought worthy, who shall tread under foot the Son of God, and count the blood of the covenant wherewith he was sanctified, an unholy thing; and do despite unto the Spirit of grace!' For we know him that hath said, 'Vengeance belongeth unto me; I will recompense, saith the Lord.' 'It is a fearful thing to fall into the hands of the living God.'"—pp. 217, 218.

The following is from the discourse at the opening of the Connecticut Asylum for the education of deaf and dumb persons:—

"But I pass to considerations of more immediate advantage; and one is, that of affording consolation to the relatives and friends of those unfortunates. Parents, make the case your own! Fathers and mothers, think what would be your feelings, were the son of your expectations, or the daughter of your hopes, to be found in this unhappy condition! The lamp of reason already lights its infant eye, the smile of intelligence plays upon its countenance; its little hand is stretched forth in significant expression of its wants; the delightful season of prattling converse has arrived; but its artless lispings are in vain anticipated with paternal ardour; the voice of maternal affection falls unheard on its ear; its silence begins to betray its misfortune, and its look and gesture soon prove, that it must be forever cut off from colloquial intercourse with man, and that parental love must labour under unexpected difficulties, in preparing it for its journey through the thorny world upon which it has entered. How many experiments must be made before its novel language can be understood! How often must its instruction be attempted before the least improvement can take place! How imperfect, after every effort, must this improvement be! Who shall shape its future course through life? Who shall provide it with sources of intellectual comfort? Who shall explain to it the invisible realities of a future world? Ah! my hearers, I could spread before you scenes of a mother's anguish, I could read to you letters of a father's anxiety, which would not fail to move your hearts to pity, and your eyes to tears, and to satisfy you that the prospect which the instruction of their deaf and dumb children opens to parents, is a balm for one of the keenest of sorrows, inasmuch as it is a relief for what has been hitherto considered an irremediable misfortune.

The most important advantages, however, in the education of the deaf and dumb, accrue to those who are the subjects of it; and these are advantages which it is extremely difficult for those of us, who are in possession of all our faculties, duly to appreciate. He, whose pulse has always beat high with health, little understands the rapture of recovery from sickness. He, who has always trod the soil, and breathed the air of freedom, cannot sympathise with the feelings of ecstacy which glow in the breast of him who, having long been the tenant of some dreary dungeon, is brought forth to the cheering influence of light and liberty.

But there is a sickness more dreadful

than that of the body; there are chains more galling than those of the dungeon—the immortal mind preying upon itself, and so imprisoned as not to be able to unfold its intellectual and moral powers, and to attain to the comprehension and enjoyment of those objects, which the Creator has designed as the sources of its highest expectations and hopes. Such must often be the condition of the uninstructed deaf and dumb! What mysterious darkness must sadden their souls! How imperfectly can they account for the wonders that surround them! Must not each one of them, in the language of thought, sometimes say, 'What is it that makes me differ from my fellow-men? Why are they so much my superiors? What is that strange mode of communicating, by which they understand each other with the rapidity of lightning, and which enlivens their faces with the brightest expressions of joy? Why do I not possess it; or why can it not be communicated to me? What are those mysterious characters, over which they pore with such incessant delight, and which seem to gladden the hours that pass by me so sad and cheerless? What mean the ten thousand customs, which I witness in the private circles and the public assemblies, and which possess such mighty influence over the conduct and feelings of those around me? And that termination of life; that placing in the cold bosom of the earth, those whom I have loved so long and so tenderly; how it makes me shudder!—What is death?—Why are my friends thus laid by and forgotten? Will they never revive from this strange slumber? Shall the grass always grow over them? Shall I see their faces no more for ever? And must I also cease to move, and fall into an eternal sleep?'

And these are the meditations of an immortal mind—looking through the grates of its prison-house upon objects, on which the rays of Revelation shed no light, but all of which are obscured by the shadows of doubt, or shrouded in the darkest gloom of ignorance. And this mind *may* be set free; *may* be enabled to expatiate through the boundless fields of intellectual and moral research; may have the cheering doctrines of life and immortality, through Jesus Christ, unfolded to its view; may be led to understand who is the Author of its being—what are its duties to him—how its offences may be pardoned through the blood of the Saviour—how its affections may be purified through the influences of the Spirit—how it may at last gain the victory over death, and triumph over the horrors of the grave. Instead of having the scope of its vision terminated by the narrow horizon of human life, it stretches into the endless expanse of eternity;—instead of looking, with contracted gaze, at the little circle of visible objects, with which it is surrounded, it rises to the majestic contemplation of its own immortal existence, to the sublime conception of an Infinite and Supreme Intelligence, and to the ineffable displays of his goodness, in the wonders of redeeming love.

Behold these immortal minds! Some of them are before you; the pledges, we trust, of multitudes who will be rescued from the thraldom of ignorance. Pursue, in imagination, their future progress in time, and in eternity, and say, my hearers, whether I appreciate too highly the blessings which we wish to be made the instruments of conferring upon the deaf and dumb."—pp. 227—230.

In none of these discourses, more than the last, does the author's genius appear to be kindled by the warmth of his feelings. His sympathy with the unfortunate deaf and dumb, and his anxiety for their welfare, appears throughout the discourse; and it cannot be uninteresting to us, as Christian Spectators, to remark, that it is their *everlasting* welfare which excites his strongest emotions. He looks on them as immortal beings, who are ignorant of God, of the Saviour, and their own eternal destiny; and he appeals to the christian feelings of a community, professing christianity, to enable him to present them with the gospel of the grace of God—which brings "life and immortality to light;" which is also "the sword of the spirit,"—"the wisdom of God, and the power of God, to the salvation of every one that believeth." We most cordially wish success to an institution founded under such favourable auspices. We congratulate its founders and benefactors, the parents and friends of its interesting pupils, and the church of God, that while the greatest and most skilful exertions will be made to enlighten the minds of those who resort to this institution for instruction, and to fit them for usefulness, happiness, and respectability in society, equal efforts will be made to instruct them in the pure precepts and doctrines of that gospel, which is able to make them wise unto everlasting life. The religious character which the school has already assumed, the religious instruction which is communicated in lectures, through

the medium of *signs*, by Mr. Clerc, the devotions in which they all appear to unite, and the effects already apparent on the minds of the pupils, have filled the hearts of God's people with joy. At the same time, we consider this volume of discourses, from the principal of the institution, as a pledge to parents of all denominations, that religion will here be free from superstition, from bigotry, from a sectarian spirit, and from enthusiasm. The views and feelings of the author, as here displayed, give assurance that *the gospel only*, in its simplicity and purity, will be inculcated; and afford new evidence that the author is singularly qualified for a station, towards which none of our countrymen can look with indifference.

We regret that the price of this volume is such as to prevent its circulation among the bulk of our readers. It is indeed peculiarly adapted to readers of a refined and delicate taste; but, if we mistake not, it will be read with almost equal pleasure by all persons of piety. It does not strike by novelty, or boldness of style, or sentiment. It does not contain as impressive exhibitions of divine truth, or as powerful appeals to the conscience, as may be found in the discourses of Edwards, and some other New-England divines; neither, perhaps, will it be read with as great interest and effect in the social meeting; but in the stillness of retirement, when the man of piety is endeavouring to hold communion with his God, to correct his own views, and his own heart; desiring to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, it will be read with continued and repeated delight, and approbation.

Memoirs of Henry Obookiah, a native of Owhyhee, and a member of the Foreign Mission School; who died at Cornwall, (Conn.) February 17th, 1818, aged 26 years. New-Haven: Office of *The Religious Intelligencer*: 1818. 18*mo.* *pp.* 1—109.

To most of our readers it is probably known, that towards the close of the year 1816, the American board of commissioners for foreign missions, instituted a seminary in Cornwall, (Conn.) called the Foreign Mission School. Its object is to educate such heathen youth, of promising talents, and hopeful demeanor, as Providence may cast upon our shores; and to fit them, with the aid of his blessing, to return, in due time, to their respective lands, in the character of husbandmen, school-masters, or preachers of the gospel. For this purpose the seminary is furnished with a permanent instructor, who, while he solicitously watches over their manners and morals, teaches them the rudiments of science, and the principles of the christian religion. Provision is also made for the partial instruction of the pupils in the art of husbandry.

The *progress* of the institution has been such as to gratify the warmest expectations of its friends and patrons. For, while on the one hand, the number of pupils has increased to more than twenty, on the other, the spirit of God has blessed the school in a very remarkable degree. In a note to one of the sermons, appended to this little volume, we are informed that "five of the youths who belong to the seminary, and who came to it in a state of almost entire heathenism, have, since its establishment, (a little more than a year) given satisfactory evidence of having passed from death unto life, and become the heirs of eternal glory;" that "others are the subjects of religious impressions;" and that "all appear seriously attentive to eternal things." If any thing can be learned from the indications of Providence, the facts here related, must be regarded as no very equivocal evidence, that the nature and design of the seminary accord with the will of God. It is rare that other schools are visited, to this extent, with the awakening and renewing influenc-

es of the Spirit; and if any town were to receive such a blessing in a proportional degree, the consequence would be a greater revival of religion than any which has come to our knowledge.

The institution owes its *origin*, not to a design formed for *bringing* heathen youth into the country to be educated; but to a plan which was first suggested by the discovery of a few such youth already among us, and which was subsequently matured as circumstances of a kindred aspect were multiplied. Some of these circumstances were the hopeful conversion of Obookiah; his wish to return to his native Island as a missionary of the Cross; the desire manifested by several of his countrymen in this land, of learning to read, and gaining some knowledge of the christian religion; the interest extensively felt by christians for these strangers; the many prayers which were offered on their behalf; the charities which were bestowed upon them; and the ardent wish extensively and simultaneously expressed, that these natives of Owhyhee might be converted, and in due time return to the Sandwich Islands, and become the means of salvation to their pagan brethren. Thus, at every stage of this undertaking, God himself led the way, and pious individuals, with their eyes fixed on the indications of His providence, pursued their laudable object, till the plan of the seminary was matured and put into actual operation.

Henry Obookiah was a distinguished member of this school. We extract from the Memoirs, the following concise history of the early part of his life.

"Henry Obookiah was a native of Owhyhee, the most important of the Sandwich Islands. He was born about the year 1792. His parents ranked with the common people; but his mother was distantly related to the family of the king.—Her name was Kummoolah. The name of his father is unknown. When Obookiah was at the age of ten or twelve, both his parents were slain before his eyes, 'in a war,' to use his own language, 'made after the old king died, to see who should be the greatest among them.' The only surviving member of the family, besides himself, was an infant brother two or three months old. This little brother he hoped to save from the fate of his parents, and took him upon his back to flee from the enemy; but was overtaken, and the child cruelly destroyed. The circumstances of this interesting scene are so accurately stated in a "Narrative" already before the public, that that account will here be transcribed. The facts were taken from the relation of Obookiah.

'Two parties were contending for the dominion of the Island. The warriors met and a dreadful slaughter ensued. The party to which the father of Obookiah belonged was overpowered. The conquerors, having driven their antagonists from the field, next turned their rage upon the villages and families of the vanquished. The alarm was given of their approach. The father, taking his wife and two children, fled to the mountains. There he concealed himself for several days with his family in a cave. But, at length, being driven by thirst to leave their retreat, they went in quest of water to a neighbouring spring.—Here they were surprised by a party of the enemy while in the act of quenching their thirst. The father, obeying the first impulse of nature, fled, but the cries of his wife and children soon brought him back again for their protection. But seeing the enemy near, again he fled. The enemy seeing the affection of the father for his family, having seized his wife and children, put them to the torture, in order to decoy him from his retreat. The artifice succeeded. Unable to bear the piercing cries of his family, again he appeared and fell into their hands, and with his wife was cut in pieces. While this was going on, Obookiah being then a lad of about twelve years, took his infant brother upon his back and attempted to make his escape. But he was pursued, and his little brother pierced through with a Pahooa, or spear, while on his back. He himself was saved alive, because he was not young enough to give them trouble, nor old enough to excite their fears,' "—pp. 3—5.

The whole family except himself being murdered, he appears to have lived a considerable time with the very man who had taken the lives of his parents. While residing with this man, he was found by an uncle, who, being High Priest of the Island, took him home with an intention to prepare him also for the same office. "In pursuance of this purpose, he taught him long prayers and trained him to the task of repeating them

daily in the temple of the Idol. This ceremony he sometimes commenced before sunrise in the morning, and at other times was employed in it during the whole or the greater part of the night. Parts of these prayers he often repeated to gratify the curiosity of his friends after he came to this country."

It was probably about this time, that the Island being still harrassed by contending parties, Henry was again preserved from a premature death.

"He with an aunt, the only surviving sister of his father, had fallen into the possession of the enemy. On a certain day it came to his knowledge that his aunt, and, perhaps himself, was to be put to death.—The first opportunity he could find, he attempted to make his escape. And by creeping through a hole into a cellar, and going out on the opposite side, he got away, unobserved, and wandered off at a considerable distance from the house in which he had been kept. But it was not long before his aunt was brought out, by a number of the enemy, and taken to a precipice from which she was thrown and destroyed. He saw this—and now feeling himself, more than ever alone; as soon as the enemy had retired, he ran toward the fatal spot, resolved to throw himself over and die with this friend, whom perhaps he now considered as the last individual of his kindred. But he was discovered by one of the chiefs or head men of the party who ordered two men to pursue him and bring him back. He was overtaken just before he reached the precipice and carried back to the quarters of the enemy. By a kind interposition of Providence he was saved for purposes which will appear in the subsequent history."—p. 8.

The greater part of the Memoirs is taken from a *history* of his life, which Henry wrote in the year 1815, from a *diary* which he commenced in March, 1816, and continued through the following summer, and from his extensive *epistolary* correspondence. In the history referred to, he gives, us the following affecting account of his condition, and of his desire to leave his country.

"At the death of my parents,' he says, 'I was with them, I saw them killed with a bayonet—and with them my little brother, not more than two or three months old.—So that I was left alone without father or mother in this wilderness world. Poor boy, thought I within myself, after they were gone, is there any father or mother of mine at home, that I may go and find them at home? No, poor boy am I. And while I was at play with other children—after we had made an end of playing, they return to their parents—but I was returned into tears;—for I have no home, neither father nor mother. I was now brought away from my home to a stranger place, and I thought of nothing more but want of father or mother, and to cry day and night.

While I was with my Uncle, for some time I began to think about leaving that Country, to go to some other part of the globe. I did not care where I shall go to. I thought to myself that if I should get away, and go to some other Country, probably I may find some comfort, more than to live there, without father and mother. I thought it will be better for me to go than to stay. About this time there was a ship come from New York:—Capt. Brintnall the master of the ship. As soon as it got into the harbour, in the very place where I lived, I thought of no more but to take the best chance I had, and if the Captain have no objection, to take me as one of his own servants, and to obey his word. As soon as the ship anchored I went on board."—pp. 8, 9.

It was with great difficulty that his uncle was persuaded to part with him. At length, however, he consented.—From Owhyhee the ship proceeded to the N. W. coast of America, where the captain had left a part of his men to obtain seals. After a residence of about six months, he returned in the same ship, with Thomas Hoopo, (now a member of the Foreign Mission School, and who accompanied him to America) to his native Island. Thence, they proceeded to this country, by way of China, and arrived at New-Haven, in the year 1809. A short time after his arrival, Henry was found lingering about the college, desirous of gratifying the thirst of his mind for knowledge; finding that he could understand little or nothing, being ignorant of the language, and that the treasures of knowledge which were open to others, were locked up from him; he sat down and wept on the threshold of one of the college buildings."* He did not weep in vain.

* Henry's ignorance of the English language, after so much intercourse with A-

Several pious students felt a deep interest for him and his heathen companion, and undertook the task of giving them regular instructions. Thus Henry himself writes—

"Within a few days we left our ship and went home with Captain B. to New-Haven the place where he lived. There I lived with him for some time. In this place I become acquainted with many students belonging to the college. By these pious students I was told more about God than what I had heard before; but I was so ignorant that I could not see into it whether it was so. Many times I wished to hear more about God, but find no body to interpret it to me. I attended many meetings on the sabbath, but find difficulty to understand the minister. I could understand, or speak, but very little of the English language. Friend Thomas went to school to one of the students in the college before I thought of going to school. I heard that a ship was ready to sail from New-York within a few days for Owhyhee. The captain was willing that I might take leave of this country and go home if I wish. But this was disagreeable to my mind. I wished to continue in this country a little longer. I staid another week—saw Mr. E. W. D. who first taught me to read and write.' "—pp. 16, 17.

"'Now I wished no more to live with captain any longer, but rather wished to live some where else, where I could have an opportunity to learn to write and read. I went to my friend Mr. D. who was to be my best and kind friend; I made known to him all my desire. I told him that I wished to live where I could have an opportunity to get in some school and work a part of the time. He then wished me to live with President Dwight. This satisfied me; I went with him to Dr. Dwight's house. I lived with this pious and good family for some time, and went to school to the same man as before. While I lived with these good people I have more time to attend to my book than I ever did before. Here was the first time I meet with praying family morning and evening. It was difficult for me to understand what was said in prayer, but I doubt not, this good people were praying for me while I was with them;—seeing that I was ignorant of God and of my Saviour. I heard of God, as often as I lived with this family, and I believed but little.' "—pp. 21, 22.

It was while he was pursuing his studies under the care of Mr. E. W. D. that he became acquainted with the late excellent Mr. Samuel J. Mills, who kindly took him home to his father's house in Torrington, where he was received as one of the family, and enjoyed the most salutary instruction. But although he had experienced so many changes of *condition* his *heart* was still unchanged. He received not the things of the Spirit of God, for they were foolishness unto him.

"'Many ministers called on the Rev. Mr. M. and I was known by a great number of ministers. But on account of my ignorance of the true God, I do not wish to hear them when they talk to me. I would not wish to be in the room where they were; neither did I wish to come near to a minister, for the reason that he should talk to me about God, whom I hated to hear. I was told by them about heaven and hell, but I did not pay any attention to what they say; for I thought that I was just as happy as the other people, as those who do know about God much more than I do But this thought, as I see to it now, was the most great and dangerous mistake.' "—p. 26.

While he lived with the Rev. Mr. Mills, which appears to have been a considerable time, he was employed partly in the business of agriculture, in which he was both dexterous and diligent, and partly in learning to read and write, and made very respectable progress. Not far from the close of the year 1810, he accompanied Mr. S. J. Mills to Andover, where he was kindly instructed by the students of the Theological Seminary.

In reference to this period of his life, Henry writes thus—

"'Here my wicked heart began to see a little about the divine things; but the more I see to it, the more it appear to be *impenetrability*. I took much satisfaction in conversing with many students in the Institution. I spent a little time with some of them and in going to one room and to an-

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mericans, may be accounted for by the fact, that natives of Owhyhee, are frequently engaged to accompany a crew to places where seals may be taken; and this intercourse with the natives, in addition to that which they have with others at the Islands, enables the sailors to converse in the language of Owhyhee. As Henry Obookiah and Thomas Hoopo were fellow passengers, and as the sailors were able to converse with them in their native tongue, there is nothing singular in Henry's ignorance of our language.

other to recite to them: for I was taken under their care.' "—p. 26.

The labours and prayers of those pious students, appear to have been greatly blessed; for he was soon observed to be anxious respecting his salvation. While in this interesting situation, Mr. M. in a private interview with him, and often addressing the throne of grace on his behalf, turned to him, both being yet on their knees, and said, "You may pray." He immediately proceeded in the following simple and affecting strain—

"'Great and eternal God—make heaven—make earth—make every thing—have mercy on me—make me understand the Bible—make me good—great God have mercy on Thomas—make him good—make Thomas and me go back Owhyhee—tell folks in Owhyhee, no more pray to stone God—make some good man go with me to Owhyhee, tell folks in Owhyhee about Heaven—about Hell—God make all people good every where—great God have mercy on College—make all good—make Mr. Samuel good—have mercy on Mr. Samuel's father, mother, sister, brother.' ——'Our father which art in Heaven, &c.' "—p. 27.

It was thought advisable that he should leave Andover, and spend some time at Bradford academy. "But," he says, "while I was here in the school, my serious feelings, which I had before, I lost all; and become very ignorant of religion by being among some very *unserious* company, talking many foolish subjects." Thus his serious impressions being effaced, he appears to have remained thoughtless and unconcerned till the spring of 1811, when having left the school on account of his health, his former distressing apprehensions returned.

"Mr. F. one day sent me into the woods not far from the house to work. I took an axe and went and worked there till towards noon.—But here, O! I come to myself again! many thoughts come into my mind that I was in a dangerous situation. I thought that if I should then die, I must certainly be cast off forever. While I was working it appeared as it was a voice saying 'Cut it down, why cumbereth it the ground.'—I worked no longer—but dropped my axe, and walked a few steps from the place (for the people in the house would soon send a lad after me, for it was noon.) I fell upon my knees and looked up to the Almighty Jehovah for help. I was not but an undone and hell-deserving sinner. I felt that it would be just that God should cast me off whithersoever he would—that he should do with my poor soul as it seemed to him fit. I spent some time here until I heard a boy calling for me—and I went. The people in the house asked of my sadness—to which I gave but little answer. In the night my sleep was taken away from me. I kept awake almost the whole night. Many of my feelings and thoughts in past time came into remembrance—and how I treated the mercy of God while I was at Bradford Academy. The next morning I rose up before the rest, and went to a place where I was alone by myself. Here I went both morning, night, and noon. At this little place I find some comfort. And when I go there I enjoy myself better all the day."—pp. 29, 30.

It will not be consistent with our intended limits to trace the particulars of his history till he experienced, as it was hoped, a change of heart, nor to specify the various places in which he lived from the time that he left Andover in the spring of 1813, till his connexion with the Foreign Mission School about three years afterwards. It is sufficient to observe that during this interval, he was under the care of the North Consociation of Litchfield county, and was supported chiefly by the charities of his pious friends, while under the successive instruction of several excellent ministers, he faithfully prosecuted his studies.

We deem it highly important that the christian public should be informed what God has done for the soul of a heathen stranger, who sought a refuge in this land from the pagan cruelties of his own. As evidences of his piety we therefore advert to the following traits of the christian character which were strikingly apparent in him.

Obookiah was *heavenly-minded.*

"When I at home—Torringford—out in the field I can't help think about Heaven. I go in a meadow—work at the hay—my hands—but my thought—no there.—*In Heaven—all time*—then I very happy."—p. 38.

He was much employed in *secret prayer*. Indeed we have seldom perused a volume of Memoirs, the subject of which was so constantly engaged, and devoutly absorbed, in this duty. The following passages among many others in his diary, will shew that it was his delight.

"*April* 2.—As soon as I went to bed my eyes were wide open during the whole night. I thought how many unready lives were taken before the morning comes. This made my heart cry, Lord, prepare me, prepare me for death. I spent the greater part of the night in secret prayers in my bed, and found sweet communion with my God. 'Commune with your own heart upon your bed and be still.' O that the grace of God may be sufficient for me! Lord fill my hungry soul with spiritual food."—pp. 57, 58.

"*April* 3.—This day I set apart for secret prayer, and the Lord was graciously with me, and has given me some spirit to pray. It seemed as if I could not enjoy myself better in any worldly conversations than I did in prayer. I can say as I trust, that the spirit of God has been with me this day. God appeared to be gracious and lovely. Holy thou art O Lord God of Hosts! O Lord look down with a pitying eye upon this thy servant, whom thou hast brought from a heathen land! Be gracious to all the rest of my heathen brethren who are now in this country. Do now O Lord hear my call.—Let not the Lord remember former sins which were known to thee.—p. 58.

He felt his *dependence* on God for those supplies of grace which he needed at every successive step of his christian course.

"But we know that our deceitful hearts are apt to run down *even as a clock or watch is*. A good clock will keep good time by winding it up; but if we don't, it certainly will run down. 'For this people,' said our Saviour, 'draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me.' My wicked heart has been just as those clocks which run down very often. But I hope I love the Lord Jesus Christ. I am willing to give up every thing, both my soul and body, for time and eternity. God can do all this. 'I can do all things,' said the Apostle, 'through Christ,' &c."—pp. 46, 47.

He greatly delighted in *social prayer* with his pious friends.

"*April* 9.—I have had this morning a solemn visit from two young gentlemen, (unknown before;) who were of the most pious and amiable characters. Their conversations were sweet to my soul. They continued with me in my room during the space of two hours; then we prayed together. Soon they bid me farewell and went. I then returned into my retirement and offered up thanks to God for such serious and solemn conversation. I prayed with a free and thankful heart. O what a glorious time it was! I never prayed to God with so full view of God's goodness as I did then."—p. 55.

He was experimentally acquainted with the *Christian warfare*, so largely described in the seventh chapter of Romans.

"*April* 12.—To-day the Lord turned me to look into my heart, to see whether there be any holiness in me. But I found nothing but 'wounds and bruises and putrifying sores.' I saw my sins were very great, and never were known before. I had seen my own sin before, but the Lord never shew me so much, as I recollect, to make the soul sink in deep sorrow for sin, as he did this day. But it was my own blindness too. When I considered my former life, and looked into it, nothing but a heavy bundle of sin was upon me. I pray the Lord that he may not remember my past sin. O may not the God of Isaac and Jacob hide from the tears of such dying sinner as I." p. 59.

He was much employed in *devout meditations*. There is something so evangelically poetical in the following passage, that we cannot persuade ourselves to abbreviate it.

"*June* 1.—This morning I have been walking out for some secret duty. As I walked through the field alone, lo! I heard the sweet songs of many birds, singing among the branches; for it was a beautiful Sabbath morning. While I thus hearked, this part of a Psalm come into my soul very sweetly—

'Sweet is the mem'ry of thy grace,
My God, my heavenly King;
Let age to age thy righteousness,
In songs of glory sing,' &c.

I thought of Christians as soon as I heard these birds tuning their joyful songs around the tree. Christians as soon as they leave their fleshly songs, with their bodies, in the silent tomb, will be at rest beyond all pain, death, sorrow and trouble; and come around their King of glory, and tune their golden harps to Immanuel's praise. And then say one to another,

'Come let our voices join to raise,
A sacred song of solemn praise,' &c."

p. 53.

He was anxious for the *salvation of sinners.*

"Previously to the time appointed for the admission of Obookiah into the Church, he requested Mr. Mills to give him an opportunity, if he thought it proper, at the time of his admission, 'to speak a few words to the people.' Mr. Mills readily consented—but from some particular circumstances, he did not recollect, at the proper time, Henry's request, and it was neglected. After the public services were closed and Mr. Mills had retired to his study, Henry went to him with a broken heart, and said, 'You no let me speak, sir?—I sorry.'—Mr. Mills was much affected, but there was no remedy. But, said he, 'What did you wish to say, Henry?' He replied, I want to ask the people—what they all waiting for? they live in Gospel land—hear all about salvation—God ready—Christ ready—all ready——Why they don't come to follow Christ?"—pp. 43, 44.

The conversion of sinners afforded him *unspeakable joy.*

"I cannot help weeping. My tears are running down for joy to hear and see sinners flocking to the Almighty Jehovah. O that all sinners may come to Christ!"—p. 70.

It is not our intention to specify all the traits of the christian character which Henry possessed, and which are in a very interesting manner displayed in the Memoirs. It should be observed, however, that his piety was in nothing more satisfactorily manifested, than in his constant anxiety for the conversion of his heathen brethren in this land, and his ardent desire to return to Owhyhee as a preacher of the gospel. This was so *habitually* the subject of his conversation, and the burden of his prayers, that it is sufficient to state, without quoting any thing from the Memoirs as proof, that his whole heart was set upon the object.

If any further proof of his piety were needed, we would lead our readers to the bed from which, at the age of 26, the soul of this uncommon youth, took its flight, we trust, to a better world. About the commencement of the year 1818, he was seized with a violent fever, under which he continued to linger till the 17th of February, when he calmly expired.

The following brief extracts will be sufficient to shew that while he *walked through the valley of the shadow of death, he feared no evil.*

"To one of his countrymen, as he entered the room in the morning, after he had passed a night of suffering, he said, 'I almost died last night. It is a good thing to be sick, S——, we must all die—and 'tis no matter where we are.' Being asked by another, 'Are you afraid to die?' he answered, '*No, I am not.*' A friend said to him, 'I am sorry to find you so very sick'—he replied, '*Let God do as he pleases.*'"—p. 102.

"He enquired, 'Does the doctor say I shall get well?' It was answered, 'He thinks it is uncertain.' To which he replied, 'God will do what is right—God will take care of me.' He observed to Mrs. S——, 'It is a fine pleasant morning.' She said to him, 'You are glad to see the light of the morning, after a dark, distressing night.' He replied, '*Oh! some light in the night—some light of God.*'

After a season of distress for two hours, he appeared perfectly happy—he looked out of the window—his eyes appeared fixed on some delightful object. I enquired of him, 'Of what are you thinking, Henry?' '*Oh! I can't tell you all,*' said he, '*of Jesus Christ.*'"—p. 103.

We should be glad to extract the whole of his farewell address to his countrymen, which is highly appropriate, and affecting; but we must hasten to the last moments of Henry.

"As death seemed to approach, Mrs. S. said to him, 'Henry, do you think you are dying?' He answered, 'Yes, ma'am—and then said, '*Mrs. S. I thank you for your kindness.*'" She said, 'I wish we might meet hereafter.' He replied, 'I hope we shall'—and taking her hand, affectionately bid her *farewell.* Another friend taking his hand, told him that he 'must die soon.' He heard him without emotion, and with a heavenly smile bade him his last adieu.

He shook hands with all his companions present, and with perfect composure addressed to them the parting salutation of his native language, '*Alloah o'e.*'—*My love be with you.*

But a few minutes before he breathed his last, his Physician said to him, 'How do you feel now Henry?' He answered, '*Very well—I am not sick—I have no pain—I feel well.*' The expression of his countenance was that of perfect peace. He now seemed a little revived, and lay in a composed and quiet state for several minutes. Most of those who were present, not apprehending an immediate change, had

seated themselves by the fire. No alarm was given, until one of his Countrymen who was standing by his bed-side, exclaimed, '*Obookiah's gone.*' All sprang to the bed. The spirit had departed—but a smile, such as none present had ever beheld—an expression of the final triumph of his soul, remained upon his countenance."—pp. 108, 109.

It will be seen that most of the extracts which we have presented, are from the writings of Henry himself. Our object was, to give our readers, in this way, the most direct means of forming their judgment concerning his natural capacity, the improvement of his mind, and the ardour of his piety.

Of the manner in which the compiler of the Memoirs has executed his task, we can cheerfully say, that in our opinion, he has done it well.—While on the one hand his own remarks and comments are not unnecessarily multiplied, on the other, his language is perspicuous, and the order of the narrative distinct. The christian public will doubtless feel obliged to him for incorporating into the work so great a portion of the history, diary, and letters of Obookiah; and for not so altering the language, as to expunge every incorrectness of grammar and idiom. In many instances there is a charm in the diction of Henry, which the compiler would have impaired, had he given to it absolute correctness.

To the memoirs are added two sermons, and an address. The first sermon, delivered by the Rev. Lyman Beecher, at the funeral of Obookiah, is from Psalms, xcvii. 1, 2, "The Lord reigneth; let the earth rejoice," &c. The second, from Psalms xx, 5, "And in the name of our God we will set up our banners;" was preached by the Rev. Joseph Harvey, at the inauguration of the Rev. Herman Daggett, as principal of the school.

We intended to give a particular account of these sermons, and to point out one or two minor defects, and many first rate excellencies, (which we think they contain,) but the length of our article will allow us only to observe, that they are strikingly appropriate to the occasions on which they were respectively delivered; that they are worthy of the hearts and pens of their authors; and that, while the one consoles the minds of those who mourn the death of Henry, the other is equally well calculated to make and secure friends to an institution, from which, at no distant day, we trust, some of his pious countrymen are to be sent back, as missionaries to the benighted island from which he came.

The address was delivered by the principal, immediately after his inauguration. Of this performance, it is sufficient to remark, that the theme is happily chosen, and the language unadorned and chaste.

Should any imagine that the avails of this interesting volume are to be shared by the two gentlemen, to whom the copy-right is secured, we should regret that the title page does not repeat the following assurance, contained in the proposals:—"The profits of the work will be applied to the benefit of the Foreign Mission School." The omission, we have no doubt, was merely an oversight.

On the whole, we cordially recommend this little volume to the public, believing, that if it is extensively read, it will be extensively beneficial to the cause of Missions.

Literary and Philosophical Intelligence.

Under this head, we shall present our readers with an abstract of the most interesting literary and scientific intelligence of the day; with the results of well conducted experiments in agriculture and the arts; and tables illustrative of the resources, population, progress, &c. &c. of our own, and other countries. It is our intention to make this department a Record, *to which our readers may refer for those more important statements, which are too often suffered to perish with the intelligence of merely temporary interest in our newspapers.*

The system of divinity, in a series of sermons, by the late President Dwight, and which is not entirely published even in this country, was, so long ago as last June, in the English press, and the early volumes have, probably, before this time, been exposed for sale in the shops of London.

Siera Leone Newspaper.—A weekly paper, entitled the "Royal Gazette and Siera Leone Advertiser," is published in that colony. The first number appeared on August 2d, 1817,

In England have been published *fifteen* editions of "*Cælebs in search of a wife.*" The work has been translated into the French language, and published at Paris; and also into the German, and published at Vienna. Reviews of the work have been published in the European continental journals, and a critique has appeared from the pen of Madame de Staël. These reviewers speak of the work in terms of approbation.

TABLE,

Shewing the whole number of Alumni, and the whole number of Ministers, at the principal Colleges in the U. S. and the number of Alumni living, and the number of Ministers living, according to the latest information.

Name of the College.	Date of the Catalogue examined.	No. of Alumni.	No. of Ministers.	Alumni living.	Ministers living.
Harvard	1818	4442	1198	1708	285
Yale	1817	3300	847	1658	357
Princeton	1815	1425	297	1023	147
Columbia	1814	608	67	—	—
Brown	1817	829	149	715	130
Dartmouth	1816	1190	263	992	228
Carlisle	1813	272	62	243	58
Williams	1817	473	112	434	107
Union	1813	291	33	280	32
Bowdoin	1816	85	2	80	2
Middlebury	1817	260	55	250	55
S. Carolina	1816	275	5	260	5
Total				7,643	1,406

The above is an extract from the Appendix to the third report of the American Society for educating pious youth for the ministry of the Gospel. In proportion to the value of such a table, we regret its incorrectness. The number of the Alumni of Yale College, living, in 1817, was 1936. The number of graduates the last year was 66, so that the Alumni of Yale College, living, exceed those of any seminary in this country by more than three hundred.

Table, shewing the quantity of rain and snow which fell in the year 1818.

	Rain.	Snow.	Water from Snow.
	Inches.	*Inches.*	*Inches.*
January	1 15	15	1 75
February	9	10	1 4
March	3	6 5	1
April	4 67		
May	6 36		
June	2 5		
July	3 05		
August	1 63		
Septem.	5 8		
October	1 22		
Novem.	1 52		
Decem.	0 8	10	1 35
	32 6	41 5	5 5
	5 5		
Rain and Sn. water	38 1		

The erection of an Observatory on a large scale, is contemplated by the Corporation of Harvard University, Mass.

The Corporation of Yale College have decided on the immediate erection of a new edifice, which is to contain a Refectory for the students; with apartments for the noble Cabinet of Col. Gibbs, and a collection of minerals, illustrative of American Geology and Mineralogy, which is constantly increasing under the care of Professor Silliman.

The Trustees of Williams' College, have resolved on the removal of that Institution, into the old county of Hampshire, Mass. provided sufficient funds can be obtained to justify the measure. The sum spoken of as requisite for this purpose, is one hundred thousand dollars. The Hon. Chancellor Kent of New-York, Judge Smith of Connecticut, and the Rev. Dr. Payson of New-Hampshire, are appointed by the Trustees, a Committee to designate the location, in the event of a removal.

The *Safety Lamp* of Sir Humphrey Davy, is now used in most of the coal mines in England. Of an invention so important to the lives of thousands, our readers may be gratified to learn the nature. An inflammable air is constantly generated in coal mines, which when accumulated in considerable quantities, explodes like gunpowder on the approach of a candle, and scatters desolation all around. As the work is carried on in these mines solely by the light of lamps or candles, such accidents have been constantly occurring. Scarcely a year has passed, without the destruction of fifty or a hundred miners by such explosions; nor could any effectual remedy be discovered till, about three years since, Sir Humphrey Davy, was induced by motives of humanity to direct his attention to this subject. After a series of very ingenious experiments, he discovered, that when this inflammable air is very minutely divided by being passed through fine gauze, *it may be burnt up by the contact of a candle, without the least explosion.* This led him to the invention of the safety lamp; which is nothing more than a *common lanthorn made of a very fine gauze of iron wire.* A candle or lamp being placed within the lanthorn, and the door carefully secured, when the lanthorn is borne into the midst of the inflammable air, instead of causing an explosion, the light merely burns with increasing brightness, till the whole interior of the lanthorn becomes a body of flame, heating the iron wire that surrounds it to redness. Yet in no instance is the air without ignited by the flame. The miner may thus move with safety in the midst of death, and consume the elements of destruction by the light that directs his work. How many thousands of lives will be saved by this invention!

Mr. Belzoni, a Roman traveller, has succeeded in making several interesting discoveries in Egypt.—For the amusement of our readers, we notice the following:

While making researches among the ruins of Thebes, he was led, by certain indications, to the discovery of six tombs, in a place known by a name, denoting the "Tombs of the Kings."—These are excavations in the mountains; and from their perfect state, owing to the total exclusion of intruders, and probably, of the external air, they are said to convey a more correct idea, than any discovery hitherto made, of Egyptian magnificence and posthumous splendour. The passage from the front entrance, to the innermost chamber, in one of them, measured three hundred and nine feet; the whole extent of which is cut out of the living

rock: the chambers are numerous; the sides of the rock every where white as snow, and covered with paintings of well shaped figures, and with hyeroglyphics, quite perfect. The colours of the paintings are as fresh as if they had been laid on the day before the opening was made. In one of the chambers of this tomb, Mr. Belzoni discovered an exquisitely beautiful sarcophagus of alabaster, nine feet five inches long, by three feet nine inches wide, and two feet and one inch high, covered within and without with hyeroglyphics, and figures, *in intaglio*, nearly in a perfect state, sounding like a bell, and as transparent as glass. From the extraordinary magnificence of this tomb, Mr. Belzoni conceives that it must be the depository of the remains of Apis, in which idea he is the more confirmed by discovering the *carcass of a bull* embalmed with a phaltum in the innermost room. It is expected that the sarcophagus will be lodged in the British Museum.

Mr. Belzoni also succeeded in an attempt to open the second pyramid of Ghiza, known by the name of Cephrenes. The base of this pyramid is 684 feet, and the perpendicular 456. Herodotus was informed that this pyramid had no subterranean chambers, and his information being found in latter ages to be generally correct, may be supposed to have operated in preventing that curiosity which prompted the opening of the great pyramid of Cheops. Mr. Belzoni was however induced to make an attempt to open that which had been considered impracticable. Having with some difficulty obtained permission from the Kaiya Bey, to work at the pyramid, in search of antiquities, he, with the assistance of sixty men, began to cut through the mass of stones and cement which had fallen from the upper part of the pyramid; but it was so hard joined together, that the men spoiled several of their hatchets in the operation; the stones which had fallen down along with the cement, having formed themselves into one solid, and almost impenetrable mass. These operations were commenced on the north side of the pyramid, in a vertical section, at right angles to that side of the base. He succeeded in making an opening of fifteen feet wide, and continued working downwards, in uncovering the face of the pyramid. On the seventh day an Arab workman called out that he had found the true passage. It proved, however, to be a forced one, which, in all probability, had been made by the Saracens. This passage led inwards, and towards the south. It divides at some distance from the entrance, into two distinct passages; both of which terminate at about the distance of 100 feet from the entrance. With great regret Mr. Belzoni retired from this part of the pyramid, and on the following day re-commenced his researches to the eastward of the false entrance. The stones, incrusted, and bound together with cement, were hard as the former, and there were many large stones to remove. On the 18th day from the commencement of his labours at the pyramid, a block of granite was discovered in an inclined direction, towards the centre of the pyramid; and on the third day after, were observed three large blocks of stone, one upon the other, all inclined towards the centre.—These were, with difficulty, removed, and the true entrance discovered. It is a passage of four feet high, and of three and a half wide, formed by four blocks of granite. It runs with an inclination of 26 degrees, to the length of 104 feet. At this place is a door of granite, 1 foot, 3 inches thick. The raising of this, sufficiently to afford an entrance, was a labour of more than one day. Here the granite work ends. Then commences a passage, gradually ascending towards the centre, 22 feet, 7 inches. Here, on each side, were forced passages, terminating at short distances. The true passage continued from this place in a horizontal direction; and from about this point, also, was a true passage, proceeding with an inclination of 26 degrees, to the north. Leaving this latter passage, to be explored on his return, he proceeded in the horizontal one, towards the centre of the pyramid. This passage was 5 feet, 11 inches high. It led him to a great chamber, which was 46 feet, 3 inches long, 16 feet, 8 inches wide, and 23 feet, 6 inches high, for the most part cut out of the rock on which the pyramid was built. In the midst was a sarcophagus of granite, partly buried in the ground, surrounded by large blocks of granite, being placed apparently to guard it from being taken away, which could not be effected without great labour.

The lid of it had been opened, and only a few bones, which Mr. Belzoni supposed to be those of a human skeleton, were found. On the wall of the western side of the chamber is an inscription in Arabic characters. It testifies, that the pyramid was opened by certain persons, and examined in presence of the Sultan Ali Mahomet. This chamber is in the centre of the pyramid. Returning from the chamber, Mr. Belzoni followed the passage toward the north, already referred to. Descending with an inclination of 26 degrees, for the distance of 48 feet 6 inches, a horizontal passage commences, which keeps the same direction, north, 55 feet. This communicates with another chamber, of no inconsiderable size, and conducts also to another passage, which, by a gentle ascent, leads to a door situated at the base of the pyramid. All the works below the base are cut into the living rock, as well as part of the passages, and chambers, before mentioned.

Mr. Belzoni has also discovered the foundation and walls of an extensive temple, which stood before the pyramid, at a distance of only 40 feet; and has reason to believe, that a fine platform runs all around the pyramid.

We have mentioned that Mr. Belzoni found bones, which were thought to be those of a human skeleton. Major Fitz Clarence brought away some small pieces of bone, one of which proved to be the lower extremity of the thigh bone, where it comes in contact with the knee. This curiosity was presented to the Prince Regent, who submitted it to the inspection of Sir Everard Home.

Sir Everard, entertaining no doubt of its being part of a human skeleton, took it to the museum of the College of Surgeons, that, by adjusting it to the same part of different sized skeletons, he might be enabled to form some estimate of the comparative stature of the ancient Egyptians, and modern Europeans. On a close, and more laborious investigation, however, the fragment was found to agree with none of them; and it finally appeared, that, instead of forming any part of the thigh bone of a human subject, it actually made part of that of a cow. It hardly need be observed, that the cow was worshipped by the ancient Egyptians, and it would appear that the pyramids owed their boundless cost and magnificence to a reverential regard for the "brutish forms" of Apis or Osiris.

The sarcophagus in the pyramid, was 8 feet long, 3 feet 6 inches wide, and 2 feet 3 inches deep, inside—so that it was sufficiently large to receive the body of the embalmed and adored beast.

List of New Publications.

THEOLOGY.

Theology explained and defended, in a series of discourses, by Timothy Dwight, D. D. LL. D.—Vol. IV.

Sermons on practical subjects; by William Barlass, with a biographical sketch of the author, by Peter Wilson, LL. D. On doing good to the Poor, a sermon preached at Pittsfield, Mass. on the day of the annual Fast, April 4th, 1818, by Heman Humphrey, Pastor of the Congregational Church in that town.

A Sermon delivered Sept. 22d 1818, at the dedication of the new edifice, for the use of the Theological Seminary in Andover, by Ebenezer Porter, D. D. Bartlett Professor of sacred rhetoric in the seminary.

A Sermon preached at the Tabernacle Church, Salem, Nov. 5th, 1818, at the ordination of missionaries to the unevangelized nations, by Moses Stuart, Associate Professor of sacred literature, in the Theological Seminary, Andover.

MISCELLANEOUS.

An anniversary discourse delivered before the New-York Historical Society, Dec. 7th, 1818, by Gulian C. Verplanck, Esq.

Memoirs of the life of Miss Caroline Elizabeth Smelt, by Moses Waddell, D. D. Pastor of the united churches of Willington and Hopewell, in the District of Abberville, South Carolina.

Letters from Illinois, by Morris Birbeck, 12mo. $1.

Outlines of the Mineralogy and Geology of Boston, and its vicinity, with a Geological map, by John F. Dana, M. D. and S. L. Dana, M. D. $1.

A system of Chemistry, by Thomas Thompson, with notes by Thomas Cooper, 8vo. 4 vols. $12.

Gazetcer of the United States, by J. E. Worcester, 8vo. $2,50.

The Backwoodsman, a poem, by J. K. Paulding, Esq. 12mo. $1,50.

The Brief Remarker on the ways of man, or compendious dissertations respecting social and domestic relations and concerns, by Ezra Sampson, $1.

An essay on the life of Gen. Putnam, by Col. David Humphreys, with an appendix, containing a historical and topographical sketch of the battle of Bunker Hill, by S. Swett, 12mo. $1,25.

Foreign Missions.

[As we intend to give our readers full statements of missionary operations, we shall, in our present number, give a succinct account of the stations, under the care of the American Board of Commissioners for Foreign Missions, with notices of the present state of the missions.]

BOMBAY.

At Bombay, are stationed the Rev. Messrs. Hall, Newell, and Bardwell.—These gentlemen do not preach to congregations assembled for religious instruction, as such cannot be collected, but consider it a part of the business of every day to address individuals, and families with whom they have intercourse, the assemblages which they find in the various places of resort, and are accustomed to speak the truths of the living God, even in the Temples of idolatry.

We regret to state, that so far as the knowledge of these missionaries extend, none have as yet been given them as seals of their ministry. Their instructions are generally received with civility, but the dread of public censure, the unwillingness to abandon their casts, prevents those who may be convinced of the truth of Christianity, from openly professing it. That many are convinced of the truth of the Christian system, there is good reason to believe, and we may hope that He, in whose hands are the hearts of all the children of men, will at length permit these missionaries, who in the morning are sowing the seed, and who in the evening do not withhold their hand, to behold in the barren land of India, the fruits of holiness.

Translation, and printing form a part of their labors. They have printed 1500 copies of a scripture tract, of 8 pages octavo, in the Mahratta language, and a large edition of the Gospel of Matthew, of the Acts of the Apostles, and of another tract, consisting of portions of scripture. They have also engaged in the printing of a school book, which they have prepared for the schools under their care. Before they had commenced printing, the missionaries procured 5000 copies of a tract in the Guzzerattee language. These tracts, and the portions of scripture which they have printed, they have good opportunities of distributing among the surrounding heathen.

The missionaries have established a number of schools. One of these in which native youths learn the English language, is taught, principally by the missionaries themselves. It has never been very flourishing. The average number of the pupils has been twenty. One hundred native half cast Portuguese youth had, in 1817, been members of it. The principal facts and precepts of the Christian system, are brought into view. The other schools belonging to the mission, are under the immediate instruction of native teachers, and are superintended and supported by the missionaries.

In Bombay there are in all, eleven schools. Four of them are on the opposite end of the island. In the year ending April 6th, 1818, there had been "twelve hundred, Jewish, Mahometan, but chiefly heathen, boys, instructed in the art of reading, writing, and arithmetic."

The system of instruction is similar to that which prevails in Lancasterian schools. The ten commandments, a Christian hymn, select sentences of Scripture, and moral lessons, are, daily, repeated in all the schools of the Mahratta language. The Gospel of Matthew has been put into the hands of those who can read. The annual expence of a school consisting of 100 scholars, is about $120.

The missionaries also take heathen children into their families to educate. Of the number thus received we can give no account.

Thus, in a few years the mission will be surrounded by men, indebted to it for instruction, who will from gratitude wish it success, and who by education will be enabled to read and

weigh the arguments which expose the absurdities of idolatry, and show the worth of the religion of Jesus.

At Mahim, on the northern part of the island of Bombay, is stationed the Rev. Mr. Graves. This place contains nineteen thousand souls. There are here two schools, and in the vicinity there are two or three others; all under the care of the mission. Mrs. Graves instructs some Portuguese and Hindoo boys in English. It is six miles from this establishment to the residence of the brethren in the city of Bombay.

Tanna, a town on the island of Salsette, is selected as another missionary station, and the Rev. Mr. Nichols, who is now in Bombay studying the language with the brethren, is appointed to occupy it, and will shortly remove thither. Salsette is connected with the island of Bombay by a causeway. Tanna is the chief town of the island, and is distant from the mission house at Bombay 25 miles.

CEYLON.

In the Province of Jaffna, in the north of Ceylon, the Rev. Messrs. Meigs and Poor are employed in missionary labors. Mr. Meigs at Batticotta, and Mr. Poor at Tillipally. Mr. Richards and Mr. Warren were associates with them. Mr. Warren has been called from his earthly labors, and Mr. Richards has gone to the Cape of Good Hope for the re-establishment of his health.

The former possessors of this island reserved glebes, and built mansion houses and churches. In the troubles to which the island has been subjected, these have been abandoned. The island is now in possession of the English, and the government has granted to the missionaries the glebes, mansion houses and churches in the parishes where they are stationed, and those also of six other parishes. With much labor, and considerable expence, the missionaries have put the buildings in a state of repair; and have at both their stations established schools for the instruction of youth in English, and Tamul. They have also established a school at Mullagum, one at Panditeripo, and intend to do the same in the other parishes granted them. In the erection of school houses, the missionaries have been assisted by the contributions of the inhabitants.

The missionaries preach, though this is as yet generally done through the medium of interpreters. The number of their hearers has been considerable, and at the latest dates, was increasing. Many have received abiding impressions both from the public and private instructions given them."

"The missionaries have a high sense of the importance of taking native youth completely under their own care, and direction; as this would withdraw them from the pernicious influences of their heathen parents, and connections, and place them in the most hopeful way of improvement, and of being qualified for usefulness."

"The climate, *for a tropical one*, is uncommonly salubrious; the living is cheaper than in almost any other part of India; the glebes and buildings in so many pleasant and populous parishes, assigned by the government to the mission, are acquisitions of great importance; a translation of the scriptures has been made into the language of the people; and in various respects the facilities for communicating to them the knowledge of the Gospel, and spreading it extensively, are such as are seldom found in heathen lands."

The following persons, viz. the Rev. Messrs. Pliny Fisk, Levi Spaulding, Miron Winslow, and Henry Woodward, are appointed missionaries to the unevangelized nations; two of whom are to be stationed at Jerusalem.

AMERICAN ABORIGINES.

There are two missionary stations among the aborigines of this country. That which was first occupied, and is at present of the greatest importance, is BRAINERD, in the Cherokee nation.

Brainerd is in Chickamaugah, "a considerable district, extending up and down the creek of that name, and including an Indian village near the Tennessee. The mission house is situated about 50 rods southwest of the creek and two miles northeast of the Georgia, and Tennessee road." The missionaries who are stationed at this place, are the Rev. Messrs. Hoyt, Butrick, Chamberlain, and Pall. In last September, the Board of Commissioners thus noticed the state of the mission. "Eighteen months ago, at the place now called Brainerd, and consecrated to the Saviour of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual within many miles of him, who knew the

Lord Jesus) and like his divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions, large and fruitful fields, herds and flocks not inconsiderable in numbers, a school consisting of about sixty children and youth collected from the surrounding forests, comfortably lodged, and fed, instructed for the present world, and for the world to come, and about 20 of them already able to read well in the Bible; and a church established on the foundation of the Apostles and Prophets, and to which within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world."

A little Osage captive, of whom mention has been made in the public prints, for whom much interest has been felt and expressed, and who has been ransomed by the liberality of a lady, is now at the mission house, for education. Mr. Hoyt went to a neighbor's, where she had been brought, after her. We give the following extract from the journal of the missionaries:

"On seeing the poor orphan, who appears to be four or five years old, he (Mr. Hoyt) told her in Cherokee, (for she does not understand English) that he would be her father. She fixed her eyes with great earnestness upon him, about half a minute, and then with a smile reached him her bonnet, as a token that she accepted the offer, and would go with him. As he took her on the horse before him, she gave him some nuts, which she had in her hand, and leaned her head on his bosom, as if she had already found a father. She was very playful and talkative for a while, and then fell asleep, and slept most of the way to the mission house. When first introduced to the family she seemed a little surprised on seeing so many gather around her; but the children beginning to talk to her in a language she understood, her cheerfulness immediately returned, and she appeared quite at home. It is said she spoke the Cherokee language well, for one of her age, though it is but a little more than a year since her captivity.

It was understood, that if obtained, she should be called LYDIA CHATER, the name of the benevolent lady of Natchez, who contributed so liberally for her redemption. We call her by this name. Our feelings on the reception of this exiled orphan may be more easily conceived than described. We feel bound, not only in duty, but by the feelings of our hearts, to train her as an own child."

ELLIOT.

At this place, so named in honor of that venerable man, who is stiled "the Apostle of the Indians," are stationed the Rev. Messrs. Kingsbury and Williams. Elliot is in the Choctaw nation. "The seat of this mission is about 400 miles south westerly from Brainerd; and near the Yale Busha creek, about 30 miles above its junction with the Yazoo. It is in a fine country, in a situation supposed to be salubrious, and by the Yale Busha; the Yazoo, and the Mississippi, will have a water communication with Natchez and New-Orleans." Mr. Kingsbury writes, "The half breeds, and natives, who understand our object, appear highly gratified, and treat us with much kindness, though there are not wanting those, who look upon all white people who come into the country, with a jealous eye. The prospect in this nation is, on the whole, favourable; but there are some circumstances which at times bear down our spirits, and sink our hopes. One is the immoral and impious lives of multitudes of whites, who are either passing through the Choctaw country, or residing in it. Another is the prevalence of intemperance in drinking. This vice has of late increased to an alarming degree. But our dependence is not on our own strength. Trusting to that, we must despair of success. But the Lord Jesus has all power in heaven and in earth; and has promised to be with his disciples, even unto the end of the world. Through him we can do all things, and it gives us some satisfaction to state, that, notwithstanding the moral stupidity, and licentiousness of both whites and Indians, preaching is better attended, than we had any reason to expect."

Three men, two of whom have wives, having been designated as assistants in the Choctaw mission, have arrived at Elliot.

Who will not unite with the Board of Commissioners, when they say, "may the same grace, which has been so signally displayed at Brainerd, be not less signally displayed at Elliot; and He, who has made of one blood all nations, mercifully shew Himself the God, not of the Cherokees only, but also of the Choctaws."

Ordinations and Installations.

Jan. 6th. 1819. The Rev. HENRY BLATCHFORD was installed pastor of the branch church in Salem, Mass.—Sermon by the Rev. Dr. Dana, of Newburyport.

Jan. 13th. The Rev. SAUL CLARK, late of East-Haven, was installed pastor of the church in Barkhampstead—Sermon by Rev. Mr. Gillet, of Branford.

Jan. 13th. The Rev. JONATHAN M'GEE, was ordained pastor of the East congregational church and society in Brattleborough, Vt.—Sermon by Rev. Samuel Taggart, of Colrain, Mass.

Jan. 13th. The Rev. EDWIN W. DWIGHT, was ordained pastor of the congregational church and society in Richmond, Mass.—Sermon by Rev. Dr. Beecher, of Litchfield.

Jan. 13th. The Rev. ABRAHAM WHEELER, was installed pastor of the church in Candia, N. H.—Sermon by the Rev. John H. Church, of Pelham, N. H.

Dedications.

Jan. 6th. The North Meeting-House in Woodbury, was dedicated to the service of God—Sermon by Rev. Dr. Beecher, of Litchfield.

Jan. 13th. The South Meeting-House in Woodbury, was dedicated to the service of God—Sermon by Rev. Mr. Taylor, of New-Haven.

Obituary.

WE record with heart-felt sorrow, the death of the Rev. EDWARD WARREN, one of the missionaries sent by the American Board of Commissioners for Foreign Missions, to the island of Ceylon. Intelligence of the mournful event has come to us, through the London Evangelical Magazine, in an extract of a letter from the Rev. Mr. Thorn, a missionary from the London Society, resident at the Cape of Good Hope. The event, indeed, has, for some time past, been expected, by the christian public and friends of the mission; yet they cannot behold a devoted servant of Christ, called away from his labors in the midst of a pagan land, without mingling their tears over the apparent delays attendant on the conversion of the heathen world and adoring the mysterious providence respecting it, of a Saviour, more deeply interested in the cause than any of his earthly friends. Though the circumstances connected with his short career, have probably been learned by most of our readers from the periodical publications of the day, we deem it not improper to occupy a page of our work, in presenting to them a connected view of his life, gathered from these scattered notices.

Mr. Warren was a native of Massachusetts. He was a graduate of Middlebury college; and completed his theological studies in the seminary at Andover, in 1812. While at the seminary, having directed his views to Eastern missions as the scene of his future labors, he pledged his services to the American Board and committed himself to their direction and patronage.—Under their superintendence, he spent the greater part of the two succeeding years after leaving Andover, at Philadelphia, in attending the lectures of the medical institution, and qualifying himself for the practice of physic and surgery. With the important qualifications for missionary labor, of a sound constitution, vigorous understanding, finished education, and devoted heart, he was ordained to the work, with five of his brethren, in the summer of 1815, with the prospect of soon embarking with four of them for the East. Immediately after this event, he was seized with bleeding at the lungs; and his friends became seriously apprehensive, that, if life were spared, he would be unable to endure the peculiar fatigues of a foreign mission. The partial restoration of his health, and the hope that the voyage and the climate of India might prove salutary, induced the Prudential Committee to let him embark for the contemplated field of labor.—After a propitious voyage, he arrived with his brethren at Columbo, in the island of Ceylon, early in the spring of

1816. From this capital, after a residence of three months spent in preaching the gospel and instructing the children of European residents, he removed in July to Tillipally, in the province of Jaffna, in the north of Ceylon; a place which had been designated by the brethren, as the permanent seat of his mission. Here in connection with the Rev. Mr. Poor, his associate, he devoted himself with great assiduity to acquiring the Tamul, the prevailing language of the country, instructing the children of the natives, favoring the helpless sick with medical aid, and preaching, with the assistance of interpreters, the gospel of Christ. At this period we behold him, by means of his voyage on the sea, and the salubrity of the climate, invigorated again with health, and enjoying the prospect of converting, by his culture, the moral wilderness around him into a garden of God. The Saviour however, inscrutable in his providence, designed that he should shortly move in a higher sphere than any earthly, and breathe a purer atmosphere than any contaminated by idolatry. On the 15th of August, 1817, after laboring at the station a year with increasing prospects of success, he experienced a return of his hemorrhage from which period he continued to decline till the day of his death. The serenity of his mind and his resignation to the divine will under this severe visitation, are amply attested by the brethren, and represented by them, in their journal, to be "a ground of encouragement to all missionaries, to confide in the promise of their Lord and Master, *Lo, I am with you always.*" Immediately after the attack, Mr. Warren was removed from Tillipally to Jaffnapatam, where he experienced the utmost attention, in the family of J. N. Mooyart, Esq. an obliging friend of the missionaries.—From this place, he was removed, in October, to Columbo, a place less exposed to the rains of the season then approaching. Here he continued to languish till the spring of 1818, when, together with the Rev Mr. Richards, his companion in the mission and now in sickness, he sailed for the Cape of Good-Hope. The former part of the voyage proved beneficial, but the latter part of it was disastrous. They were kept out of port fourteen days, after having made sight of land, by cold and adverse winds. The symptoms of his disease now wore a more decided aspect; and on the day after his arrival at Cape-Town, his case was submitted to a council of three physicians, who considered his recovery altogether hopeless. Here in the company of the Rev. Mr. Thom, a missionary of deserved celebrity, this good man ended the days of his "sorrow and sighing." The last scene of his life, for no other of his conversations have reached us, is sketched by his friend, in the letter alluded to above, in this simple and touching manner.—"Aug. 11, 1818. This morning died the Rev. E. Warren, a missionary from Ceylon, aged 32. His last words were, 'Is this death?—is this death? Yes it is death—it is death. Come Lord Jesus, come quickly. To day I shall be with Christ. Tell brother Richards, tell the brethren at Jaffna, to be faithful unto death.'"

Believer in Jesus, will you not be quickened in the service of a Master, who proves himself so faithful to his promises? Friend of missions, will you not be roused to greater activity, when you see so diligent a missionary called off from the field of his labors? Frail man, will you not esteem it worth the labor of a life, to prepare for a death so tranquil, so full of heaven?

Answers to Correspondents.

Z. O. A.; several communications from T. B.; EPSILON; T. H. D.; several communications from A. D. C.; T.; and other communications, without signatures, have been received.

W. S.; B. L.; will be inserted in the next number.

A. Z. will be inserted in some future number.

☞ We particularly request all our correspondents to adopt signatures.

*** No anonymous reviews will be inserted.

†‖ Correspondents are requested to forward without delay, communications for the work. The pledge which has been given to the public, must be redeemed.

THE

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Religious Communications.

For the Christian Spectator.

An exposition of the first commandment of the law.

The law which God has revealed to man as the rule of his obedience is contained, summarily, in ten commandments: and these as epitomised by our Saviour, are contained in two. The first of these, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" is the precept which it is proposed to explain, and here it may be observed—

1. *That the obedience required, is an affection of the heart.* The heart, may be considered as the moral faculty of the soul, the seat of the affections, and the source of all voluntary action. It is as much the nature of it to act voluntarily, and accountably, as it is the property of the eye to see, or of the understanding to perceive. The heart of course, is as proper an object of legislative control, as overt action. It is indeed, the only object of immediate legislative control as it is itself the spring of overt action.—The understanding, the thoughts, the imagination, and all the faculties of the mind, and members of the body, being incapable of immediate control by laws and motives, and being subjected by divine constitution, exclusively to the control of the heart. If God would influence man, he does it through the medium of the heart. Human laws are conversant with actions only; because man cannot see the heart, and make proof of criminal affections and designs, except as they are indicated by action. But even human laws, admit the propriety of legislating over the heart immediately. They hold men accountable for their actions, only as these actions are the index of the heart. Murder cannot be proved but by some act or circumstance that shews the malicious concurrence of the heart in the deed.—And in any case, if it can be proved that the action was involuntary, however contrary it may be to the letter of the law, it is not regarded as a criminal transgression. If human legislators could in all cases, as God can, see the heart, or obtain proof of its criminal purposes, before execution; they would, doubtless, as God does, command right affections, and prohibit and punish criminal affections of the heart.

2. *The affection of heart which the law requires, and which is denominated love, has God for its primary and immediate object.*

Many would evade the law, and defraud Jehovah of his rights, by pretending, that humane feelings and kind actions towards our fellow men, are love to God, and all which the law demands. "We love him," say they, "*in* his creatures, and obey him *by* doing good to men." But the language of the law admits of no such evasion. Words cannot make its meaning plainer. "Thou shalt love thy *God;* thou shalt love thy *neighbour.*" Does this mean *only*, thou shalt love thy neighbour? How does it appear that we are commanded to love our neighbour? From the express words of the law. How does it appear that

we are commanded to love the Lord our God? From the express words of the law. Do you say that God is not intended as the immediate object of this love? You may as well say that our neighbour is not; and deny at once the meaning of language.

3. *The love to God which the law requires, is a perceptible affection, a strong, delightful, emotion of heart.*

Here also, evasion is attempted.—The term love, is so interpreted as to include such reverence only, as results from a sense of the greatness of God, combined with such admiration as his wisdom inspires; and such esteem as may result from a mere intellectual perception of the rectitude of his character, and its adaptation to the ends of a vast and perfect government; while all claims of the law upon the heart, for sensible affection, including strong, delightful emotion, are vehemently rejected. God, they say, is too much above us, to be an object of such affection, as is implied in *love* including emotions of heart; he is also invisible, which renders such sensible affection, as a man may feel for his friend, an absolute impossibility. Hence all religion is made to consist in rational conceptions of God, and such admiration and esteem, as may be inspired by great talents, benevolently employed; while every indication of sincere and ardent love, is stigmatized as hypocrisy, or enthusiasm. But the law of God does require affection, sensible affection for God; *a strong, delightful emotion of the heart.* This is the meaning of the term *love*, in every language of man, and as applied to every relation of life. The term love, is never used to designate an act of the understanding merely; or as including only admiration and esteem; but always to express an affection of the heart, some delightful emotion, as distinct from any operation merely intellectual. It might with as little violence to language be contended, that the term *love*, as employed to express the parental, conjugal, and filial affections, includes only an intellectual perception of the excellence of its objects, and a little admiration and esteem which warm not, nor comfort, nor move the heart. Experience does not warrant this construction. Every man's own heart tells him that love includes a perceptible and delightful affection for its object; and the laws of God to be understood by men, must be revealed in the language of men, and be understood according to the common acceptation and use of that language. To call, however, any thing love, which does not include a sensible delightful affection of the heart, is to employ the term aside from its universal meaning in human use, and to give it a meaning totally arbitrary.—The sensation of the sublime, produced by the contemplation of lofty mountains, or the admiration of great talents, disclosed by philosophical research, or legislative skill, may just as properly be denominated *love*, as that cold hearted, cheerless admiration, which the wisdom or majesty of God, as displayed in his works, or in his law, inspires. The heart is also in all languages regarded as the seat of the affections; but if to love with all the heart, does not include any perceptible, delightful emotion; no term can be found, in any language, to express any such thing: and after all the professions which we have made to our friends, and they to us, of sensible affection, it must still remain doubtful whether there ever has been, or ever will be, any reciprocation of real, heartfelt and delightful affection. Offer to thy friend a love, without vital heat or motion, the frozen compound of intellectual perception, and admiration, and will he accept it? No more will thy God accept it.

The correctness of this exposition, is confirmed by many considerations.

The joy ascribed to obedience, is totally inexplicable, upon the supposition that the heart is not moved and drawn to God, by ardent sensible affection. Religion is conformity to the law of God; and though not a perfect conformity, in this life, it includes, at times, joy unspeakable, and full of glory. Can such joy exist in

the soul of man, without the concurrence of the heart, and without sensible emotion? Can there be *joy* without *emotion?*

The experience of heaven evinces, that love is a sensible, delightful emotion. In heaven the law is obeyed perfectly. But is there no love, no affection, no emotion in the joy of heaven? Read the scriptural account of the worship of heaven, and you will perceive that it is a world of rapture. Extinguish the love which there glows in every heart, and you stop the song of praise, arrest the river of pleasure in its delightful course, and turn heaven itself into a dreary wilderness. Expel sensible affection from the domestic circle on earth, and the happiness of the family would but little exceed that of moveable statues of marble. Expel it from the family of God; and heaven, and earth would alike be destitute of consolation. No degree of intellect can create happiness; and no heart can be happy in heaven, or on earth, without an object of affection capable of exciting delightful emotion.

To all this, may be added the testimony of the saints on earth. Religion is the law, written again on the heart. It is the same love in kind, though not in degree, which the law requires; and when the believer is made perfect, it will be the same in degree; it being the object of the Saviour, not to destroy the law, but to avert the curse from his people, and restore them to perfect obedience. The commencement of religion, therefore, is the commencement of conformity of heart to the law of God. What, then, is the experience of christians? They are as credible witnesses, when they testify concerning their hearts, as they are, when they testify what they have said, heard or done. But the testimony of multitudes is, that they experience a joyful affection of heart for God; that their love for God is a delightful emotion, which, at times, arises to joy unspeakable. These christians are persons of unimpeachable veracity; whose testimony as to any other fact, would not be questioned for a moment. Their conduct has been such in many cases, as nothing can explain but the reality of such love for God, as they professed to feel. They have taken joyfully the spoiling of their goods, and counted not life itself dear unto them, compared with the satisfaction of obeying God.

As to the pretended impossibility of loving an invisible spirit, it is proved to be possible by facts. Multitudes declare, that they do love the Lord their God, ardently and feryently, and that it is the strongest and sweetest emotion of their hearts; and all this, without being put in possession of any new faculties of mind. Their testimony is unanswerable evidence of the fact. If you allege that multitudes do not experience such love, that is only negative testimony, and contradicts not the testimony of those who declare that they do experience it;—but rather corroborates the scriptural account, that *by nature*, men do not love God, *while some are born again*, and do love him, with a sensible, supreme and joyful affection. If it be said, that those may be deceived, who think they love the Lord their God in the manner specified, the answer is, those may be deceived, who think they do not love him in the manner specified; but the testimony on both sides is valid, and if it does not prove that some men love God, with joyful emotion of heart, and that some do not love him, then it is impossible to prove any fact by human testimony. It is a fact also, that we do love other spirits, alike invisible as the Divine Spirit.

The mind and moral excellence of friends, who have died in the Lord, we see not, and though they are absent from the body, and present with the Lord, we love them with undiminished affection.

Nothing is more common, than ardent affection for the great and good, whom we have not seen. Who does not love Washington, though he never saw him? If it be said, that in all these cases, we have seen men, and

can form conceptions of their character and excellence, whereas no man hath seen God, or can see him: the answer is, that we have seen God, and do see him constantly, as really and as plainly, as we have seen, or do see our friends. The spirit and moral excellence of our friends, are no more visible than God is, and their bodily presence, conversation and action, do no more demonstrate the existence of their minds, and moral qualities, than the word and surrounding works of God, demonstrate his being and perfections.

We have no evidence that spirit is ever visible, and moral qualities we know are not; they are manifested as the properties of the heart, by evidence.

In loving our friends then, we do in fact love invisible spirits, as really as when we love God; and the invisibility of the Divine Spirit, constitutes no difficulty which does not equally operate, in the case of invisible, created minds. With respect to the greatness and distance of God, as operating to supersede the familiarity of love; the awe which his greatness ought to inspire, is softened into love, by his condescension towards us, by his constant and minute attention to us, by the endearing epithets of father and friend, which he assumes, and of sons and daughters, which he bestows on his people; by his expressions of love to them, and pity for them, the cheering promises he makes to them, and the spirit of adoption which he sends forth in their hearts, awakening filial affection, and encouraging them with humble boldness, to cry, "my father, my father:" and as to the distance of God, it does not exist in fact, he is ever near compassing our path, beholding our "down-sitting and our up-rising," and sustaining and protecting us every moment. To the eye of faith, he is *seen* to be near, and by the heart that loves him, he is *felt* to be near. It is unbelief only that cannot see God, and cannot realize his presence, so as to love him, and every man who cannot so apprehend the being, and excellence, and presence of God, as to love him with supreme, sensible affection, ought to regard himself as an unbeliever in the evangelical sense of the term; without repentance, faith or holiness, as "in the gall of bitterness and in the bond of iniquity."

4. *The love which the law inculcates, includes a holy friendship for God, a benevolent regard to his happiness, and honour, and to the great interests of his cause and kingdom.* It brings the subject to the Lord's side, and causes him to rejoice in the divine blessedness, and in the illustration of the divine glory. The independence of God, his sufficiency to promote his own happiness, and illustrate his own glory, does not supersede the propriety, or the duty of regarding him and his cause, with a lively, benevolent interest. The poor man is bound to desire, and to rejoice in the happiness of his neighbour, though his neighbour may be totally independent of him, and may possess the resources of his own happiness and safety. The servant, though his master could dispense with his friendship and services, is still bound to love his master benevolently, and to rejoice in his prosperity; and every subject of government, is bound to regard his country with benevolence, even though he could not lift a finger in its behalf, and his country were not in the least degree dependant on him; and thus in the divine law, are men required to love the Lord their God, though he possesses in himself, the resources of existence and blessedness, for this is the constituted way of God, to make his subjects happy; and to illustrate by their happiness, his own glory.

5. *The love to God which the law inculcates, includes complacency in the character of God.*

There is a foundation for the distinction between that love, which is an exercise of benevolence merely, and that which includes complacency;—and no man can understand and explain the bible, intelligibly, without making the distinction.

"I say unto you love your enemies": love enemies? What! approve of their character, and be pleased with their conduct? No, but love them with the love of benevolence: desire their happiness, so as to pray for them, and forgive them, and do them good.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—Does God then love wicked men? Yes, God loves wicked men, and Christ is the friend of publicans and sinners. Does he then approve of sin? He cannot look upon it, and he is angry with the wicked every day: but he felt so much benevolence for a lost world, and such good will even towards rebels, that while he abhored their character, he gave his Son to die for them: and Jesus while he abhorred the crimes of the flagitious, associated with them to instruct them, and to save them from perdition.

There is also a foundation in the divine character, for all that complacency, which the law demands.—There are such things as moral excellence, and moral deformity. Happiness and misery, are in themselves different: and a disposition to maintain order and peace, is in itself different from a disposition to promote discord and woe. The one is lovely; the other is hateful. There is a difference between justice, mercy and truth; and malevolence, fraud, and falsehood. The divine attributes then are lovely in their nature, and constitute a character in the supreme ruler of the universe, unspeakably glorious. It is not the infinity of his power, nor the comprehension of his knowledge, nor the immutable duration of his being, nor our relation to him, as creatures, nor merely his acts of beneficence to us, that constitute the primary obligation to complacency in God. It is his *benevolence* in its diversified expressions, of justice, mercy, and truth, that renders the Most High God an object of ineffable complacency.

Were the same power and skill which the Most High employs in doing good, employed by a being of malevolence, in producing misery, no command of such a being could bring upon us an obligation to regard him, with complacency. Weeping, and wailing, and lamentation would be the appropriate employment of all his subjects. God then commands us to love him with complacency, because he is worthy; because he is a holy God; because he is good and not evil; just and not unjust; merciful and not malignant: he is to be loved, as many have said, and very properly, and intelligibly said, "*for what he is in himself.*"

6. *The love which the law requires includes gratitude to God for personal favours.* To love God for his excellency, excludes, in the opinion of some, the possibility and duty of loving him for his particular goodness to individuals. It is however, as much the nature of holy love to be grateful for blessings received, as it is to love moral excellence on its own account. A holy intelligence, waked into being, in full view of the glory of God, would begin to adore him without waiting to know by whose agency, he was brought into being. But let him know that to the Glorious Intelligence whom he adores, he owes his existence and enjoyment, and his heart would move with new emotion.

A holy heart is more deeply impressed by personal favours, than an unholy, selfish heart. The latter is a heart of stone, the former a heart of flesh. But even the love of gratitude, has for its object, the essential excellence of God. We are so constituted, that experimental knowledge is more clear, and more impressive, than that which results from testimony; and the goodness of God to his subjects, as it is an emanation of his excellence, so it illustrates that excellence, according to our mode of perception, in the most clear and impressive manner. I may be told of the condescension and mercy of God, in giving his son to die for rebels, and in bestowing

through him, sanctification and pardon, and temporal blessings; but when I have felt this condescension in my own conversion from sin and restoration to God, and in repeated instances of sweet communion with the Father, and the Son by the Spirit, and receive mercies, new every morning, and fresh every moment, how much more clearly and impressively is the glory of God seen, than it would be, in similar acts of condescension and mercy made to another, of which I am informed only by testimony!

Gratitude then, is love to moral excellence, more clearly apprehended through the medium of personal favours.

7. *The love which the law demands is the source of other holy affections.*

This position may be illustrated by a few particulars.

From love to God, proceeds confidence in him. It cannot be expected that beings of yesterday, can comprehend the administration of a God, who inhabits eternity, and whose ways are everlasting: or that the Supreme Governor will condescend to stop, at every step, to explain to his subjects, his reasons for what he does. He therefore gives them the infallible guarantee of his character. He exhibits his power, his wisdom, his goodness, justice, mercy and truth; and commands his subjects to repose implicit confidence in him. He requires them to believe that he governs with the rectitude and wisdom which belong to his character; and that he cannot but do right, though they cannot perceive the wisdom and rectitude of his particular dispensations. This affectionate confidence in God, is what in the Old Testament is denominated *trust*, and no small part of that which in the New Testament, is called *faith*.

From the love which the law inculcates, proceeds also, resignation to the will of God.

There may be an absolute confidence that God will do right, and still a reluctance to bear the practical operations of his will. This however, can happen only where selfishness predominates over benevolence, in the heart. All the subjects of the divine government, ought to be willing, and if they are holy, they will be willing, that God should so administer his government as shall best promote the general welfare.

If this includes temporary suffering, or disappointment to some of his subjects, benevolence demands, and the law of God requires the sacrifice.—The love to God, which the law commands, includes such a friendship for him, and such a complacency in his character, and such confidence in his rectitude, as make the subject willing that God should govern the world, in every particular, according to the good pleasure of his will. "It is the Lord, let him do as seemeth good in his sight.—I was dumb, I opened not my mouth, because thou didst it."—"Nevertheless, not my will, but thine be done."

From the love which the law demands, proceeds also a strong desire to please God.

A moral government over loyal subjects, requires, as we learn from fact, the influence of rewards and punishments; but it does not follow from this, that God's willing subjects are influenced, primarily, or chiefly to obedience, by the expectation of reward, or the fear of punishment. Though moved by love itself, primarily to keep his commandments, as all who love him will be, they may need, and do need, (God himself being judge,) the corroborating influence of rewards and punishments; not as the sole, or chief excitement to action, but as auxiliary to what is, perhaps, the necessary weakness of created, dependant beings.

The spring then of holy action, in the government of God, is love—friendship to God, and complacency in his character: "Lord what wilt thou have me to do?" "If a man love me, he will keep my commandments."

8. *The love which the law requires is supreme love.*

The Most High God is greater than the universe of beings beside, and

ought to be regarded with a benevolent interest, correspondent with his superiour capacity. The intellectual and moral powers of the universe united in one being, would only constitute a narrow mind, that would shrink into nothing, compared with the expansion of the divine intelligence;—and a heart of powerless affections, compared with the ardour of infinite benevolence.

The happiness of God, surpasses infinitely, the happiness of all the beings he has made; and could he be miserable, the calamity would be greater, beyond measure, than the ruin of the universe. There is therefore, in existence no so appropriate object of supreme benevolent regard, as Jehovah himself. The common principles of relative estimation adopted by men, in reference to finite objects of benevolent regard, would award to Jehovah the same supreme estimation, which the law demands.

A man claims our good will above a mere animal; a family, above an individual; a city, above a single family; a nation, above a city; a world, above a nation; a universe of worlds, above the interests of one world; and God, who is greater than all, claims and deserves a benevolent regard above all. Upon the same principle, our complacency in God is required to be supreme. Does finite moral excellence demand our love, and shall not supreme excellence be regarded with supreme affection? Are we bound to love holiness in whatever degree it may exist? Upon the same principle, we are bound to love infinite holiness, supremely. Hence, the divine prohibition, "thou shalt have no other gods before me," and those declarations of our Saviour, who came not to destroy the law, but to bring back revolted subjects to obey it: "He that loveth father or mother, more than me, is not worthy of me," and "if any man love the world, the love of the Father is not in him." Indeed, the terms of the law sufficiently explain their own high demand, of supreme love for the Lord our God. Can God be loved with all the heart, and soul, and mind, and strength; and yet some other object hold the first place in the heart?

9. *The degree of love required in the law, is commensurate with the capacity of the subject.*

Supreme love does not answer the full demand of the law. God may be loved above all other beings and things, and still the world be loved to a criminal excess, and God with a criminal deficiency; the heart being capable of an affection for God more vigorous and ardent. But the law demands good will and complacency for God, to the exclusion of all selfishness, and to the utmost degree of which the soul is capable. Men and angels have different capacities of intelligence and affection; but all, from the least to the greatest, on earth and in heaven, are required by the law, to put in requisition for God all the love of which their intelligence and moral powers render them capable.

10. *The love which the law demands is a voluntary affection, and not a necessary physical effect of the divine excellence manifested to the mind.*

The mind of man is so constituted as to be the subject of particular affections, and emotions, involuntarily. It does not depend on choice whether the green livery of nature shall appear more beautiful than another colour, or whether a grand object shall excite a sensation of sublimity, or whether a work of art or taste, shall produce admiration, and afford pleasure. All these effects are the result of a divine constitution, and exist without the intervention of choice. But the love which the law of God requires, is a voluntary affection. It may, and it may not, exist in view of the divine excellence. If it were not an affection voluntary in its nature, or under the control of the will, the effect of divine excellence manifested to the mind, would be as irresistible, as the effect of light on the eye, or sound on the ear, and there could be no more

reason for commands regulating the affections of the heart, than for commands regulating the figure, motion and colour which objects of vision should assume when presented to the eye.—Indeed, if the heart be not voluntary in its affections, or under the control of the will, the distinction between natural and moral government, has no existence; God has no moral government—all is natural government, and the apparatus of legislation is only a splendid deception to hide from the eyes of the universe, that direct, resistless, mechanical agency of God, which governs the heart, as it controls the planets, or holds the winds or rolls the waves. Then indeed, there is no distinction between being unwilling and unable; and accountability may as well be attached to seeing and hearing, as to the various exercises of the heart; the throbs of the natural organ may as well be regarded as accountable pulsations, as the emotions of what is termed the moral faculty. We know however, that the affections of the heart are voluntary, by the same evidence that we know that animal sensations are not voluntary. We are as conscious of choice in our affections, as we are of its absence in our eye-sight. We place our affections on things below, voluntarily; and voluntarily raise them, and place them on things above, and feel our accountability in so doing. In accordance with this capacity of the heart for voluntary exercise, are all the divine requirements.—"Thou shalt love." "My son give me thine heart." "Choose you this day whom you will serve."

Every gracious affection of the heart is an object of command. Repentance, faith, humility, are exercises of heart dependant on the will.—They are rewarded as voluntary obedience, and their absence is regarded and punished as voluntary disobedience. The love, then, which the law requires is a voluntary affection of the heart, and not the necessary natural effect of a divine constitution, and over which, the will has no control.

11. *The love which the law demands is a principle of action.*

Such love as the law inculcates, without any legitimate mode of expressing itself, would be torment.—Were the activity of heaven to cease, the joy of heaven would cease. God therefore, has prescribed active obedience to man, to occupy his mind, and useful action to gratify that benevolence of heart, which he primarily demands, and that complacency and gratitude, which his excellence and his benefits awaken into grateful love.

It should here be observed, that the love which the law demands is not only in itself *a* principle of action, but that it is *the* principle of action, and the only one which the law regards as constituting acts of obedience. The law inculcates love as the comprehensive principle of obedient activity.—*Love is the fulfilling of the law.*—It is, in its perfection in the heart, a principle entirely adequate to every effort, of every kind, which the Most High requires of man; and no actions are regarded as obedience to the law of God, however conformed to the letter, which are not the result of love. Actions prompted by instinct, or selfishness, or fear only, are not obedience, however correct in form, because they are destitute of the vital principle of all obedience in the government of God.

It only remains to be observed, that *the law demands such love to God as has been described, constantly, and forever.*

It must not cease for one moment, nor decline in the least degree, but should glow in the heart, and impel to benevolent, obedient exertion, forever and ever. The immutable glory of God, and the immortal capacity of man to know and love him, render the obligation to do it, constant, and eternal. Either God must change, or man must cease to be an accountable creature, before he can be released from the obligation to love the Lord his God, with all his heart.

D. D.

To the Editor of the Christian Spectator.

In my acquaintance with revivals of religion, and in my pastoral visits, I have felt the want of some book, that contains a portion for every class of persons, which a minister has occasion to instruct; a book, which when the dialogue between him and his parishioner is ended, he may put into his hand and say, "read my friend that chapter, it is adapted to your case."

But so various are the grades of human intellect, the degrees of mental improvement, and the shades of thought, that after repeated attempts to form the plan of such a book, I have become convinced, that no method adopted by anticipation, could meet the endlessly diversified exigencies of pastoral instruction. I have therefore concluded, that the only mode of obtaining such a book, must be to collect and publish, conversations of ministers with their people, just as pastoral intercourse shall produce them. Let every minister when an interesting conversation or discussion, on some important point, has taken place, immediately, while it is yet fresh in his mind, commit it to writing. These pastoral dialogues, sent for insertion to some respectable publication, will furnish a rich variety of interesting matter to form a book: a book the more valuable because all the principles of theology contained in it will be seen in their immediate practical application; and all the shades of the human character will be taken from the life.

The conversation of a pastor with his people awakens the best feelings of his heart; and more than any thing, produces vivacity of thought, acuteness of discrimination, power of argument, and pathos of application.

While our people hear our public discourses they are silent, and no misapprehension can be explained, no objection answered, no fallacious argument exposed, no neglected argument repeated, and no wandering of artifice or inattention called back to the point: but in conversation, all these advantages of illustration, conviction, and impression will be embodied, and what has been in this manner accommodated to the circumstances of an individual, will be applicable to every one in similar circumstances. The unexpected objections and evasions of an adroit opponent, (and there are few who are not such in opposing truth,) put in requisition, all the resources of mind, and call forth arguments, as original and unexpected as the exigencies which demand them.

I had rather possess in writing some such conversations with individuals of my charge, of which I have only an indistinct recollection, than any similar number of my written sermons:—but they are gone irrecoverably, and have left behind, only unavailing regret, that I did not preserve them when fresh in my mind. The pastor, then, who does not record the more interesting conversations, which he has with his people, loses some of the best memorials of his intellect, imagination, piety, and usefulness.

In the secular professions, the importance of preserving facts and experience as they occur, is recognised continually. In law, so various are the circumstances of human action, that no statutes can meet every case which occurs. Of course, each varying case, with the principle on which it turned, is reported; and all these are useful in assisting the determinations of future judicatories.

In the same manner, the agriculturalist records his facts, the chemist his experiments, and the physician his cases, symptoms and treatment: and in this manner the sciences are continually improved in their practical uses: and the knowledge of each successful explorer, becomes a common blessing. Now sir, why should not theology, the most practical, and the most important of all sciences, be cultivated in this manner? Why

should not cases of conscience be reported, as well as cases in law? Why should not the facts occurring in the course of our profession, be recorded, as well as in philosophy? Why should not experiments in reducing to practice the general principles of the gospel, be preserved for the common benefit, as well as in chemistry? Why should not the symptoms of the various spiritual maladies of our people, and our prescriptions be embodied in some book, as well as the diseases of the body, and their medical treatment?

My object in the article, thus extended, is to propose, that in the Christian Spectator, a place be reserved for pastoral dialogues; and that ministers of the gospel be requested to record such conversations with individuals as they may think interesting and useful, and forward them for publication; in this manner a rich variety of truly original matter will accumulate: and a book may be ultimately formed, which cannot but be highly useful for every christian.

I send you the following dialogue; which you may publish if you think proper. It is recorded nearly verbatim as it took place.

Pastor. Will you permit me to enquire what are your views of your present religious state?

Answer. I have no objection.

P. In what state then do you consider yourself to be, in that of a christian, or in that of an impenitent sinner?

A. I hardly know what I do think.

P. Do you believe a change of heart to be necessary to constitute a christian?

A. Certainly I do: but probably I do not believe in the total depravity of human nature as you do: I believe that every person has something to do, and that if he does it faithfully, God will grant him the assistance of his Spirit.

P. In all this you are correct. Every person has something to do; and if he does his work faithfully, God will bless him.

A. I think so. We certainly cannot change our own hearts; and if we cannot pray to God to do it for us, so as to be heard, until they are changed, I think we are in a dreadful state.

P. Impenitent sinners are, doubtless, in a dreadful state; but in what manner do you think they must pray to God in order to be helped out of it? Will hypocritical prayers avail?

A. No. They must be sincere.

P. What do you mean by sincere prayers? Must the heart be in them, or will right words answer?

A. The heart must be in them to be sure.

P. What do you mean by praying with the heart: is love to God necessary?

A. Certainly.

P. We are required you know to pray in the name of Christ: is that, do you suppose, necessary to our being heard?

A. Undoubtedly.

P. But what is it to pray in the name of Christ? Does it include love to Jesus Christ, and a reliance on his merits and intercession?

A. I have no doubt of it.

P. When you pray to God to give you a new heart, do you pray in this manner? *(Here a blush tinged the cheek, the head fell.)*

A. I am a poor creature.

P. You do not believe then, that you pray as well as you can for a new heart, and so as to be heard? *(No answer.)*

P. You have no expectation then that God will hear your prayers, and change your heart, until you pray in a better manner? But what reason have you to expect that you ever will pray in a better manner than you have done?

A. Why, if I pray to God to help me to pray in a better manner, I trust he will help me.

P. You think then to obtain help of God to enable you to pray aright, you do not need to pray so well in order to be heard, as when you pray for a new heart; that to obtain grace to renew your heart, you must pray as

well as you can, pray with the heart, pray in love, pray in faith; but that, to obtain grace to pray in this manner, you do not need to pray as well as you can; do not need to pray with the heart, and in love, and in faith? Can you any more pray aright for help to pray, without love and faith, than you can pray, without these, for grace to change your heart? *(No answer, but a downcast look, a rising sigh, and a starting tear.)*

P. Will you retire to your closet, as soon as I am gone, and pray as well as you can; pray in love, pray in the name of Christ, pray in faith?

A. I will try.

P. *That*, is not the promise I ask. Will you promise, absolutely, to retire and pray in the manner specified?

A. I am afraid I shall not fulfil my promise.

P. Why? Do you not intend to pray in a right manner?

A. I should be glad to.

P. What then shall hinder?

A. Why, do you think I can pray aright of myself?

P. If you love God and Christ, where is the difficulty?

A. But can I love God until my heart is changed?

P. Do *you* think you cannot?

A. I do.

P. And that you cannot pray aright without love and faith in Christ?

A. I do.

P. It seems from your own account then that you are in a dreadful state: cannot be saved without a change of heart; cannot expect that God will change it, till you pray him to do it in an acceptable manner; and cannot pray thus without love; and cannot love till your heart is changed?

A. What then would you have me to do? What can I do?

P. I would advise you to do your duty: to love God; to believe on the Lord Jesus Christ; and to pray to God in the name of Christ believing on him.

A. But my heart is so wicked I cannot pray.

P. That is your fault, not your excuse. God requires you to love him, and to pray to him, with filial confidence, now. He commands you to believe on his Son, and to pray in faith, now.

A. But I cannot, I cannot; and what shall I do? Alas, what will become of me?

P. I do not know of any terms but those which God has revealed; and if you do not give your heart to God, and pray in faith, there can be no doubt what will become of you. God, my dear friend, has told you your duty. If you refuse to perform it, you cannot expect that he will assign you some easier service by the performance of which, you will be received into favour with him.

The result of this conversation, was a state of deep solicitude, which terminated, apparently in love to God, faith in Christ, and evangelical and acceptable prayer.

B. L.

For the Christian Spectator.

On Humility.

Humility has been defined to be "a lowly temper of mind." It will here be considered as the opposite of pride, as something which is entirely inconsistent with any elation produced by an opinion of our merit.

Scripture contains many injunctions to beware of indulging ideas of our own worthiness, and to avoid that conduct to which the feelings of self-sufficiency, inevitably lead. On the contrary, we are directed to consider ourselves as having nothing which should attract the attention, or induce the homage of others; as being in possession of no merit which entitles us to occupy a commanding station. We are commanded to shrink from such an assertion of our desert, to acknowledge that we have no claims to distinction, and to appear before God and before the world, not arrayed in the gaudy habiliments of pride, but clothed with the garment of humility. *Humble yourselves*, says James, *in the sight of the Lord. Let nothing be*

done, says Paul, *through strife or vain glory, but in lowliness of mind, let each esteem other better than themselves.* No opportunity therefore is given for an assertion of superiority. We are to be humble before our Creator, and before our fellow men.

What are the peculiar reasons for our being humble "in the sight of the Lord?"

The first reason for our humility before God, is, that we are dependant upon him.

It is the real or fancied possession of something considered, by those who hold it, valuable; that ever prompts them to indulge the feelings of pride. Were the good upon whose possession they so much congratulate themselves, derived from a superiour, and were the continuance of it dependant upon his will, they could not while dwelling upon these truths, be elated with vanity. A sense of dependance, and the feelings of pride, cannot exist together.

Every good gift, and every perfect gift, is from above, and cometh down from the Father of lights. It is from him that man derives existence, and the blessings which give it value.—'What hast thou, that thou didst not receive?' is a question, which should excite in the breasts of all, not only gratitude, but humility. Let not then the mighty man glory in his might, for it is in God, that he lives, and moves, and has his being. Let not the rich man glory in his riches. It is the Lord that maketh poor, and maketh rich. Let not the wise man glory in his wisdom. It is by the inspiration of the Almighty that he has understanding.

It is not man only that must ascribe the possession of existence and its enjoyments to the goodness of his Creator. The inhabitants of heaven, have cause for entertaining a sense of *their* dependance. It is the same Almighty that gives to a seraph, and to a worm, the principle of animation. All beings depend upon God. That Gabriel who is exalted above the celestial inhabitants and who appears to be advanced next in dignity to the Son of God, stands in the presence of his *Lord* and *Master*; in the presence of him, who gave him being, and worth, and dignity.

Indeed a proper sense of their dependance, constitutes the sum of that moral excellence, to which beings however exalted can attain. As all the good of which they may be in possession, was bestowed by the hand of God, so their only claim to merit is, to be sensible of the source from whence they are enriched, and to avoid giving themselves that honour which is due unto the Most High. Upon a more minute inspection, we see that even this just sense of their dependance is the fruit of that correct discernment, that unbiassed disposition to behold things in their proper light, with which God has blessed them; so that they cannot even plume themselves upon their humility.

The being therefore who appears before his Maker, destitute of a sense of his dependance and obligations, is a most preposterous spectacle. Viewing him with a reference to the bounty, whence he derives his all, pride appears to be "the sin of a little mind"; of a mind not endowed with sufficient discernment to discover the origin of all excellence, but whose imbecility furnishes a soil in which vanity springs, and flourishes, and disgusts.

Another reason for our humility before God is, that we are sinners.

God has created us, endowed us with faculties by which we might promote his glory, and furnished us with opportunities for doing it. Thus entrusted by our Creator, with the most valuable gifts, we might have employed them for great and good purposes. In the observance of his directions, we should have manifested our love and faithfulness; to our fellow men we should have been kind, and serviceable; so excellent would our actions have appeared unto them, that they would have been induced to glorify our Father which is in heaven. We should at the same time have ad-

vanced the glory of God; the good of those with whom we are conversant; and have promoted our own interests.

We have failed of the objects which God placed before us. Forgetting or disregarding our dependance, we have thrown off allegiance to our Protector and our Sovereign. For the love which we owed him, we have rendered hatred. For the offices of kindness, which were due to our fellow men, we have given injuries, or indulged in those feelings of envy or of malice, which, to the divine mind, are equivalent to acts of fraud or violence. Thus have we revolted from the standard of truth, to that of error. Ungrateful for the powers with which God has blessed us, we have with these as arms, gone over to the enemy. The interests which it was our duty to protect, we have endeavoured to annoy. Our conduct has been a scene of treachery, and by it, we have with a degree of madness and hardihood, which have no parallel, hurled defiance against the King of heaven.

Here then is abundant cause for humility:—humility which should not stop short of deep abasement of soul.

The reasons for humility before God, will assist us in determining what is that humility with which we should appear in his presence. We must consider our sinfulness, survey our offences and our obligations in connexion; and with deep humility of mind bewailing our transgressions, take that station of humble dependance, in which a proper sense of our condition would have preserved us.—We must submit without reserve, to the requirements of his law; the doctrines of the gospel, however humbling, must be received; to the dispensations of Providence we must bow without a murmur. Thus shall we serve God acceptably with reverence.

The reasons for our being clothed with humility in our intercourse with the world, may also be considered.

It would be easy to assign these, by resolving them into the duty we owe to God. This indeed, is the great foundation of all humility. A sense of dependance and accountability to him, will ever exclude the feelings of that pride which is in open opposition to his injunctions. We might point to the fact that we are ever before the Lord, and that the duty is enjoined by his precepts. Such reasoning would indeed be concise, but it would be conclusive. For the purpose, however, of showing with what propriety the service enjoined by God, may ever be termed reasonable, we will for a moment, look at this part of the subject, as it appears by itself. It invites examination, and may have its use.

Kindred reasons to those which have been mentioned for exercising humility before God, here operate to some extent, and the duty itself assumes a somewhat different character.

Such is the condition in which we are placed, that our kind offices must be mutual. Each one is dependant upon others. The poor want employment, and the rich need labourers. The ruler wants the support of his subjects; the subjects need the guidance and protection of their ruler. This universal connexion of interest, leaves no one at liberty, to look down upon others, with the feelings of independence.

Each man is best acquainted with his own character. This must be estimated by the dispositions of the heart. Every man is best qualified to delineate the treacherous windings of his own. Every man, therefore, knows more of his own sinfulness, than of the sinfulness of others. This knowledge should give him a low opinion of his own worth, and will naturally produce that lowliness of mind, which will prompt to the esteeming of others better than himself.

Let us, however, consider with a little more attention what is that humility which the scriptures enjoin.

The bible is replete with passages whose object is to inculcate a humble walk in life; toward all, the pious and

the profane. The lowly temper of mind will produce forbearance of injuries, acknowledgment of the rights of others, and patience under offences. "Dearly beloved, avenge not yourselves but rather give place unto wrath." "Being reviled we bless," says Paul, "being persecuted, we suffer it." "Christ also suffered for us," says Peter, "leaving us an example that ye should follow in his steps:" "Who when he was reviled, reviled not again, when he was persecuted, threatened not, but committed himself to him that judgeth righteously." Humility spontaneously arises in the breasts of holy beings. Such beings before God, have a proper sense of his claims, and of their own condition. They correctly estimate the worth of others, and acknowledge the respect due to it. Knowing their accountability to that God, unto whom vengeance belongeth, they will, if the objects of malice, commit themselves to him who judgeth righteous judgment.

The apostolic direction to esteem "other better than themselves," was directed to an assembly of christians, to a body of men, all of whom professed their faith in Jesus. It cannot be construed into an injunction to these men, to esteem the world at large, the vicious, and the unbelieving, as altogether better than themselves; to believe, and to act as if they believed, that those who were strangers to the covenants of promise, were really better men than themselves, who supposed they were brought nigh by the blood of the covenant, and who professed to lead lives of new obedience.

Confining the direction then to those who are not destitute of evidence, that with others they may be partakers of the grace of God, and that it informs of the light in which they should regard their brethren in Christ; believing that it is a direction to christians, in what manner to treat christians, let us ask what is the humility enjoined; how are they to esteem others better than themselves? There is no evidence, that among the various members of the christian church, we are without a right to make a distinction. As evidences of their state constantly present themselves, we necessarily form some opinion, and there is no proof that in so doing we are guilty of improper conduct. It is what may be done, for aught we see, with perfect propriety in the abodes of the blessed. It is doing something which we cannot avoid, unless we throw away our talent of observation, and remain in a conscientious stupor. If then we may prize one more highly than another, we cannot regard all with an equal degree of respect.

When, however, we have reason to believe that a man may be a christian, we have no right to suppose that he is our inferior. The view of the corruption of our own hearts, enters a protest against such an high-handed procedure. It even prevents an approach to the examination of the subject. If pride, ever busy, takes the alarm, and summoning reason to the pharisaic enquiry, suggests that as in water, face answereth to face, so the heart of man to man, and that as a consequence, the person upon whom we look, has as much or more concealed iniquity, than that, whose view causes our contrition, we reject the seductive suggestion. Christian humility, by means of the common servant reason, will inform pride, that our own hearts are subject to our inspection, and that we know, that we can conceive of no hearts animated by a principle of love to God, which so much need grace. *In lowliness of mind we shall esteem other better than ourselves.* Every christian has, with Paul, something whose view causes the declaration, that he is less than the least of all saints.

Christian humility, however, requires no resignation of opinion, or of that independence which is worth the name. Paul withstood Peter, face to face, *because*, says he, *he was to be blamed.* The freedom from cere-

monial observances was called in question, and Paul displayed proper firmness, a christian independence that is not incompatible with the highest exercises of humility. He knew how to yield in minor, and unimportant requirements, which although somewhat improper, were yet not sinful. The humility of Paul, was not servile acquiescence.

With that firmness which is suitable must be mingled no asperity. The object for which it is exercised, must be kept in view. This is forgotten when reasoning gives place to railing, when the field of argumentation is deserted to gratify the feelings of spleen. Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, "the Lord rebuke thee." It was his *humility* that prompted him to this conduct.

Although the reasons for our being clothed with humility, are in themselves so great, and so just, the required service will appear still more reasonable, when we consider the important interests depending upon the exercise of this great christian virtue.

These have in some measure been anticipated, while we were dwelling on the consideration of the necessity of abasement before God, where the conduct which we ought to have pursued, and that of which we have been guilty, was briefly noticed. As however, the survey was not then made, for the purpose of discovering the excellence of humility, we will, recollecting what was then observed, for a moment repeat and extend our views.

Humility before God, will induce to the keeping of his commands. It is the absence of humility, which permits their violation. "Men would be angels, angels would be Gods."—"Ye shall" says Satan to Eve, "be as gods, knowing good and evil."—Pride was excited, and pride marred the beauties of the first creation. Humility before God, would not only have kept our first parents in a correct course, but would have preserved all the hosts of heaven in their first estate.

A proper sense of the merit of others, and correct wishes of rendering unto all their dues; that christian humility which is tenderly sensible of their worth, and of our faults, will preserve harmony among those who are thus arrayed with meekness. The excellence of the virtue would be as eminently displayed, as the want of it, is severely felt.

Pride prompts to expenses, which can be but ill supported, and which produce poverty.

Pride exalts a man to the throne of solicitude. Any want of respect to conceited majesty, is the cause of extreme mortification, or of an agitation to the eye of calm meekness the most degrading.

By pride cometh contention. It is the desire of distinction; of appearing to possess some peculiar excellence; of having that influence, which wealth, or power can give, that causes the small and the great contentions which united, almost expel tranquility from the earth. Domestic quiet, is, by it, bartered for domestic misery. The peaceful neighbourhood, is converted into a collection of petty garrisons, from which perhaps, if pride can get any thing by the manœuvre, a flag of truce may occasionally be suspended. The courtesies of life may be practised, while the weapon of slander is employed in the assassination of character. The words may be smoother than oil, while pride rides in triumphant warfare through the breast. Pride also causes the battle of the warrior, which is with confused noise, and garments rolled in blood; discharges the artillery of one nation, upon the bleeding bosom of another, and then collecting the bloody trophies of victory, keeps them as evidences of those excellences, as proofs of those unjust pretences, whose only origin is a proud, depraved heart. In a word, pride raised the standard of rebellion against God, endeavoured to wrest from his government a fair and fertile province, and continuing to perfect

the original plan, men deprive each other of those rights, which all have forfeited by conspiring to rob God of his.

It cannot be thought singular, that to the exercise of humility, which keeps men in the path of duty, which disposes them to honour God, and to keep his laws by properly regarding each other, the Deity should have proposed motives of great consideration.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite, and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

The favour of God, is the reward of humility. He forgetteth not the cry of the humble. *He that humbleth himself shall be exalted.* The humble man shall in this life enjoy the favour of God, and shall continue to enjoy it in eternity. A humble walk before God, leads to an inheritance, among all those who are sanctified.

The blessings of the new covenant await those only who are humble.—Those who refuse to exercise humility, are the objects of divine threatenings. That God who giveth grace unto the humble, resisteth the proud. "The high and the lofty," says Isaiah, "shall be humbled."

Indeed, pride, which is the source of all sin, is marked out as furnishing peculiar cause for the vengeance of God. It is pointed to as the precursor of ruin. *Pride goeth before destruction;* it is a precipice from which the fall is dangerous, in proportion to the exaltation.

"A proud heart," says God by the Psalmist, "I will not suffer."

This truth is eminently displayed by the judgment upon Nebuchadnezzar. He was permitted to attempt the punishment of three pious men for refusing to worship an image of his erection. Although pride was concerned in the act, he was still permitted to continue in freedom from punishment. An act, however, in which pride appeared unmixed with those other passions, which it frequently produces, brought upon him the hand of God. "Then the king spake and said, is not this great Babylon, that I have built, for the house of my kingdom, by the might of my power, and for the honour of the king's majesty? While the word was in the king's mouth, there fell a voice from heaven, saying, O king Nebuchadnezzar, to thee it is spoken, the kingdom is departed from thee"; the punishment denounced was to continue "until he knew that the Most High ruled in the kingdom of men, and giveth it to whomsoever he will."

In like manner, Herod was permitted to commit sin. "He stretched forth his hands to vex certain of the church, and he killed James the brother of John, with the sword." He proceeded to imprison Peter and he did it, say the scriptures, "because he saw it pleased the Jews." His object was popularity. The incentive to action, was pride. The great evil however was not so much manifested by this, as by his subsequent conduct.—"And upon a set day, Herod, arrayed in royal apparel, sat upon his throne and made an oration unto them. And the people gave a shout saying, *it is the voice of a god and not of a man.* And immediately the angel of the Lord smote him, *because he gave not God the glory*, and he was eaten of worms, and gave up the ghost."

Pride, indeed, may be termed that abominable thing, which God's soul hateth. Let any being, however exalted in the abodes of happiness, indulge it for a moment, and he is ruined; one emotion of pride would destroy his purity, tarnish the glory of his excellence, dismiss him from his exalted station, and add a name, now illustrious, to the unhappy list of those who kept not their first estate.

Man's pride, says Solomon, *shall bring him low.*

The day of judgment will present before the bar of God, all that portion of the human family, who refused to appear before him, clothed

with humility. Every member of the unhappy multitude will see that the pride which made him disdain the trammels of restraint, has brought the curse of God. That Jesus before whom they refused to bow while on earth shall receive their universal though unwilling homage. "As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God." The extorted reverence will not avail them. Pride, will ever rankle in their bosoms, will ever render them obnoxious to the wrath of God.

Reader, it is your want of humility before God which has been the cause of all your sin, it has led to every violation of his law of which you have been guilty. Pride has caused envy, produced malice, disdained those regulations which were adopted by infinite wisdom, and justice. For cherishing so base a passion, should you not be the subject of unfeigned grief?

A renunciation of pride, and an assumption, before God of the garment of humility, will be attended with the best consequences. Humility in the presence of God, will be a fountain from which will flow those peaceful streams, that unlike the swellings of pride, will not sweep away the foundations of social happiness, and prove a torrent of desolation, but which moving in determinate, and benevolent courses, will be admired for its diversified and gentle windings, for its great and salutary influence.

In a word, submission to God, is what is required of you, a submission without reserve, and without delay.—Evil as your course has been, a timely submission to the laws of God, will save you; not that submission which a sinful world will make, before they commence their march to the mansions of the damned; but a submission of heart, a penitent, but yet cordial acknowledgment of the claims which your Creator and your Judge makes upon you.

Submit then to God, submit now.—If you do not, pride is still the great characteristic of your disposition, still enhances the unspeakable danger of your condition. Between submission and condemnation, no middle ground presents itself. The alternative is the exercise of humility, or the endurance of the pain of the second death.

Z.

To the Editor of the Christian Spectator.

I OFFER you a few remarks on a principle of interpreting holy writ, which I deem of dangerous tendency; viz. that the meaning which words have in some instances, they may have in all. Indeed those who adopt this principle often carry it so far, if they have a favorite doctrine to establish by its aid, as utterly to proscribe any other import to given words, except that which they have in some particular cases.

I propose to present you a few examples in which this principle is adopted, to the subversion of truth.

1. One objector to the doctrine of endless punishment, maintains that the wicked are annihilated at death. We allege against this opinion, the doctrine of the resurrection. But he answers, that, *resurrection* in the scriptures often means the transformation of the soul from spiritual death to spiritual life, i. e. sanctification. The assertion is undeniable.—But we quote the words of our Lord. "The hour is coming in the which all that are in their graves, shall hear the voice of the son of God, and shall come forth: they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." Now we have only to ask, does a *resurrection to damnation* denote *sanctification?*

The sense claimed by the objector is clearly a figurative and restricted sense and by no means the primary and full sense of the word resurrection. But a slight attention to the subject will satisfy every one, that the primary and full import of terms is, in all cases their true import, unless in the nature or circumstances of the case, there is a *manifest* restriction.

Another objector to the same doctrine maintains, that the words *eternal, everlasting,* and *forever and ever,* often denote a limited duration, in the scriptures, and therefore may have this import when applied to the future punishment of the wicked. The premises are admitted but the conclusion is denied. It is denied, first; because whenever these words have a restricted meaning, that restriction is clearly exhibited. The instances of restricted use are three; when the thing spoken of *is said in another place to have had an end, when it is said that it will have an end,* and *when from the nature of the thing it must have an end.* These being the only exceptions to the unrestricted use of these terms, the question is; is there any instance in which the punishment of the wicked is said *to have had* an end, or any in which it is said that it *will have* an end, or *must* it from the nature of the thing itself have an end? Neither of these can be shewn to be true. Of course, there is no warrant to restrict the use of the words under consideration when applied to future punishment. Secondly, we allege that the primary import of these words, is unlimited duration. Thus they are applied to God and to the future happiness of the righteous; and if this be not their primary signification, there were no words in the Hebrew or Greek language to denote such duration. As the true and proper import is their primary and full import in all cases, when there is no restriction expressed or necessarily implied, therefore these words denote endless duration when applied to the future punishment of the wicked.

2. Another class of opposers of divine truth by the same principle restrict the meaning of the word *save.* Because in the cry of Peter when in the midst of the storm, "*save* Lord" and because *to save* may denote any kind of deliverance, therefore it never denotes any thing more than deliverance from the darkness and miseries of heathenism. The reply to such interpreters is that Christ came into the world to save sinners, to save them that were lost, to deliver from the wrath to come, and that the whole strain of the gospel, is to reveal a salvation from the power and the curse of sin. Hence we infer that, in all instances where there is no particular restriction, that the word denotes such a salvation. "By grace are ye saved through faith," "he saved us by the washing of regeneration, &c." cannot mean merely some temporal deliverance. It is true, we do not rest this interpretation on the primary use of the word; still we must abjure the principles to which I have alluded, or we must admit that the work of redemption respects only some temporal deliverance; that the son of God died on the cross, that men might not be heathens!

The same school deny the divinity of Christ, and maintain that the application of the word God, to Christ, does not mark his deity; for, say they, the word is used, when it does not denote divinity. It is conceded that the word is used as they say, in some cases. But we maintain, that the import is limited by the most palpable restrictions. If the word is applied to idols, we are told that they are "gold, or silver, or stone, graven by art and man's device." If applied to exalted, but merely human personages, we are told, that they shall "die like men." But when the application is made to Christ, there is no such restriction—And if we may suppose a restriction, where none is expressed or implied, then indeed, we may, in every case, and the result is, that, according to the scriptures, there is no God, or at least, there may be none.

I now come to an application of the principle, which I had chiefly in view, and the erroneousness of which I thought might be convincingly exposed, by the preceding illustrations. It respects the words, "*world,*" and "*all.*" We are told, that these words, often have a restricted meaning, and then, on the principle that they may

have a restricted meaning, in all cases, they may have in such passages as the following; "For God so loved the *world*, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." "Who will have *all* men to be saved;" "Who gave himself a ransom for *all*." "And he is the propitiation for our sins, and not for ours only, but also for the sins of the *whole world*." That these words have a restricted use in some instances, is admitted: but it is maintained, (nor will it be denied, for if so, the restriction cannot be made out,) that the restriction, in every instance, is clearly expressed or implied. "We know that we are of God, and the whole *world* lieth in wickedness."—Here, the restriction is made obvious, by the designation of two classes of men. Besides, if there were no such restrictions, in any case, the conclusion would be irresistible, that the words are unrestricted in their import. The supposed restriction then is made out solely on the principle, that because these words have a restricted import in some cases, they may have in all.

I might, were it not foreign to my purpose offer other reasons for denying the restricted import of these texts. But my object was simply to show those excellent men who take this view of the texts last cited, how dangerous is the principle of interpretation which they adopt. N.

Miscellaneous.

To the Editor of the Christian Spectator

Sir,

Although you are professedly a Christian *Spectator*, yet I apprehend, it is not inconsistent with your professions to *act* for the relief of your perplexed brethren. I trust you can, without any departure from the ground you have assumed; either attempt their relief yourself, or make their perplexities known, so that some of your learned correspondents may remove them. With these views, I lay my own case before you.

I am one of those who believe in the prediction of a millennium, and who hope that its commencement is at hand. I am aware, however, that the time has been, when such an avowal would, in the opinion of the christian world, have reflected no credit on a man's penetration or judgment; and it might have rendered even his piety questionable. The christians of the first ages indeed, believed that there would come a glorious period when the religion of Jesus should generally prevail, but such extravagant opinions were held, and such loose practices indulged, by some, who professed to be *Millenarians*, that the very name sunk into contempt; and the doctrine was almost universally renounced previously to the reformation. At this era, I find it was again revived, and again speedily disgraced by the reveries and extravagancies of enthusiasts, and fanatics. Questions, however, respecting the millennium, seem, for some time past, to have been discussed with more sobriety of thought, and a more chastened imagination. Christians seem to have formed more correct opinions respecting that period, when "they shall not hurt nor destroy in all his holy mountain, for the earth shall be full of the knowledge of the Lord."

In this country, Edwards, Bellamy, and Hopkins, have written with ability on this subject; still, I find in their writings, some things which perplex me. My perplexity, however, is much increased by reading and hearing the opinions of later authors. I learn that some advocate the opinion

that the millennium will continue 360,000 years, and I understand they found this opinion on two arguments.

One argument is, that in the prophecies of Daniel and John, a day is ordinarily put for a year. This is admitted to be the general rule of interpretation, and therefore it is argued that the prophecy which speaks of the millennium as a period of a thousand years, must be interpreted by the same rule; a day for a year. By the method of reckoning time, in use when the prophecies were delivered, the year consisted of 360 days. This rule of interpretation, therefore, will make the millennium a period of 360,000 years.

Not to insist that so long a period seems not consonant with those places of scripture, which represent the day of judgment as near; I remark that my mind is visited with other perplexities respecting this interpretation: and as I am unwilling to differ from great and good men, on such an important subject, I am anxious that some one should relieve my perplexities. It is, I believe, generally admitted, that the millennium will be a period of almost uninterrupted peace and prosperity; that the human race will not be wasted by wars and pestilence, and other fearful visitations of an avenging Providence; and that mankind will ordinarily live to a more advanced age, and multiply in a very unusual degree, while the curse will be in a measure removed from the earth, so that it will be vastly more productive for the support of its inhabitants. I find that some have thought it not extravagant to suppose the human race would double once in 25 years, or at a very moderate computation, once in 50 years, during the millennium. Now, sir, in reading the opinion that the millennium will last 360,000 years, I am at a loss to discover where, and how, the human species so prodigiously multiplied can exist. I have not indeed followed the train of thought, naturally suggested by the above opinion, so far as to calculate what the number would amount to, if the human race should double once in 50 years, or even once in a century, for a period of 360,000 years. I have thought it possible, that in the glow of feeling, produced by the contemplation of so animating a subject, the authors alluded to, might be too sanguine in their calculations: nor have I forgotten the suggestion of Dr. Hopkins, that probably in the millennium, men, by mounds and dykes, will rescue vast tracts of land from the dominion of water: tracts sufficient to support many millions of people. I have supposed that the human race will double only once in 6000 years. This sir, I trust you will admit, is a very moderate computation. I have also supposed that the human race might be so diminished, by divine judgments, previously to the millennium, that at its commencement, there would not be more than half the present number. Now I find that in doubling once in 6000 years, during the period thus assigned for the continuance of the millennium, there will be at least 80,000,000,000 of inhabitants to every square foot on the surface of the globe, including water as well as land. I am perplexed, sir, to conceive how 80,000,000,000 can exist on a square foot of the earth, and before I can embrace the opinion of these writers, I must request you, or some of your correspondents, to inform me.

I have indeed questioned whether the advocates for a millennium of 360,000 years, might not have embraced the opinion of some philosophers, that the earth, which, they suppose, was originally very small, is constantly increasing in size, though I do not find that these authors have advanced such an opinion. Supposing this might be their scheme, I have on this hypothesis, attempted to remove my difficulties. If I admit the earth should grow to a globe equal in diameter, to the diameter of the moon's orbit, or 480,000 miles, I still find that in the last period there will be no less than 20,000,000 of inhabitants to

each square foot, on the surface of such a globe, so that my perplexities are not, by this hypothesis, at all relieved.

Again, if I suppose the atmosphere, which surrounds the earth to undergo some miraculous change, so that mankind might live in it above the earth's surface, I still am not satisfied; for, if an atmosphere adapted to this purpose surrounded the earth in every direction, to the distance of 240,000 miles, about 13,000,000,000, must inhabit every cubic mile of this atmosphere.

How Mr. Editor, can these things be? I am unwilling to reject any doctrine of revelation, and I am almost equally unwilling to embrace an opinion, until I can perceive that it does not contradict reason. If the above opinion respecting the millennium, is so plainly revealed, as these writers seem to suppose, I hope the subject may yet be so illustrated that I can see the conclusiveness of the arguments by which it is supported.—Till then I must conclude there is some defect in my vision, or apprehension.

Though perplexities of such magnitude do not meet me on reading the calculations of Dr. Bellamy, still I find difficulty in subscribing to his glowing representations of the vast increase of mankind. Supposing the human race doubles once in fifty years, which is no more than he thinks may be the fact, and with which opinion President Edwards, and Dr. Hopkins coincide; supposing further, one half of the earth to be habitable, and the human race to be one half as numerous, at the commencement of the millennium, as they now are; the result is, that in the last period of the millennium, there will be more than 4,100,000 to a square mile. This is more than 40 to a square rod, and how these are to subsist, I am utterly at a loss to conceive. I cannot discover how 20, or 10, or even one, can find sufficient sustenance on a spot of earth, 16 1-2 feet square. I therefore find it difficult to embrace the clear and mathematical demonstration of Dr. Bellamy,* which proves that more than 17,000 will finally be saved for one that is lost; and the still more sanguine opinion of Dr. Hopkins, that there "will be on earth at the same time many millions of millions of people."†

Another argument in favor of this extended view of the millennium, and which seems rather addressed to our benevolence, than our reason, is, that it will afford opportunity for the salvation of vastly more than a millennium of only one thousand years. This, it is alleged, will be more glorious to God, and honorable to Christ. It will more illustriously display divine mercy, and more completely defeat the prince of darkness. If the argument is valid, why does it not, with equal force plead for a still longer millennium? Why not continue the world, and the reign of the Messiah, on earth indefinitely, for surely in this way the number of the saved would be vastly increased; and if mere length of time, or increase of the number redeemed by grace, so illustriously advances the divine glory, and enhances the honor of the Messiah's victory, why should not that state of things continue without end? Benevolence surely can never be satisfied with saving, if nothing but the number saved is to be regarded: and can we not use arguments apparently as plausible for continuing the millennium longer, as for extending it to 360,000 years? Is it however, essential to the honor of our Lord's mediatorial character, that thousands and millions should be saved for one that is lost.—The points which I wish you, Mr. Editor, or the advocates for a 360,000 years millennium, to settle, are these: does the glory of God and of Christ, and the happiness of heaven, consist in the numbers which are saved?

Thus, sir, I have stated my perplexities, and if you can devise some method of relief you will much oblige

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* Works, vol. 1, p. 512.

† Sys. of Div. 2d vol. 2d part, p. 74.

For the Christian Spectator.

On the abuse of Religious Institutions and Rites.

FEW efforts of the prince of darkness have been more successful, than those to pervert, and abuse the rites and institutions of religion. In such efforts, his hostility to the divine government, which is always the same, does not appear in its usually revolting form. On this account, it excites the less alarm, and provokes the less opposition. The truth of these remarks will be evinced by a slight attention to facts.

Let us look, first, at *the institution of divine worship.* The earliest account we have of this institution, particularly in respect to place, is found in the twenty-first chapter of Genesis, "And Abraham planted a grove in Beersheba, and called there on the name of the Lord, the everlasting God." This grove was doubtless the place of worship, not only for Abraham, but also for his family. To this consecrated spot they statedly resorted, and paid their devout homage to that Almighty Being, who regards less the place of worship, than the heart of the worshipper. Satan observed with a jealous eye, an institution so well calculated to establish the kingdom of God, and to undermine his own. He, however did not deem it expedient to attack it directly. He chose rather to institute forms of worship of his own. Accordingly, he built groves, and consecrated them to idolatry.—These were soon used as places of worship by all the surrounding heathen nations; and subsequently by the Israelites themselves; for at certain periods of their history, we find groves planted on every high hill, not as places for the worship of the true God, but as retreats for idolatry.

Afterwards divine worship was restricted to the tabernacle and temple.* What use did Satan make of this new arrangement? He went and did likewise. He influenced his worshippers to erect buildings, and dedicate them to their several deities. Hence we read of the temple of Baal, in Samaria; the temple of Rimmon, at Damascus; the temples of Nisrock and Bel, at Babylon; of Chemosh and Moloch, on Mount Olivet; and the temple of Diana, at Ephesus. So much have these temples contributed to the advancement of Satan's kingdom, and of course so much have they been approved by him, that he continues the use of them, to this very day. In every part of the heathen world they may now be seen, as so many monuments of his crafty policy.

A similar abuse has been made of the *priesthood.* No sooner had God set apart men to officiate in his temple, than Satan, profiting by this example, filled his temples with priests. In the time of Elijah, the prophets of Baal were four hundred and fifty, and the prophets of the grove, four hundred.

Who can estimate the gain which Satan has derived from his priesthood? His priests, let it be remembered, are not found in heathen temples only. On his list must be placed all those, who, though ministering in the sanctuaries of Jehovah, daub with untempered mortar, and handle the divine word deceitfully.

In connection with the institution of public worship, we may notice the abuse which has been made of the *sacraments.* How has *baptism* been perverted from its original use! Instead of being regarded merely as an "OUTWARD AND VISIBLE SIGN of an inward and spiritual grace," it is by many viewed as the "grace" itself. By the external application of water, they suppose a divine purity to be communicated to the soul, by which it is fitted for communion and fellowship with God. This delusion of the Adversary is of no modern invention. It may be traced back to the commencement of that darkness which early overspread the christian church: nor has it wanted the sanction of great names. Even Constantine delayed

* The tabernacle and temple are sometimes used the one for the other in the sacred scriptures. See i. Sam. 1, 9, and iii. 3—also, Jer. x. 20.

receiving the rite of baptism, till near the close of life, that he might enter into the presence of his Maker without spot or blemish.

There is another abuse of this rite. Satan sometimes uses it as a means of promoting levity. In some countries, nay, in some parts of our own country, a practice has prevailed of providing an entertainment on occasion of the baptism of a child. In this case, the rite is administered at a private house, and friends and neighbors are invited to be both witnesses of the solemnity, and guests at the feast. After the baptismal service is ended, all partake of the entertainment, and the scene closes with music and dancing. This is what, in the vocabulary of fashionable life, is denominated a *baptismal ball.*

The sacrament of the supper has perhaps, been no less abused than that of baptism; and abused too in the same way, viz. by attaching to it an efficacy, which it does not possess.—The eucharist is to many Protestants, what extreme unction is to the Papists, an insurance against the powers of darkness, and a passport to the kingdom of glory. Hence, numbers are anxious to receive the consecrated elements; at least, upon their deathbeds. However great the debt of sin, which they may have accumulated, they imagine it, to be all cancelled, by this act. In this way, their consciences, which had otherwise been filled with terror and alarm, are lulled into a state of repose. We may rest assured, that Satan will never seek to abolish the christian sacraments, while he can thus turn them to his own account.

The rites of sepulture also, the last sad offices to be performed for a fellow worm, have been greatly abused. Whatever circumstantial disagreements there may be in funeral obsequies, as performed by different classes of men; reason and revelation both dictate that they should be performed with solemnity. Every thing of the nature of levity, should be far removed from the house of mourning. Indeed, one would suppose that the burial of a friend, (perhaps the nearest on earth,) is an event so solemn, so calculated to detach the mind from earthly vanities, and fill it with the momentous concerns of futurity, that even Satan himself would not attempt to convert it into an occasion of sin. But the fact is otherwise. How often has he turned the house of mourning into a house of feasting and revelry! It is customary in some parts of the world to give funeral entertainments. For this purpose, large sums of money are expended. It is not unusual to see men making laborious preparation for the feast to be given at their own funerals! Casks of the richest wine are selected many years beforehand, and laid up in store against the mournful—festive day. After the corpse of such a man is deposited in the grave, the mourners and friends return to the house of the deceased; not to make a pious improvement of the event; not to converse about the interesting realities of that world to which their deceased friend has just gone, and whither they themselves must so soon go; but to engage in a scene of mirth and intoxication! How sottish, how brutal, for creatures thus to "frolic on eternity's dread brink!"

It is also to be remembered that there are *certain days* which Satan especially perverts to the purposes of iniquity. The Sabbath is one of them. On no other day perhaps is so much sin committed. "Stolen waters are sweet, and bread eaten in secret is pleasant." The very fact that men are prohibited finding their own pleasure and performing their own labor on this day, makes them more solicitous to do both. As Satan persuaded Adam and Eve that the prohibition of God, regarding the fruit of the tree of knowledge, was unreasonable, and therefore ought not to be obeyed; so he persuades multitudes to disregard the sabbath, by insinuating that the law requiring its sanctification is unnecessarily strict. We are not, however, to suppose that Satan would abolish the sabbath. No;

he is not unwilling that men should generally abstain from labor on this day; for it is of their idleness that he avails himself. All who are not engaged in the service of God, he employs. And who can count the number of his servants? How many are walking and riding out for pleasure, or on business! How many are fishing and hunting! How many are drinking and gambling at the tavern! How many are every sabbath closetted up posting their books, writing letters of business and reading the weekly gazettes!

A day of ordination is another of these days. To set apart one to minister at the altar; to commit to him the charge of souls; to urge him to fidelity by motives the most interesting and powerful; and at the same time to warn his people to listen to his instructions and profit by his ministrations, on pain of God's displeasure and their own ruin;—to do all this, in the view even of the most stupid, without exciting some serious reflections, seems hardly possible. The impression made on such an occasion, might, if not effaced, be in many instances the commencement of a new life. The enquiry, therefore, is excited in the councils of the arch apostate, what method can be adopted, which will soonest efface this impression?—The one agreed on, is to make people believe that the settlement of a minister is an occasion of joy, and that this joy ought to be manifested. Hence the origin of ordination balls! Who could have believed, (had not the fact been a thousand times disclosed,) that people would ever have been persuaded to go from the sanctuary to the ball-chamber; to exchange the songs of salvation for the noise of vain mirth; and to wipe off the tear just starting at the recollection of former scenes of guilt, and rush instantly again into those very scenes?

Christmas is also one of these abused days. The nativity of Christ is assuredly an occasion of joy, as the angels testified, "Behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord." But this joy, let it be remembered, is not the joy of maniacs. What would be our opinion of Christ were it formed from the conduct of multitudes who celebrate his birth-day? That he came into the world, not to *prevent*, but to *license* sin. On Christmas eve, let any one pass into the streets of some of our large towns, and pause and listen.—It is not the sound of salvation, nor the sighs of penitence, nor the shout of victory over sin, but the noise of vain mirth, that will salute his ear. They have eaten and drunken, and are risen up to celebrate the birth of their Saviour; but alas! he is not in all their thoughts.

The first day of the year, or as it is commonly called, *new-years*, must be added to the list of abused days. What way-marks are to the traveller, certain epochs should be to us in our passage through life. From them, we should look back upon the past, and survey the future. How natural for one on the first day of a new year, to take a retrospect of that which has just closed; to mark the dangers he has escaped; to recount the mercies he has experienced; and to say "hitherto hath the Lord helped" me.—Equally natural is it, on such a day, to contemplate the future; to revolve in our minds, the interesting changes which the world will probably undergo, in the ensuing year; and enquire whether, if we be among the thousands that shall be numbered with the dead before its close, we are in readiness for the event. Reflections like these are natural, and might rationally be expected at the commencement of a new year. But he who perverts every thing good, has made this day an occasion of sin. Of all the days in the year, probably not one other is so uniformly wasted in pursuits of vanity and sin. Were it the express design of men to waste time and banish serious

reflection, we can hardly conceive how or when they could do it more effectually.

In this enumeration of days abused, we must not forget that of *Thanksgiving*—an anniversary which has long been observed in New-England; and which as I rejoice to learn, is this year celebrated in several of the southern and western states. How cheering the thought that the time may ere long come, when all the inhabitants of this great and rising empire, animated by a true spirit of piety, shall annually unite, on the same day, in offering thanksgiving to God for the good land in which they dwell, and all the other unnumbered blessings which they enjoy; but this day, like the others which we have mentioned, is shamefully abused. The preparation for it is not unfrequently commenced by a violation of the law of kindness. I allude to the *shooting-matches* with which this part of our land abounds. To say nothing of the other kinds of iniquity committed on these occasions; the cruelty practised upon dumb animals is disgraceful to our character, and sinful in the sight of God. Though the Lord in mercy to man has subjected to him the brute creation, and given him a right to use animals for his benefit, and even to take their lives when necessary for his comfort, yet if man subjects them to unnecessary pain and torture, he ought to be regarded as a tyrant. "A righteous man (says Solomon) regardeth the life of his beast; but the tender mercies of the wicked are cruel."

But the abuse of the day stops not here. Multitudes extend their views no farther than to a participation of the bounties of Providence.—To an acceptable Thanksgiving, they deem nothing requisite but a table richly furnished with the delicacies and luxuries of life. Spiritual exercises are not regarded. The soul is not called upon to bless the Lord for His benefits, nor does the song of thankfulness dwell upon their tongues. The gift is received, but the Giver is forgotten. The abuse of the day ends in a scene of merriment. "And the harp and the viol, and the tabret, and pipe, and wine are in their feasts, but they regard not the work of the Lord, neither consider the operation of his hands."

Is it asked what practical use is to be made of the preceding recital? The true use undoubtedly is, to guard our public festivals and valuable institutions, especially those of a religious nature, from violation and abuse. This is the only way to make them blessings to ourselves or others; the only way indeed to prevent their becoming curses instead of blessings

W. S.

To the Editor of the Christian Spectator.

Sir,

The object of the Christian Spectator, and the plan exhibited in the prospectus, have called my attention to the work with no small degree of interest. "The doctrines inculcated," you say, "will be those which are commonly termed 'the doctrines of Grace;' and which have ever prevailed in the great body of Congregational and Presbyterian churches." This is distinctly opening the ground, and candidly disclosing the limits which your work is designed to occupy; and Sir, in the editorial paragraph which follows the letter of *Philalethes*, you have given proofs of sound discretion and unwavering integrity; qualities highly requisite in a Christian Spectator, and which are essential to the extensive circulation and usefulness of your work. A sentence in the letter of Philalethes excited my attention. It occurs under the head in which the writer is urging with much address the *advantages to be derived from the progress of theological science*, since the days of the Reformers. He says, "As illustrative of these remarks," (in which he had attempted to show that the *statements of doctrines* by the Reformers were defective,) "permit me to express the opinion, that while Calvin maintained the utter insufficiency of man to effect

his own conversion to God, in opposition to the error, that man possesses power, in every respect, adequate to such a change, *his statements are not always safe from the charge of subverting human accountability.*"—Well, Sir, Calvin's statements are not *safe* from the charge :—and what then? Is the Bible itself *safe from the charge* of subverting human accountability? Did not the Apostle Paul meet such a charge in his Epistle to the Romans, when treating of the sovereignty of God?

Having perused the *Institutes of Calvin*, and his *Tracts* written expressly on the *Freedom of the Will*, and on predestination, in answer to the formidable attacks of his assailants, Pighius, Castalio and a host of Popish and Pelagian opponents, I have yet to be informed in what instance Calvin is *justly chargeable* with subverting human accountability. But what shall we understand from the apology which Philalethes offers for Calvin's weakness. He says, "The reason is doubtless to be found in the *fact* that the *latter doctrine* was not disputed ground."—The latter doctrine I suppose is that of *human accountability*. But in view of the doctrine of divine sovereignty, was not this at that time disputed ground? Was any "pass to onset" against Luther and Calvin so much occupied as this? viz. that the doctrine of predestination subverted the freedom of the will, and the accountability of man? What was the inefficient reasoning of Pelagius against Augustine? It was to the same point. And what more did Arminius, than what had been done on that side from the days of the Apostle Paul? Calvin did see this "pass to onset;" but with all his might in the scriptures, and all his majesty of mind, he could not prevent the objections of depravity against the absolute sovereignty of God. Was this done by Gomarus and the Synod of Dort? Or has the Coryphæus of theology, Edwards, stopped this "pass to onset?" And who that maintains the doctrines of grace, as taught in the Westminster Confession of Faith, or the Assembly's Catechism, or in the Epistle to the Romans, or in the Bible at large, is *safe from the charge of subverting human accountability*, from all those who deny the doctrines of grace, and indeed from every unsanctified heart?

Believing the insinuations of Philalethes against Calvin and the Reformers, to be unfounded, and that there is a nobler passage to theological eminence than that of decrying the Fathers of the Reformation, I submit the foregoing remarks to your disposal.

B. P.

For the Christian Spectator.

Paraphrase of Isaiah, LX. Chap. "Arise, shine," &c.

Lorn, widow'd, Zion; first-born of the skies;
Thy morn approaches, from the dust arise.
On orient hills what new-born splendours blaze!
Thy Saviour comes; all hail millennial days!
Though circling realms their shrouding midnight mourn,
Yet heav'n's own day to Zion shall return.
See from afar what countless tribes appear;
To hail thy glories and thy joys to share!
From earth's remotest shores thy sons shall come:
Awake; rejoice; receive the wanderers home.
From distant isles his trophies ocean pours,
And stranger kings array their clust'ring stores:
India, her gems that mock the beams of morn;
And Ormus pearls thy sacred brows adorn;
Arabia's balmy bowers their sweets resign;
And Tyre's proud dyes with gorgeous beauty shine.
Intensest glory guards thy peerless throne,
His church to bless, where waits the Holy One.
His church to bless, what clouds of pilgrims come,
As wearied doves regain their long lost home.
For thee, what dim seen ships from Tarshish shore
Shall waft thy sons the fav'ring billows o'er.
To deck thy walls, to bid thy tow'rs ascend;
See unknown chieftains, savage tribes, attend.

Oh mourner, heav'n's own fav'rite, cease thy tears,
Mighty to save thee, lo thy God appears!
His smiles shall ceaseless, the rapt bosom warm,
Where fell, in anger, his chastising arm.
See on thy gates what hallow'd radiance pours!
Where suppliant bow the tribes of countless shores.
Wo to the realms accurs'd, that mar thy joy;
In tenfold might shall heav'n their pride destroy.
For thee Libanus' matchless groves shall
Those fanes august, where heav'n delights to hear;
There thy fall'n foes shall suppliant pay their vows;
There at thy feet the proud oppressor bows;
Thy peaceful triumphs swell from ev'ry tongue;
And harps angelic aid the rapt'rous song,
Hail sacred Zion, heav'n's select abode,
Delight of earth, belov'd of Israel's God!
Though erst forlorn, an exile in the wild,
Thy children captives, and thy courts defil'd.
Thy guilt forgotten, and thy sorrows fled,
Eternal joy and praise shall crown thy head.
No more shall fraud or force thy shores assail.
Nor pity weep; nor sorrow swell the gale;
But peace and love on angel-wings descend;
Truth light thy path, and justice' arm defend.
No more shall greet thy walls the morning ray,
Nor evening moons shall pour reflected day;
In pomp divine, behind yon bursting skies
I see heav'n's uncreated Sun arise.
Hail ye long glories of millennial years!
Hail dawn of heav'n, when Christ, our Sun appears!
Beneath his quick'ning beams, where rove thine eyes,
Immortal beauty, fragrance, life arise.
Thy sons, array'd in virtue's deathless bloom,
From guilt redeem'd, victorious o'er the tomb,
Thy joy, thy life, shall e'er thy steps attend;
Thy courts inherit, and thy walls defend.
Jehovah's arm shall haste the rapt'rous day;
Rise from the dust, and cast thy fears away;
Thy morn approaches, all thy woes are o'er;
Seize thy lost harp, and strains immortal pour.

I. O.

Review of New Publications.

A Sermon, delivered Sept. 22nd, 1818, at the Dedication of the New Edifice, erected for the use of the Theological Seminary in Andover. By EBENEZER PORTER, D. D. Bartlet Professor of Sacred Rhetoric in the Seminary. Andover: Flagg & Gould. 1818. pp. 30.

To the preaching of Professor Porter, we have listened with interest; and his printed discourses, we have read with pleasure. The simplicity and purity of his style, the clearness and sobriety of his reasoning, and the chasteness and glow of his pathos, well qualify him to hold the station both of a preceptor, and a model, in sacred eloquence. In the discourse which we have now before us, he sustains his merited reputation as a writer of sermons. The text is taken from Psalms cxxvii, 1; and the general sentiment of dependance on God, is treated of in its particular application to the seminary;—that "all efforts to promote its prosperity are vain, without the divine blessing."—In illustrating this subject, he exhibits the object for which the seminary was established; and shews, that the attainment of it depends on the blessing of God. The object he exhibits, in the purpose of the founders, "to promote the glory of God, and the salvation of men, by multiplying the number of *pious, able,* and *orthodox* preachers of the gospel." This part of the discourse is employed in extolling the object, by an able support of the necessity of piety, ability, and orthodoxy, to qualify for the sacred office. The dependance of the seminary for at-

taining this object, on the blessing of God, is next illustrated under three particular heads—that his blessing is necessary to prepare suitable pupils, to guide properly their studies, and to furnish the pecuniary means, requisite to the establishment.

The plan of the discourse is clear; but the nature of his subject leads him to be more than usually discursive. There is an air of ease in the style, greater than we recollect to have seen in his previous performances. The discourse is well calculated to commend that institution to the patronage of the churches, in whose behalf he pours forth the ardent attachment of his heart. We have no censures to offer on the sentiments, or the language of the discourse, unless we suggest, that instead of "renewedly," occurring at the act of dedication, "anew" might be substituted as equally expressive in regard to the sense, and as an authorized word. We are inclined to object to two or three other expressions, though we deem it unnecessary to specify them.

The external prosperity of the theological seminary at Andover, resulting from the noble munificence of its founders and patrons, and the generous act which furnished occasion for preaching this sermon, invites us to contemplate, more narrowly, the important change which has occurred in our country, in the preparation of young men for the sacred office of the bishopric, through the institution of theological seminaries; and to enquire, whether the change on the whole be advantageous to the interests of the kingdom of the Redeemer. The question we may now happily approach in a dispassionate manner; because that seminary which stood foremost in introducing the change, has outlived the sectarian jealousies and infidel hostilities which the example provoked, and has laid its foundations too broad and deep to be shaken by such attacks. The storm is dissipated, and the face of nature appears lovelier for the scouring. We shall not then assume the stern front of combatants contending for the establishment of such seminaries, or for their overthrow. The point of their existence is no longer in agitation. They *are* established: and it is beyond our agency to throw down their walls. The change is introduced into our country, and we cannot revert to our former situation. The example is followed by every important denomination of christians in the nation. May we not therefore enquire with the coolness of spectators of the change, what is the bearing which this new branch, in the institutions of our country, is likely to have on the interests of the churches?

The question, it will be seen, relates not simply to the necessity of piety, ability, and orthodoxy in preachers of the gospel, nor to the importance of increasing the number of qualified preachers; but assuming these positions as true, it leads to a further investigation, whether the present system be most favorable for providing the competent number, with the competent qualifications.—With respect to the two first points, we shall offer little. They who admit that human agency is essential to the prosperity of the kingdom of Christ, will not hesitate to say, that the greater the piety and talents brought to the work of preaching the gospel, the more encouraging is the prospect of usefulness. On this point, we will do our readers the favor to quote the terse and cogent reasoning of the Professor, in a passage in which he contends for learning, as a qualification for the ministry.

"But it is said, he who is taught of God, needs no human instruction. Without questioning the honest zeal with which this opinion is sometimes associated, yet, fraught as it certainly is, with mischief to the church, and hostile as it is to her best efforts to evangelize the world, it deserves a brief examination.

What then is this special divine influence, that is to supersede the necessity of learning in a preacher? Is it *inspiration?* such as guided the Apostles, by immediate suggestion, or infallible superintendence of the Holy Ghost, as to what they should speak or do? What evidence does the preacher exhibit, that *he* is the subject of this influence? Does he offer you his own

affirmation? This may result from fanaticism or fraud. Does he work miracles? This he cannot do; but this is the only adequate attestation of a special commission from heaven. Will you admit, without evidence, and contrary to evidence, the claims of this man to inspiration? You affix the stamp of divine authority to whatever may be uttered, by the caprice of human weakness, or the reveries of enthusiasm. What then becomes of the Bible? Every sermon is a new revelation, adding to, or taking from the words of this book; and that in defiance of the anathema of him, who gave it as the only guide of his church.

The question recurs, what is this divine influence, that renders learning unnecessary in the ministry? Is it *sanctifying grace?* Then any pious man is fit to be a Christian teacher. But a teacher of whom?—of the *pious?* Every one of these, by the supposition, is fit to be a teacher, and to be *his* teacher. We come then to the alternative, either that God has given no ministry to his church, or that he has qualified and called each of its real members to engage in this work. How then is he a God of order? 'If the whole body were an eye, 'where were the hearing?' If all its members were one member, where were the 'body?' If every individual of the church were a *guide* and *teacher*, where were the church? Will it be said that every pious man is at least qualified to teach the unconverted? For what end? To communicate *piety* to them? This is the appropriate work of God. To explain and defend the Christian system? to enforce its doctrines and duties? to impress and alarm the conscience, by enlightening the understanding? This indeed is the appropriate work of the preacher; but to do this, he must himself be intelligent and enlightened. If, in every other great concern of life, knowledge of the business in which a man is to engage, is deemed requisite to success, why should this employment be an exception? *this*, which is incomparably the most important that can be committed to human hands? It would seem obvious to common sense, that he who is to *communicate* knowledge, must *possess* it: that he who is to *interpret* the Bible, must *understand* the Bible. As a teacher in the church, he must not rest in the attainments of common Christians. His office demands extensive reading, regular study, and patient research; with the best helps, which the labors of past and present times can furnish; that he may have an accurate acquaintance with the facts, precepts, and doctrines of the sacred oracles. That his sermons may be his *own*, and at the same time be rich in thought, he must have mental discipline. Without the habit of thinking, he may be a vain declaimer, uttering words without sentiments, or uttering the sentiments of others, which he does not feel, perhaps does not understand; but by such discourses, whether written, or extemporaneous, his hearers will not be *instructed;* and without instruction, neither 'methodical dulness' in the pulpit, nor 'immethodical zeal,' will make men wise unto salvation."—p. 9–11.

The argument could hardly have been expressed in a smaller compass; and it comprises almost all that is relevant.

They also who are alive to the fact, that the greater portion of the world is under the dominion of Satan, and that the instituted method of rescuing it is the ministry of the gospel, will desire the company of those who publish it to be great. The Professor observes:

"It is time for the church to know, that more than eight thousand, qualified ministers are now needed in this Christian country. Shall I point you to districts, large enough for independent states, where there is an absolute deficiency of such ministers? Shall I say of the country generally, that in proportion to the progress of our population, there is an alarming *increase* of this deficiency? Shall I tell you that our beloved and boasted New-England, which, sixty-five years ago had about one qualified minister to six hundred souls, has now less than one to fifteen hundred? Or shall I carry you from the wide desolations, along our own Mississippi, to the banks of the Amazon and La Plata; and thence to the Niger, and the Ganges; and show you the dreadful darkness in which millions of our race are perishing?

The American church has sent thirteen missionaries to the Eastern Pagans. She must find for the same sacred enterprise, *thousands* more. But when? and where? When alas, and where can she find laborers to build up the desolations of this vast country? The pastors of her own flocks she cannot send away. The efforts of her zeal must not begin with destroying her own hands and eyes, and plucking out her own heart. The plain result is, brethren, there must be *more* ministers."—p. 22–23.

Assuming these points as granted, however, the question opens a broad field for us to traverse, in ascertaining the ulterior ones, whether the new system of theological instruction be most favorable to the suitable qualification of ministers of the gospel, and to the increase of their numbers.

The latter point, of multiplying the number of ministers, is perhaps but

remotely affected by the institution of theological seminaries. God only, by the gracious operations of his Holy Spirit, prepares any of our youth to be suitable subjects for the ministerial office; and the efforts which more immediately induce any of these to fix their attention upon the office, who would not otherwise, are made by our education societies. Theological seminaries, however, as established in our country, are, in a measure charitable institutions; intended to afford the advantages of theological instruction gratuitously, to the needy; and are therefore adapted to complete the education of those whom the societies have conducted through the preparatory stages. Previous to the establishment of such chartered institutions, pledged to the faithful discharge of their trusts, and holding out the idea of fixed character and durable existence, there was no proper opportunity presented to the public, for the consolidation of a charity fund for the education of indigent students in theology; and how estimable such an opportunity has appeared in the view of a liberal public, the munificent patronage hitherto extended to our theological seminaries may attest. Unlike the private schools of the past age—for we look upon the establishment of these seminaries as constituting an era in theological education—we consider the parish schools as now obsolete—unlike private schools of theology, they can, as permanent depositories of charity, more effectually call on the public for assistance; they can, as central posts of information, more fully ascertain the spiritual wants of the nation; they can, as vital sources of circulation, quicken the pulse of feeling in our churches; and by these means induce and assist greater numbers of our pious youth, to consecrate their talents to God, in preaching the gospel of his Son.

In regard to the bearing of theological seminaries on the qualifications of their pupils, we might speak at much greater length. The weightiest considerations to be adduced in opposition to them or in their favor, it is obvious, respect this point; and if we do not form too sanguine expectations of the force of our remarks, we shall convince our readers that these seminaries, possess superior advantages for the cultivation of sacred learning, and the inhaling of a spirit of piety, of catholicism, and of missions. We will make no invidious distinctions in our remarks; although the discourse which we have before us, brings us more immediately into contact with a seminary, which truth compels us to acknowledge, more completely organized and more successfully in operation than any other. We have a hand for the South as well as the East; and we can heartily extend to both institutions our brotherly salutations and good wishes. Both are contending for the grand doctrines of the reformation.—Both are built on the foundation of prophets and apostles, and the corner stone Christ Jesus.

Will it be surmised then by the jealousy of any parish clergyman, or the envy of any sectary, that these institutions do not hold out superior advantages, to any hitherto enjoyed in the country, for the acquisition of sacred learning? Where else, but in such public seminaries, will the theological student have access to a complete and selected library? Where else can he have the devoted attention of instructors, bestowing all their time to their preparations and their lectures? Where else will he feel the impulse of a common interest excited by a regular class? These advantages cannot but be appreciated highly, by all who reflect on the subject with enlightened views and liberal feelings; and the fact, that our young men, devoted to the ministry, unless prevented by other considerations, now universally flock to the seminaries, to enjoy these advantages, testifies that they are thus appreciated. The surmise then will not be made, publicly, at this late hour; and the friends of the seminaries, have no cause of apprehension on the subject, except it

be that in their ardent pursuit of sacred learning, the pupils be drawn away insensibly to an unhallowed thirst for speculation and ambition for literary distinction.

The suggestion now made, brings us to consider the bearing of the change in the method of theological education on a point, by far the most important to the welfare of our churches—the religious feelings and habits of the students. Now the danger just intimated, pertains not, we apprehend, peculiarly to education in seminaries. Were the practice of bestowing discriminating honours upon the students, introduced into these seminaries, the danger might, in part, be attributable to the system: but nothing of the kind occurs. The danger is one then, which threatens the corrupt heart of man under any mode of instruction, which threatens it in every situation in life; the danger of "excessive attachment to some object that withdraws the heart from God. The student must find his antidote to this evil," we are quoting the expressive language of our author, "the student must find his antidote to this evil, where Alfred found it, as a statesman; and Boerhave, as a physician; and Thornton, as a merchant:—he must find it in his closet." Placing this danger then on the list of evils attached alike to every situation, we observe that theological seminaries present circumstances, peculiarly favorable for the cultivation of a pious, catholic, and missionary spirit.

Apart then from the holy vigilance and affectionate persuasives which we may reasonably expect that the instrutors of these seminaries will use, in cultivating the piety of their pupils—and, if we consider that the ablest pastors of our churches will be elected to these offices, that men of tried integrity and warm piety, will be advanced to these stations, their influence must be great; the advantages to be derived from the society of each other, are incalculable. Here multitudes of our future pastors, are assembled; professedly devoted to labor, through their lives, in the kingdom of Christ. The importance of the Zion which they profess to love, and of the holy office to which they aspire, calls them to numerous acts of social devotion. In the most favorable situation to impress, pious example diffuses wide its benign influence in the seminary.—The light enkindled in one heart shines on the whole circle. The vital heat of one part, circulates through the whole system. Could the same sum of moral influence then be brought to act upon the hearts of the students, were they scattered abroad in parishes? Admit, though we doubt the possibility, that in a dispersed situation, individuals of this number, might be placed in circumstances equally favorable to the cultivation of piety, is there any likelihood, that the whole body would enjoy that amount of example, and precept and privilege in favor of vital religion, which are concentrated in the seminary.

The favorable influence of these seminaries, in producing a spirit of catholicism in their pupils, must be obvious on the least reflection. Here students of different denominations, and shades of opinion, are associated in the same class; contemplate the essential truths of the gospel, with mutual belief and interest; join with each other, in social acts of religion; learn to love together the kingdom of a common Lord, and commiserate the children of a common apostacy; and while conscientiously retaining their peculiarities, look with complacence on each other as holding the same Head. How salutary an influence may ministers of the gospel, thus educated together, exert on the future interests of our churches, in healing sectarian jealousies, and smoothing the brow of controversy; ministers, we mean, who warmly espouse the great doctrines of grace; and can make meaner distinctions give way, to an union of effort and feeling in contending for the faith and in making men wise unto salvation.

Nor can a missionary spirit be so

well cultured, as under the present circumstances of theological education. For it is to be observed, that by assembling together, in a public seminary, a large number of those who are to act as future pastors in our churches, they are brought under the influence of that missionary spirit which is deeply felt by some of the number; the facts are pressed upon their attention, which disclose the moral darkness spread over the nations; they learn to have a fellow feeling with that brother, who is to spend his days in preaching the gospel in the lands of gentilism: and if the pulse of piety and charity be not chill, the whole body are prepared, when called to the pastoral care, to "stand in their lot," and call upon the churches to rise to the crisis of this age of missions. Nor do we utter mere conjecture; but describe what is well substantiated by facts.

Our remarks, it is obvious, proceed on the ground of circumstances that are favorable in the nature of such seminaries, to the religious habits of the students. On such ground must our reasoning proceed, and on those facts which exhibit the result of the seminaries in operation. We do not, however, rest all our calculations on human strength; for we would adhere to the doctrine which the Professor exhibits with such forcible eloquence, in this discourse, that all religious institutions depend, for the security of the valuable ends which in their nature they are calculated to effect, on the grace of God.

Some possibly may suggest, that our young men in the seminaries, deprive themselves of the parochial habits, which may be acquired in studying with private clergymen. We reply with confidence however, that these habits may be very easily acquired after settlement; and that the acquisition of them previous to settlement, is an object by no means to be put into competition with those advantages, which must necessarily be surrendered by neglecting the seminary. Besides; opportunities for acquiring such habits, are not wholly lost by residence at the seminary.—They may be found in vacations, if not in the terms, or sessions.

After all, it may be alleged that these institutions are mutable. They are indeed powerful instruments of good in their present state, it is conceded; but like all things human, they are liable to change; and the change once taken place, the power of the instrument will but render it more dreadful. That seminary which, in the days of its purity in doctrine, spread health and verdure through our churches, when, in the vicissitude of things human, rendered corrupt, will as widely pour forth the ravages of death. True; the perversion of those seminaries toward which we have particularly directed our eyes, would do immense evil to the churches of New-England and of our country. Our churches, who are looking to them for future pastors, the guardians, professors, and pupils of the seminaries, are to be aware of this truth; and in view of their dependence on the Head of the church, to implore his efficient and perpetual patronage to rest upon institutions on which are suspended interests so dear, so extensive, so lasting. For on what protection but divine, can we ultimately rest their welfare? In the elevated motives of their founders? In the safeguards of their constitutions?"

"Where are *other* seminaries, which wisdom encompassed with its precautions, and piety consecrated to Christ and the church? Have we forgotten—can we forget the awful lesson furnished to Christendom, from the school of Doddridge? From the schools of Scotland, of Geneva, and of Germany?"—p. 28.

Let such evils befall our beloved seminaries, however—far be that day of calamity!—they are evils to be met, not by abandoning the system, but by the erection of other seminaries on a purer foundation. These particular institutions will have alienated themselves from the King of Zion, but he can shew them that his cause is not

indissolubly connected with their agency, and that he can build up his church by other hands.

Shall we however abandon a good institution, because it is liable to perversion? Shall we shrink from increasing our energies in aid of religion, through the distrustful suggestion, that they may one day prove traitorous? Shall we as individuals forbear to clothe ourselves with the panoply of heaven, lest our weapons should one day be turned against the Great Captain of salvation? Or shall those public bodies, who, under the impulse of this age of beneficence, have pledged themselves, in face of heaven and the world, to aid the cause of the Redeemer, draw back from their responsibilities, through the apprehension that their augmented strength shall one day rebound with destruction on Zion? No, the Redeemer calls us not to droop under such fears; but to summon boldly the most powerful instruments to his service, and humbly trust in his providence for their continued allegiance to his glory. We will humbly rejoice, therefore, in the establishment of theological seminaries in our country, as being powerful auxiliaries to the forces of Zion; and devoutly pray, that they may continue their course of beneficence, unimpeded, down to the era of the millennium.

Firmly do we cling to the consoling picture—though we leave the Professor to make, with his own lips, the implication of humility in the passage—the consoling picture of prosperity, which he presents us respecting Andover, in the eloquent conclusion of his discourse.

"We will cleave to the precious and consoling assurance, that God is able to guard the sacred interests, which we have, this day, solemnly committed to his care and benediction. And we know that, if he is pleased to bless, with his presence and influence, this beloved Seminary, it will not only be safe, but will flourish, the light and hope of ages to come.—Churches, yet to be formed, will look to it for pastors; and generations of pagans, yet unborn, will bless the name and memory of those, by whose instrumentality it was established.—When our heads shall all be laid in the dust, men more devoted than we, to the interests of truth and piety, will occupy our places; more fervent prayers than ours will ascend from this Temple; and these little elms, that now bend in the breeze, will spread their majestic branches, to adorn a seat of sacred learning, which the King of Zion has delighted to honour.

Then the thousands of Israel, while they bow before the throne of mercy, with a fervor of faith and devotion, kindled by the full beams of millennial glory, will remember this consecrated hill, in their daily supplications; and divine influence will come down upon it; 'as the dew of Hermon, and as the dew that descended upon the mountains of Zion, where the Lord commanded his blessing, even life forevermore!'"

Letters during a tour through some parts of France, Savoy, Switzerland, Germany, and the Netherlands, in the summer of 1817.—By Thomas Raffles, A. M. New-York, Kirk and Mercein, 1818. 12mo. pp. xii. and 312.

Books of travels yield to few others, in the pleasure which they afford. They especially contribute to the enjoyment of those who live retired from the bustle of the world, and who are therefore pleased to learn the employments and amusements of their fellow men. All, indeed, seize with avidity the accounts of travels in *foreign* lands. Every reader feels, in a measure, identified with the man whose narrative he is perusing; and perhaps no authors have such indulgent critics as the writers of books of travels. The poet has but justly described the feelings which the traveller excites:

"He travels and I too. I tread his deck,
Ascend his topmast, thro' his peering eyes

Discover countries ; with a kindred heart
Suffer his woes, and share in his escapes ;
While fancy, like the finger of a clock,
Runs the great circuit, and is still at home."

We read a book with increased interest when acquainted with the character of the author. The volume before us, is from the compiler of the life of Spencer, who was his predecessor in the sacred office at Liverpool.

Mr. Raffles embarked in a packet at Brighton, and landed at Dieppe, in France. Among the "motley groupe" collected on the quay to witness the arrival of the vessel, were many military men. "Their dress was extremely mean and slovenly—and corresponded most unhappily with the expression of the countenance, in which one looked in vain for that bold and manly air—that dignified and noble independence, which are the usual indications of bravery, and generally associated with the profession of a soldier. Are these, thought I, the men that have made monarchs tremble on their thrones, and kept the world in awe—were they such men as these that bore the eagles of Napoleon to the gates of Vienna, and reaped the laurels of France on the fields of Austerlitz and Marengo?" A crucifix, on the pier, bearing the image of the Saviour extended upon it, "carved in wood, as large as life, with the Virgin Mary weeping at his feet," apprized Mr. R. of his arrival in a catholic country. This town, (Dieppe) "is famous for its carvings in ivory and bone, the principal, almost the only purpose to which the art is here applied, is the making of crucifixes, and virgins, for the churches and private oratories of the devout Catholics.—These articles are to be had in great profusion and very cheap."

His departure from Dieppe, gave Mr. R. an opportunity to witness the scrutinizing exactness of the police officers, and the identity, if we may so speak, of French passports with their prototypes. "Sir S. (the Hon. Sir Thomas Stamford Raffles, Knt,) was the only one of our party closely examined and described. He was surveyed from head to foot—his look—his height—his dress—his age—the colour of his eyes—his complexion—all were most accurately ascertained and minutely described by the clerk in office." Perhaps no nation equals the French in this graphic painting. We recollect an instance of a foreigner's being recognised in our own country, by a stranger, only from having seen the copy of his passport, as registered at the time it was given for the subsequent inspection of the French Police.

Rouen, forty two miles from Dieppe, is the first city of the department of the Lower Seine. It is distinguished for its manufactories of cotton, and is to France what Manchester is to England. This city contains 80,000 inhabitants, and is delightfully situated on the northern bank of the Seine, over which is a bridge of boats, that rises and falls with the tide.—"Before the revolution, there were forty-two convents and thirty-three churches in this city. There are at present but five convents and twenty churches. Thirteen of the convents are converted into ware-houses, and post-houses, and are thus rendered much more serviceable to the public."

The distance from this place to Paris, through Nantes, St. Germain, and Malmaison, is from 90 to 100 miles.

"About four miles from Rouen, looking back from the summit of a hill, is seen one of the finest views in France. In the foreground is the Seine, winding through a luxuriant valley, and studded with a variety of little islands crowned with the richest woods. Rouen, with its towers and spires appears in the distance, and all around an almost boundless extent of country rich in cornfields and exquisite in beauty. Indeed, nothing can exceed the height to which cultivation is carried every where in Normandy. The land does not appear to be as it is with us, in the hands of mighty Lords and wealthy Commoners, nor let out in immense farms of many hundred acres—but rather occupied by humble cultivators of the soil, who have no more than enough to maintain their families, and must

therefore, make the most of what they have. Hence arises one circumstance which, in some parts, certainly injures the picturesque appearance of the country.—The land is cultivated in little formal patches, and straight lines; here a stripe of clover, and there a stripe of wheat, and then of potatoes, and so on—this is by no means pleasing to the eye, and gives the sides of the distant hills the appearance of a tailor's pattern book unfolded. But the industry and prudence it indicates sufficiently atone to the lover of mankind, for the loss that is sustained by the lover of the picturesque."—p. 33.

The entrance into Paris, by this route, Mr. R. thinks is "truly magnificent, and excites in the breast of a stranger the highest expectations of the metropolis he is about to visit."

The first visit which Mr. R. made after his arrival in Paris, was to the *Louvre*—the palace of the arts. "The edifice is the most extensive pile of building in Paris, where every thing is on a grand scale. The gallery measures nearly a quarter of a mile, and for the grandeur of its design—the immensity of its extent—the beauty of its architecture—and the richness of its contents, is unparalleled by any edifice in modern Europe."

The following extracts, will be read with interest.

"Part of the ground floor of the Louvre is devoted to the specimens of ancient sculpture, of which there is an immense collection—many of them most exquisite, and some of colossal size. There is something awfully sublime, in the impression produced upon a contemplative mind, passing from hall to hall, and gallery to gallery, filled with these noblest efforts of the human genius, wrested from the oblivion of long departed years. As you enter every apartment, a new era in the history of the world seems to dawn upon you—and you find yourself surrounded with the most illustrious beings, by whose genius and whose actions it was distinguished and adorned. Centuries there dwindle into hours and minutes—you pass from age to age as you move from room to room, and, in the lounge of a morning, you seem to have communed with the greatest characters that have appeared upon the busy theatre of the ancient world. Instead of days—months and years might be devoted to the examination of these most interesting objects; and, after all, the eye of the connoisseur, and the mind of the christian philosopher, would discover new beauties, and suggest fresh trains of thought."—pp. 42, 43.

The number of articles in sculpture, is three hundred fifty-five, to which fifteen apartments are devoted.

"Ascending from the sculptures by a most magnificent, and what might almost be denominated a colossal staircase, you enter the rooms devoted to the works of *modern* artists. This collection is extremely fine and very extensive. Our Somerset House is not to be compared with these anti-chambers of the Louvre. But when you enter a gallery nearly a quarter of a mile in length, hung on either side with the finest works of all the celebrated masters that have ever flourished, you can scarcely conceive the scene a reality. It is like some splendid effort of enchantment—the mind is overwhelmed and bewildered by such sublime combinations of art—the eye is lost in the vast and original perspective—and it is long ere you can recover from the impression of so much grandeur to fix your attention on any individual portion of the stupendous whole. As you advance, the genius of every age and every nation of modern Europe appears to instruct, entertain, and delight you—you cease to regret the loss of men who were the boast of their country, and the glory of their times for here they survive, immortal in their works—while, by their magic power, the events of remotest ages and their illustrious dead, rise to meet your enraptured gaze, and look intently on you from the canvass they have made to live."—pp. 43, 44.

The following reflection is in the genuine spirit of a minister of the gospel of *peace*, and affecting to every true friend of God and man.

"But to a contemplative mind, a visit to the Louvre must be always pregnant with the deepest interest, connected, as that edifice has been, with some of the most important and affecting scenes in the history of France, and some of her greatest and most celebrated men. Nor could I forget, as I passed through its apartments, that round the walls of that very palace, now the peaceful retreat of genius, and the consecrated asylum of the arts, the groans of the dying protestants arose to heaven for vengeance, through five successive days of massacre and blood—while 'kill, kill, kill,' was the incessant cry of the accursed Charles IX, who stood at the windows, a demon in a human form—to animate his ruffians when weary of their work, and fire upon the miserable fugitives that came within his reach."—pp. 45, 46.

Mr. R. next visited the botanical garden of Paris. His description of this fine establishment, is interesting —we have room for only the concluding reflection.

"The *Jardin des Plantes* should certainly be visited immediately after the palace of the Louvre: for the former must have a tendency to correct any undue impression of the greatness and the power of man which may have been excited by a survey of the latter. Here the builders of palaces, and the masters of the chisel and the pencil sink into insignificance before the grandeur—the symmetry—the beauty —the variety of HIS works, who built all things, and is infinitely excellent in all he made. The humming bird and the butterfly, the topaz and the sapphire, throw a dimness and a coarseness over the delicate touches of a Titian, and the rich colouring of a Claude: while the haughty Louis might see the splendour of his coronation robes eclipsed by many a simple flower that blooms within these fair retreats.— 'Oh! Lord, how excellent are thy works, in wisdom hast thou made them all.' "—p. 48.

Mr. R. has given an account of the execution of Louis XVI. from the simple and affecting narrative of the Abbe Edgeworth, the king's attendant confessor; who was so near his royal master, when the fatal blow was struck, that his face was sprinkled with the blood.

The following passage contains a fine description of the gaiety, frivolity and fickleness of the Parisians. Its correctness is abundantly confirmed, by events within the memory of man.

"But the history of Paris, for the last thirty years, has been like the ebbing and the flowing of the sea—the impressions of one revolution, however deep, have been rapidly effaced by the quick succession of another—and whether the tide has ceased its dreadful alternations, is, with some, a doubtful question, but one by which the majority of the people are, perhaps, but little troubled. Let them have their amusements and their pleasures, and it is enough for them—the theatre—the Palais Royal—and the Boulevards, absorb and captivate them. The dice or the amour afford sufficient occupation for the mind— and with pursuits like these they are content and happy, if, indeed, the artificial gayety which they awaken can deserve the name of happiness, till the voice of some commanding intellect arouse them, and they turn from their pleasures to abet the schemes of his ambition, or to follow in his career of blood."—p. 55.

In the Luxembourg, among the many pictures from the pencil of David, whose works are universally and deservedly admired, one excited particular attention.

"There is one picture, however, in the Luxembourg, which has haunted me ever since I saw it, and the impression of which I shall not easily loose. Its subject is the flight of Cain. There is a terrible sublimity throughout the piece, which transfixes the spectator, in astonishment and horror, before it. Every expression of terror—of remorse, and of anguish is thrown into the murderer's countenance, and there is agony in every muscle of his distracted frame. Every living thing seems to recoil before him as he flies—and all nature is terribly illumined by the lightnings of Almighty vengeance that flash upon the wretched fugitive."—p. 58.

The subjoined extract, conveys some idea of the extent of vice in Paris, and the origin of those numerous *suicides* which give such a horrid aspect to its history. We do not suspect any exaggeration. We rather fear that of the dreadful tale of impurity and blood, the one half has not been told.

"The first floor is chiefly composed of coffee-houses, eating-rooms, and apartments for gambling; while the upper stories exhibit scenes of licensed debauchery, beyond the power of the filthiest pen to describe. Pleasure, impurity, and fraud, seem to have made this their strongest hold—their favorite resort. From these haunts of villainy—these last retreats of the ruined and the desperate, the flames of the revolution were abundantly supplied with fuel. Many a frantic monster, during that dreadful period, rushed from these cells of infamy, raging like a demon from the bottomless pit, to scatter around him 'firebrands, arrows and death'—to exult in the ghastly spectacles of the guillotine—to laugh amid the shrieks of the Abbaye, and to shout *vive la nation, vive la republique*, as the warm blood of his neighbours and friends, perhaps even of his kindred, flowed at his feet! and still this nest of impurity retains its dreadful pre-eminence above all other haunts of vice; and many an unhappy youth, cursing the hour that he entered its infernal gates, in darkness and despair, hurries from its gambling table or its brothel, to consummate his misery in the

waters of the Seine. Of this fatal issue, melancholy instances are perpetually occurring. A building is appropriated for the reception of the bodies discovered in the river; and scarcely a morning dawns that does not add to the disgusting groupe, and bring some broken-hearted parent to recognize the lifeless body of a lost and ruined child!

The quantity of vice in Paris, is, indeed, immense, and its varieties are almost unbounded. Every species of impurity and crime that can, or *cannot* be conceived, is perpetrated here without apprehension or restraint, and I have heard of things at which decency crimsons and humanity turns pale, as by no means rare or secret, but of notorious and habitual occurrence in its haunts of vice. To speak of a 'state of morals,' in connexion with such a condition of society, were only to degrade the term. They seem to have no moral sense —no external standard or inward perception, or feeling of right and wrong. Inclination and expediency appear to be the two great laws by which they act, and whatever these may dictate they immediately perform—'working all manner of iniquity with greediness.' I speak not of robbery and murder, or the vulgar vices of intemperance—for these they seem to have but little taste, and drunkenness seldom disgraces their streets, but refer chiefly to the vices that connect with avarice and lust—that gather round the gaming table, and crowd within the precincts of the brothel. Still, however, these, black and abominable as they are, under any circumstances, do not stalk abroad, as in some cities of the continent at noon-day, and utter their horrible shibboleth—their dialect of death in your ears as you pass along the streets, but they abide in their own execrable haunts, and await, in the deep recesses of their polluted temples, the coming of devotees to their accursed shrines.

From this circumstance, the city of Paris appears to be more pure than it really is. You may walk up and down its public streets and most frequented avenues without offence or disgust—pity, indeed, may be excited, at the frivolity, and gayety of a people, who, if they felt their national degradation before their fellow men, and their moral delinquency in the sight of God, would clothe themselves in sackcloth, and weep, if it were possible, in the anguish of their spirit, tears of blood. But what they are in the sight of God, is a thought, perhaps that never occurs to them."—pp. 60—63.

Mr. R. states what he conceives to be the feeling of the French people in regard to the present government of that country, and the true policy of the court.

"I alluded, in my last, to the feeling that prevails amongst the thoughtful and enlightened, respecting the present state of France. To what I then said, I ought to add, that the general impression is in favor of the king. He is considered a mild and benignant prince—anxious for the welfare of his people. But alas! the people are restless and turbulent, and a monarch of less amiable qualities would suit them better. The exploits and enterprises of their former ruler have rendered them a martial people—their ears have been accustomed to the shouts of victory—their eyes to the pomp and splendor of military spectacles—and their vanity has been flattered by the spoils of conquered nations collected in their capital. Destitute, then, of that moral principle which exults when the wrongs of the injured are redressed—and those domestic habits and attachments which are favorable to the cultivation of the arts of peace, how can it be expected that they should sit down at once, contented in the tranquility that has settled on the ruins of their independence—that throws them back upon themselves to brood upon their national degradation—and gives them leisure to contemplate the proud and giddy eminence from which they have fallen. It must be expected, that after the cessation of such a tempest, a considerable agitation should long be felt, and it will be well, indeed, if the elements are not gathering strength for another storm. Perhaps, while the present monarch lives, no immediate danger need be apprehended. If he should adopt a liberal and enlightened policy—if he should unshackle himself from the fetters which a superstitious and mercenary priesthood are striving, but too successfully, to rivet on him—if he should adopt efficient plans for the instruction of the rising generation in the principles of the bible, which are those of morality, loyalty, and peace—and if God, by whom kings rule and princes decree justice, should spare him for a few years, to foster and to cherish these wise and salutary measures, the danger will be greatly lessened. By the influence of such an education, pure and upright principles will be instilled into the minds of the rising population—domestic virtues will be inculcated, and domestic habits formed—the national character will become more benevolent and mild—and the people, recovered from the wild and feverish dreams of anarchy and conquest, will learn how much more conducive to their real interests and genuine happiness, is the calm and steady process of affairs, beneath the auspices of a legitimate and paternal prince, than the impetuous torrent that hurried them along, in wild and giddy transport, in the guilty schemes and boundless projects of a proud usurper.—pp. 65, 66.

We have long wished to know

more of the *social* state of Paris. Mr. R. has furnished us with the desired information. It exhibits the French in their *dishabille*.

"Perhaps the secret of all this, in a great measure, is, that there is nothing like domestic life in Paris. You will hardly find a comfortable family circle there. Marriages are, for the most part, contracts formed for convenience and not for love. From such connexions what can be expected but alienation and distance—infidelity and adultery. Accordingly, I am informed, it is no uncommon thing in Paris, for a married woman to have what is called her *L'ami de maison*, who visits her as often as he pleases, without any interruption from the lady's lawful husband—to whom the boudoir of his mistress is always sacred—and who is so necessary an evil in the house, a thing so generally tolerated, that, in many cases, he actually bears his part in the expenses of the establishment. The lady, of course, allows to her husband the liberty she takes, and he is sent abroad to find a similar post of honour in some other house, to that which he suffers the beloved of his wife to occupy in his own. From such a state of things, therefore, every shadow of domestic intercourse and association is excluded. A family table is seldom spread—a family circle is seldom gathered. They repair to the restaurateurs to dine—to the cafes for coffee, and to the theatre or even worse resorts, for the evening's occupation and amusement. Thus they live in public—eat and drink in public—and one might almost imagine, from their fondness for publicity, that they would sleep in public—or never sleep at all. Pleasure—exhibition, and intrigue, seem to be the great ends of their existence. To the nobler pursuits and occupations, that become a rational, accountable, and immortal creature, they seem utterly lost. With the being of a God, or a future state, there is nothing, above ground, in Paris, that has the remotest connexion, except, indeed, the churches, which are the haunts of the deadliest superstition, and consecrated to the pompous worship of the image of the beast.—From the classic air of the public edifices, and the mingled superstition and impurity of the people, one might almost fancy one's self in ancient Athens, surrounded by a thousand temples and a thousand altars consecrated to the deities of lust and pleasure; and a population, the fundamental maxim of whose *practical*, if not *avowed* atheism, is ever present to their mind, and ever operative in their conduct,—*Let us eat and drink, for to-morrow we die!*"—pp. 74—76.

The national institute of France is divided into four classes—"the first devoted to the study of natural philosophy, chemistry, and the mathematics—the second, to the cultivation of French literature—the third, to history and ancient literature; and the fourth, to the fine arts. It comprises the most eminent literary and scientific characters of the day, and corresponds with the learned of every nation."

In the royal library are "358,000 printed books, and 72,000 volumes of MSS. and public records,—besides 5000 volumes, containing the works of the most eminent engravers from the invention of the art, to the present time. There is also a pair of globes, eighteen English feet in diameter."

It is worthy of remark, and redounds greatly to the glory of France, that this library is open daily, and that the meanest plebeian, as well as the Peer or the Monarch, can have free access to it—whether the object be amusement or study.

Paris contains an "asylum for the aged, and a *Hotel des Invalides*," for the reception of old soldiers, on the plan of Greenwich and Chelsea Hospitals.

Mr. R. by ascending to the Gallery which surrounds the Pantheon, enjoyed a fine view of the Capital of France. Contemplating the extensive and splendid scene, as a christian philosopher, he exclaims:

"This vast population that breathe and move beneath me—and whose noise ascends like the throbbings of the heart of a mighty empire: what are their pursuits—their expectations—and their aims?—They are immortal—there is a life beyond the grave—there is another city and a fairer land! Are they alive to their high and eternal destiny—are they conscious of their responsibility at the tribunal of God—are they seeking the riches—the enjoyments—the habitations—and the honours of another world? It is said of Xerxes, that he wept when he surveyed the millions that surrounded him on the plains of Asia, and reflected, that in a hundred years they would be no more. The Redeemer of mankind, from a far nobler motive, had compassion on the multitude when he saw them as sheep without a shepherd. And well may the christian philanthropist

weep, when he contemplates the infidelity, frivolity, and vice, in which that vast population are sunk, upon whose majestic city he has gazed with admiration and delight."—pp. 92, 93.

To the generality of our readers, we have no doubt Mr. R's account of a *Sabbath* in Paris, will be as interesting as any preceding extract. We hazard no opinion respecting the *propriety* of Mr. R's. conduct as a Protestant minister. We are not sure what we ourselves should have done in the same situation.

"A *Sunday* in Paris! *Sunday* it might be called,—the heathenish name may well be affixed to the first day of the week here,—but 'twas no *Sabbath* to me; and, if what I have seen may be taken as a specimen, I am fully justified in saying, that in the city of Paris, a christian Sabbath never dawns. Can that be called a Sabbath which is devoted to pleasure, to amusement and to vice? But you are anxious to know how *we* spent it."—p. 107.

"Having engaged to accompany our party to the chapel of the Thuileries, to hear high mass performed before the Royal family, and the court,—at the hour appointed, a royal footman appeared at the gate of our Hotel to conduct us to the place. By him we were seated next to the royal gallery, which is in front of the altar, so that we were close to the king and his attendants, when they made their appearance. The front seats of the side galleries are reserved for the ladies of the court; behind them the company are ranged, with one of the garde du corps, placed at the back of each seat. None of the visiters sit. The company was very numerous, and many were disappointed, not being able to obtain admittance. At length symptoms of preparation appeared in the royal gallery—the folding-doors which communicated with the other parts of the palace were thrown open—the chairs and cushions were adjusted—two men, most curiously and gorgeously attired, as heralds, in the costume of two or three centuries back, made their appearance, and every thing indicated the approach of royalty. But the king delayed. Meanwhile, every eye was eagerly fixed upon the door by which he was to enter, and expectation was at its highest pitch, when a commotion was heard in the adjoining apartments—a gentleman hastened to the front of the gallery and cried, *Le Roi!* when the king entered, supported by two marshals, and attended by the Duke de Berri, the Duke and Dutchess D'Angouleme, and about thirty or forty nobles, ecclesiastics, marshals and generals of his court. The full choir, composed of all the celebrated musicians and opera singers in Paris, instantly thundered, and the mass began. It was an august spectacle, and the impression of the moment was more than I can describe. High mass in the palace, and before the court of a popish prince, with all the fascinations art could lend, to bewilder the senses by the splendour of its decorations, to overwhelm the mind by the burst of its music, or to ravish the soul by the more thrilling notes of the human voice: the brother, the daughter, the nephew of a murdered king, worshipping in the sanctuary and in the palace, which had witnessed their predecessor's sufferings, and been wet with the blood of his attendants: an assemblage of personages who have been, more or less, connected with all the wonderful and tremendous revolutions by which Europe has recently been agitated, whom we have contemplated at a distance with awe, and whose names will be immortal on the page of History."—pp. 108, 110.

"The principal figure in the groupe, on more accounts than one, was the king: his amazing corpulence would have rendered him so, had other circumstances been wanting. It was with the greatest difficulty that he walked to his chair, the possession of which was not accomplished without some inconvenience to himself, as the evident panting for breath which the exertion occasioned sufficiently indicated. The two gentlemen by whom he was attended on his entrance, took their stations, one on each side the back of his chair, and whenever he sat down, lifted up for him the laps of his coat. The effect of that ceremony was rather ludicrous. This occurred but once or twice in the course of the exhibition, for the whole seemed little else, as the king retained his seat during the greater part of the service, while the rest of the royal party frequently rose and kneeled. I presume the king's infirmities have obtained a dispensation for him from the ecclesiastical powers, whom, as a good Catholic he is bound in every particular to obey. At the elevation of the host, however, the whole court kneeled, the monarch not excepted; we were the only parties standing in the place. It was an affecting sight to see a prince and all his courtiers bending before the King of kings in the act of solemn worship—or rather it would have been an interesting spectacle, could I have been persuaded that the homage was spiritual and sincere. But alas! the reflection, that in the monarch, and his family, and his court, I beheld the victims of superstition, of infidelity, and of vice—and in the worship in which they were prostrate, the idolatrous adoration of the image of the beast, came powerfully upon my mind; the charm was dissipated, and the emotions at first awakened, were sud-

seeded by those of pity, abhorrence, and disgust.

"There was something in the expression of the king that exceedingly touched me. There was an air of dejection in his countenance, and a melancholy wildness in his eye, that spoke unutterable things. He looked around him, as if uneasy and distressed—as if suspicious of some lurking danger—as if in pursuit of some object on which his eye might fix with confidence and pleasure; but disappointed in the search, he retired again into himself, and was absorbed in his devotion."—pp. 110, 111.

"I am not at all surprised at the influence which the Catholic religion exercises upon the minds of its votaries. To those who never think upon the subject of religion, but are wholly absorbed in the pursuit of pleasure or of vice, and such, it must be allowed, are the great body of the French people, it must possess peculiar and powerful recommendations. The service being in an unknown tongue, at once intimates to them that they have no concern but with the repetition of the words, they need not meddle with the ideas the words convey, the priest thinks for them, and that is sufficient: while the pomp and splendour of the exhibition gratifies their vanity and meets their love of show. 'Why do you read your prayers in Latin,' said a friend of mine to a French lady, 'do you understand Latin?' 'No, sir,' said she, 'it is very ridiculous that we do, but we cannot help it.' 'But why persevere in a custom which you think ridiculous?' 'Ah!'—said she, and a significant shrug spoke her meaning. 'Do you think the bible enjoins all these ceremonies?' 'The bible, sir,—I don't know, I never read the bible.' 'Never read the bible, and yet profess to be a Christian!' 'Ah! you know we are Catholics.' 'But is a Catholic any thing different from a Christain?' 'Oh! I don't know, we leave all to our priests.' 'The priests, then, fill a very responsible situation?' 'Ah! but this is *our* way, and Catholics don't trouble themselves much with these things.' True it is, like Gallio, they care for none of these things, and this woman is a specimen of thousands, and tens of thousands in France. Multitudes care so little, that they never go to mass at all; and those who do deem it enough to go and mutter over the appointed prayers, with the appropriate crosses and gestures, and return—and thus infidelity and superstition divide the land between them, and shed over the thoughtless and ill-fated population the stupor and apathy of spiritual death."—pp. 113, 114.

The Protestant church, called the Oratoire, a very spacious and venerable edifice, has three ministers. Two of these are denominated Unitarians,—the other is said to be decidedly evangelical. Monsieur B. who studied at the Seminary in Gosport, is labouring here, in the service of the Missionary Society, to establish schools and distribute religious tracts. But present appearances, are unfavourable to the success of the mission. Only a few children can be collected, and there is a prejudice against tracts, "merely from the circumstance that they are *English*." If any thing effectual be done in this way, it must be through the "medium of the French press."

"But, alas! alas! Paris is a hopeless scene—populous and splendid as it is, and rich in the sublimest productions of human genius, it is a spiritual desert, a moral waste. The life of God does not animate its people—the voice of prayer is not heard in its dwellings—its public haunts are thronged by practical if not avowed atheists. Those who are called religious, are the victims of the grossest superstition—those who bear the office and wear the habits of the priesthood, are, many of them, the secret votaries of infidelity.—Such as call themselves Protestants, are sunk in the coldest indifference, and awfully fallen from the doctrines and the spirit of the reformers; and perhaps, it is not exaggeration to say, that a man of lively devotion and of genuine piety, in Paris, is as great a rarity as a civilized being in the wilds of Africa: while the light of true religion, if it be not utterly extinguished, shines like the glimmering taper in a sepulchral vault, struggling with the noxious vapours that every where surround it, and scarcely distinguished amid the deep and palpable darkness upon which its feeble rays are shed.

"The state of religion amongst the Protestants, where one should naturally look with some degree of confidence, may be pretty correctly gathered from the circumstance, that they are quite as indifferent to the sanctification of the sabbath-day as the Catholics—and in this, it is awful to relate, their ministers set them the example. The Protestant clergy in Paris, may be seen on the morning of the sabbath, discharging the most sacred duties of their office, and in the evening, sitting at the card-table, and deeply engaged in play. I could not have believed the report, had I not been informed of the melancholy fact by several persons who had seen them so occupied at that season, and I might have witnessed it myself, had I chosen to profane the sabbath by going to the parties in which they visit. Nor is the case with regard to the

violation of the Sabbath by the Protestant clergy of Paris singular, and to be attributed to the superior dissipation of the capital. At Nismes, concerning which we have heard so much lately, and the sufferings of whose persecuted Protestant inhabitants cannot too deeply excite the pity and abhorrence of mankind—at Nismes, two gentlemen, friends of mine, were absolutely ridiculed by the Protestant ministers, for refusing to travel on the Sabbath-day."—pp. 116, 117.

Mr. R. although sensible of the great guilt of England, in this respect, feels that "she has not gone the lengths in this crime that most of the states of Christendom have done."

"*Her* violations of the sabbath are *individual; their's* are *national*. *Her* government protects the sabbath; *their's* leaves it undefended, nay, is the the first to violate it. None of *our* public places of amusement, licensed by the state, are open on that day; *here*, they *all* are.—No public works with *us* are suffered to proceed on that day; *here*, they are little, if at all disturbed: and from the pavier in the street, to the actor on the stage, all seem as busy in promoting the convenience and amusement of the people on *that*, as on any other day. While with regard to the maintenance of public worship, and the numbers that attend, there is no comparison. It *feels* like the sabbath-day in England. Trade and commerce cease, and there is much to remind the sabbath-breaker, as he passes along, that he is profaning God's holy day. But this is not the case here; the city and its inhabitants present one uniform scene of gayety and indifference; and were it not for the processions which sometimes occur upon the festivals of the church, a man, who never counted the days or consulted his almanack, might live for months and years in Paris, and not know that a sabbath had passed."—p. 123.

Mr. R. did not leave Paris without a visit to the Museum of the French Monuments and the Catacombs.—Nothing can be conceived more solemn and affecting than the scenery.

Mr. R. with his respectable party, left Paris for Geneva. The canal which unites the Loire with the Seine, is noticed as a stupendous work, being carried under ground, and having in some places vallies as well as hills above it. "In the whole of this excavation there is no masonry, but the tunnel is hewn entirely out of the solid rock of chalk. The distance under ground is computed at nine miles."

Some important remarks are made upon the appearance of the provincial towns of France, their comparatively thin population, and the unusual proportion of women to men,—illustrating the effects of war and conscription.

"Indeed, we could not but notice the almost total absence of life and activity in the several places through which we had passed, as affording by no means a favourable indication of the improved state of things in the provinces. There was an air of gloom and desertion pervading them. The houses had a cheerless and neglected appearance. No one was seen in the streets—they looked as if deserted by their population, or inhabited by a people who never went abroad. The smacking of the postillion's whip, indeed, brought a few people together at the door of the post-house, but these were chiefly women, old men, and children, who seemed to have nothing else to employ their time, and no other mode of subsistence than from the precarious charity they obtained of travellers. The roads have been as much deserted as the towns. Here and there we saw a few people, chiefly women, in the fields; but the visible population, even the sprinkling of towns and villages, such as they are, was extremely thin for the extent of country."—p. 145.

The condition of the common people, however, as cultivators of the soil, is thought to have been improved by the political changes of the last thirty years.

"Although they are at present suffering much, as the poor in England are, from the failure of the last harvest, yet the general condition of the peasantry in France, has undoubtedly been much bettered by the revolution. The feudal tenures are abolished, with all the enormous cruelties and oppressions that followed in their train —while tythes and game-laws have no existence here. By the sale of the church lands, and the estates of the refugees, the soil became more equally divided. The poorer classes were purchasers of from one to ten acres, and upon these small portions are enabled to live with tolerable comfort, in part supported by their own little farms, and in part by the produce of the work which they perform for others.—There existed, prior to the revolution, a sort of tax called the *Corvees*, by which the people were obliged to repair the roads by their own personal labour. This

was a most oppressive imposition in itself, and was often cruelly abused by those who had the peasantry under their control.—There was also the military *Cortee*, by which the inhabitants of the villages through which troops marched were obliged, at whatever expense of inconvenience and toil, to repair the roads along which they were to travel. This mark of despotism is wiped away. The roads are now in the hands of the government, and they mend them at their pleasure. The consequence is, however, that while the main roads which are travelled by the mails and frequented by the great, are kept in good repair, the rest are in a lamentable state. But this is a trifling evil compared with the oppression and tyranny involved in the former system.

"There was a singular mode of tenure prevalent before the revolution, which is now also done away. The proprietor and the farmer entered into a sort of partnership concern. The former found the land, with the stock, the seed, and the implements of husbandry, while the latter furnished the requisite labour, and the produce, except what was necessary to keep up the stock, was equally divided between them. This compact, though it may look well to the eye, at first sight, yet, on minuter inspection, will be found to indicate a most melancholy and depressed state of things at that period. For the poor farmer, without any capital of his own, was wholly dependant on the will and caprice of his superior in the firm, and liable to be turned pennyless upon the world at his pleasure. But this system is also abolished, and what the farmer now cultivates is either his own personal property, or his by a money rental, so that he is unfettered in his plans of improvement, and is encouraged by the prospect of reaping the undivided produce of his labour.—pp. 146, 147.

There are no "poor's rates" in France,—yet beggars are not numerous, and are chiefly old men and children. The support of the poor is somewhat precarious. "In large towns there are hospitals for the sick and aged poor, and these are principally supported by a toll laid on all the provisions entering the town.—But in the country places, there are no such asylums, and the support of the indigent is less certain."

Just before entering Dole, the Alps, at the distance of 130 miles, were distinctly seen with the naked eye, forming the line of the horizon.—Mont Blanc appeared "towering above them all, and glittering in the sunbeams like a chrystal lake." "If there be any scenes that interest me, says Mr. R. next to the important discoveries of the sacred volume, they are the sublime and beautiful in nature. The man who does not kindle at these displays of the Creator's power—that has no spirit stirring in his breast to harmonise and mingle with them, had better stay in cities and study man! But I am happy sometimes to escape from *man* to study *nature*,—and amidst her awful or her lonely scenes, to converse with God."

Geneva, every Protestant, and every philosopher it may be added, visits with peculiar emotions. Mr. R. was disappointed in the place. He gives the reasons of his disappointment.

"The shortness of our stay did not allow us, indeed, to see any of its society; and the information I had previously obtained of the state of religion was not such as to excite in my mind very exalted expectations of pleasure from that source. Few of the doctrines, and little of the spirit, which once rendered it the glory of the Protestant world, now remain: and that truth, which was asserted and maintained by Calvin, a name to which the City of Geneva is more indebted for its celebrity than to the grandeur of its scenery, the beauties of its lake; or the stern character of its ancient independence, has scarcely an asylum within its walls. The pastors of its churches are almost to a man, Arians, or Socinians. A few, perhaps, may cherish the genuine principles of the reformation and feel their influence. I know, indeed, that this *is* the case, but they bear no proportion to the majority, who are sunk in infidelity and scepticism, and can do but little towards the diffusion of that divine light, and the spread of that glorious gospel, by the resuscitating energy of which the Church of Geneva may again awake from the philosophic dreams of infidelity, and emulate the zeal, the piety, and the simplicity of former times."—pp. 160, 161.

We need not wonder that such is the state of things in Geneva, when it is recollected that here lived Rosseau the most captivating of all corrupters, —that Furney is in its suburbs, the seat of the arch infidel Voltaire, who was in the habit of literary, social, and convivial correspondence with the

"*rational*" pastors of the city,—that at Lausanne, not far off, the English Historian, Gibbon, insinuated his infidelity; and that this small, but distinguished Republic, on account of its history, water prospects and mountain scenery, as well as the spirit of liberty and independence which characterize its citizens, has been the resort of most of the French literati, philosophers, and *fashionables*.

Nor will any church, however free, orthodox, and perfect in its form of government, long shine as a light in the world, without a succession of able, evangelical, and laborious ministers. History proves that the constant and universal tendency of human nature is to deterioration of moral condition. How many places once partially evangelized by the *temporary* labors of missionaries, have since relapsed into a state of heathenism. Look at those cities in which were kindled the first sparks of the Reformation, and where Luther and his coadjutors lived, and laboured. How fallen! We could wish our own country furnished no instances of similar apostacy.

Our readers perhaps have heard, or read much, of the *relics* which are so precious in the eyes of Catholics. We are, however, induced to give the following extract, respecting an exhibition made by a church at Aix-La-Chapelle.

"We were shown, 1. The girdle of Jesus Christ, brought by Charlemagne from Jerusalem, and with that monarch's seal annexed to it.—2. The girdle of the Virgin Mary, derived from the same quarter. —3. A bone of the Virgin Mary's father. —4. A bit of the cord with which Jesus Christ was bound when he was scourged. —5. A prickle from the crown of thorns. —6. A bit of the sponge with which they supplied the vinegar.—7. A bit of one of the nails by which he was fastened to the cross,—And 8thly and lastly,—some of the sweat which fell from him in the garden of Gethsemane. To this may be added,—a link of the chain with which Peter was chained at Rome—a bit of the bone of Simeon's arm, with which he embraced the infant Jesus—a rib of St. Stephen, and a tooth of St. Thomas!!!—pp. 296, 297.

Mr. R. longing for the hour when he should set his face in earnest towards England,—wishing to be again employed in the delightful, though arduous duties of his office,—and looking with "blissful anticipation to the calm and happy hours of the domestic circle,"—left his company at Brussels, proceeded directly to Ghent—embarked at Ostend and landed at Ramsgate in England,—feeling "that an Englishman ought to travel abroad, and submit to be examined, and have his name, and country, and profession, and destination, all recorded for the inspection of the police, at every town he passes, to appreciate and enjoy the freedom of his native land."

The observations made by Mr. R. upon men and manners, persons and places, we believe, to be generally just. The account given of the want of domestic order and repose among the French, particularly in Paris, their entire destitution of that moral principle, which forms the basis of family felicity, and their poverty even of solid intellectual enjoyments, evidenced by the constant succession of scenes of pleasure and places of public resort,—we have found confirmed by conversation with intelligent and respectable persons of our country, who have resided in the Capital of France, and who possessed ample means and opportunities for forming a correct judgment on the subject.

We are not satisfied, however, that it is philosophy or the love of science, which makes the French, in such numbers frequent the national Institute, the royal library and the reading rooms,—but rather that want of home, that spirit of gaiety and that fondness for change, which harry them, without reflection, through a daily round of visits and diversions.

Mr. R's. observations respecting the corruptions of Protestantism on the Continent, we should not have been so ready to believe, had not Dr. Erskine, in his "Sketches and hints of church history," so long ago as 1790, given us warning what to expect.

But, notwithstanding the resuscitation of Popery, especially in France, as a national establishment; we are confident that the French revolution has given a shock to the Papal power, from which it never can recover.—The wounds of the beast, are too deep and broad to be healed or cured even by the splendors of royalty, or the pageantry of a Court. The revolutionary events, like the first victories in Spain, over the boasted invincibles of Napoleon, have broken the spell, and dissolved the charm of the Catholic religion. Its hitherto invisible deformities, have been exposed to the view of the nations,—his *Holiness* has been shorn alike of his liberty, power and dignity; and discoveries and impressions have been made in regard to the Roman See, which can never be forgotten or effaced. The eyes of millions have been opened, and their ears unstopped. A continental reformation in government and in religion, has commenced, and is in progress, and although its advance may be slow, we think its completion is sure. Another shock, indeed, similar to that which has been felt, may be needed, to purify the atmosphere and clear the sky.

It occurred to us, while reading Mr. R's, description of his passage of the Alps, visiting glaciers—witnessing avalanches, ascending and descending icy steeps,—leaping deep ravines and stepping on the precarious brink of fathomless caverns,—whether it was not morally wrong, for any man, especially for a christian, and christian minister, voluntarily and uncalled, to expose himself to such dangers. "It is no small thing to go down stairs upon the back of an obstinate mule; much more when those stairs are steep and broken,—not more than half a yard in breadth—with a tremendous cliff overhanging and threatening to crush you as you pass—and a frightful precipice on the other side, over which one of your feet swings, while you perpetually touch the cliff with the other. Yet, such were repeatedly the circumstances of our path.—Twice I saw my cousin M——, where the descent was steep and rugged, completely lose her seat upon the animal, and only regain it, and save herself from pitching over the precipice, by grasping the hair of the guide."—"The dark and unfathomable gulfs into which at every step I looked, and might without the greatest caution have been precipitated." "There is, however, another danger to which travellers are exposed in descending these mountains, (Mer-de-glace, Le-Jardin, and Montanvert)—the sudden disengagement of immense masses of rock, from the higher cliffs, which come bounding down the mountain, and from which you can never make your retreat with certainty, however you may be apprized of their approach, since every mass of rock against which they strike in their passage, gives them a new direction."

Mr. R. appears to write without labour, and sometimes apparently, without design. The result of this is, that his sentences, are irregular and unfinished, and when correct, they owe it rather to fortuitous arrangement, than to rules of rhetoric.

Mr. R. uses a few new words, and homely expressions as—"scramble"—"worse for wear",—"as far as it went"—"catalogued and ticketed"—"uphill work"—"we obtained a *glorious* view of the windings of the river"—"soon had enough of it." We ought, however, to observe, that the instances of this sort, are not numerous; and that in regard to the use of new words, Mr. R. is far less faulty than the elegant and accomplished Gisborne, in his late work on natural theology.

The style of these letters is, generally, perspicuous, easy and flowing. It has not the classic purity of Moore; nor the simplicity, and elegance of Silliman; nor the fine painting, sparkling brilliancy, and powerful imagination of Chateaubriand; nor the elaboration of Clark. We think the style is florid,—occasionally, inflated.

"The sun had retired behind the western mountains, but his deeper splendours, as they died away, were succeeded by the softer beams of the moon that rose full orbed above the lofty horizon. For a while they seemed to linger in all their mild effulgence upon the hoary brow of the monarch of the Alps, as if disdaining the darker scenes below, till at length, summit after summit caught the silvery lustre, and the deep vale itself with its humble villages, and waving corn-fields—its frozen cataracts and its gloomy woods—its rocky ramparts and its snowy barriers, lay as if *entranced* beneath the glorious light."—p. 210.

On the whole, although this Tour is not distinguished for results or details, —depth of thought or extent of information, we are decidedly of opinion, that it will be read with interest, do credit to the author, and be of use to the world.

We cannot, on reflection, but feel thankful—we hope not less so than Mr. R. did—nor with less reason,—that *we* were born, educated and have our "lot cast" in an enlightened and *Protestant* part of Christendom:—And we devoutly desire, that the perusal of the volume, and of this review, may have the same effect on us and on our readers, that Mr. R. on his return anticipated from his tour;—greater zeal, activity and diligence, in the performance of our duties as ministers, as christians, as citizens, and as men. Then, he will not have travelled, nor we written, nor they read in vain.

Literary and Philosophical Intelligence.

Messrs. Mitchell and Ames are publishing a 'History of the United States before the revolution, with some account of the Aborigines' by E. Sanford, Esq. in one volume, octavo.

The *Supreme Court* of the United States, has decided that the acts of the Legislature of New-Hampshire, which deprived Dartmouth College of its charter, ejected its professors from office, and transferred its funds to a new institution, called the *University of New-Hampshire*, are unconstitutional, and therefore void.

By the ratification of the Chickasaw treaty, an addition has been made to the value of the property of the University of North-Carolina. This treaty confers the estimated value of $100,000, on a donation of certain lands, made, sometime since, by Gen. B. Smith, to that institution.

The Legislature of Virginia have resolved to establish a university in that state. Commissioners, appointed for the purpose, have decided that the Central College, in the county of Albemarle, is the most favorable 'position for an University.' They have also reported 'the branches of learning which should be taught in the university, and the number and description of the professorships they will require.'

The tract of land granted by congress, for the establishment and support of a college in the territory of Alabama, contains 20,000 acres, is situated on the river Tennessee, and is supposed to be worth $ 500,000.

The Connecticut Academy of Arts and Sciences, have determined to commence a geological and mineralogical survey of the State, under the superintendence of Professor Silliman.—This survey will comprehend an examination of the various ranges of mountains, which divide the state; an analysis of soils, mineral waters &c. and a minute inquiry after marble, plaister of paris, slate, free-stone, ores, coal, marl, and the valuable clays. In the tract of country commencing at New-Haven, and extending through Southington and Middletown, up Connecticut river, the discovery of coal, at some future period, may be confidently expected. In the west part of Middletown, the indications of coal, are very strong. Small quantities have been found likewise at Southington, Hartford, Durham and Suffield.

It is well known that sea-water may be rendered fresh by distillation; but from the very unpleasant taste, and smell which attend it, the distilled water has been considered as unhealthy, and has of course been applied to no valuable use. Under the direction of the French government, an experiment has recently been made on a large scale, to determine the point. A sufficient quantity of sea-water was distilled to prepare, for the space of a month, bread, with all other kinds of food, and drink for thirty six persons, who were divided into three parts. The result was, that the distilled water, on being exposed for a time to the air, lost its unpleasant taste and smell: and differed in no degree from fresh water, derived from the purest source. Not the slightest injury was sustained by the persons who had used no other liquid during the month. It must of course be considered as a very happy resource in case of distress for water at sea.

If a small platina wire be coiled round the wick of a *spirit* lamp, with a point rising above it, and the lamp be lighted so as to heat the wire to redness; on the flame's being blown out, a small stream of the alcohol will be ignited by the heated wire, and will of course keep the wire red hot till the alcohol is burnt out. A light may thus be kept burning by night for weeks, with sufficient brightness to show the time by a watch, or to inflame a match.

Ever since the discovery of the American Continent, it has been a favorite object of the literary and commercial world to discover a north-west passage to India. Sebastian Cabot, the son of a Venetian, was engaged with his father, by Henry VII. to effect this object. They sailed in 1497 and visited Labrador, and St. John's island. These discoveries were extended in succeeding voyages, and a settlement made on the coast of Newfoundland. Frobisher, the first Englishman who attempted the discovery of the north-west passage, sailed with three vessels, in 1576, "in the sight of Queen Elizabeth, who waving her hand, bade him farewell." He visited the coasts of Greenland, and penetrated to a strait which bears his name.—From the lands which he visited, he carried home some gold, and in two succeeding voyages, he made some further discoveries. Numerous other voyages were from curiosity the hope of reward, and the desire of distinction undertaken in the sixteenth and seventeenth centuries. The most distinguished of the adventurers, was Henry Hudson. In the year 1610, after having discovered the bay which bears his name, and after enduring great hardships from scarcity of provisions, and the severity of the climate, he was, by his inhuman crew, placed in a shallop, and abandoned to the horrors of a lingering death. Between the years 1740, and 1750, two more attempts to effect the desired object, increased the list of failures. In 1776, Capt. Cook visited the Pacific ocean, with instructions from the British Admiralty to attempt the discovery of a passage to Europe, by the northern part of America. In addition to £ 20,000 which had been before offered for the discovery of such a passage, £ 5000 were promised to any who should approach within one degree of the north pole.—The result of Hudson's and Cook's voyages, discouraged the renewal of the attempt to discover a north-west passage, until the last year.

Early in that year vessels were prepared for a northern expedition. Two of these, the *Isabella* and *Alexander*, were to sail through Davis' straits, and composed the expedition for the discovery of a north-west passage. From letters dated July 28th, it appeared that they were near the American coast, in lat. 75 deg. 30 m. N. long. 60 deg. 30 m. W. the weather being fine. The variation of the compass was 89 deg. the dip 84 deg. 30 m. from which they supposed that they were near the magnetic pole. From the serenity of the weather, the direction of the current, and the appearance of the ice, they had a prospect of soon sailing along the northern shores of America. This sanguine expectation has not been realized. The *Isabella*, and the *Alexander* returned early in November to Brassa Sound, Lerwick, having failed of effecting the desired discovery, but, as the friends of humanity will be gratified to learn, without the loss of a man, or even with one on the sick list. A London paper gives the following summary of the despatches sent by the commander of the expedition to the British Admiralty, and says that:

"They have completely succeeded in exploring every part of Baffins' bay, and with the exception of errors in their latitudes and longitudes, of verifying the statements of that old and able navigator, whose name it bears, and of ascertaining *that no passage exists between the Atlantic and Pacific Oceans*, through Davis' Strait and Baffin's Bay, the whole found to be surrounded by high land extending to the north, as far as lat. 77, 55, and lon. 76 W; and in the 74th degree of latitude, stretching westward as far as 84 W. longitude. They traced the land the whole way down to the Cape Walsingham of Davis, which they ascertained to lie in lat. 66, and long. 60; from thence they steered for Resolution Island, and then stood homeward. They have made many curious observations and discoveries, of which, perhaps, will not be considered as the least interesting, that of a nation being found to inhabit the Arctic regions, between the latitude of 76 and 78, who thought that the world to the south was all ice; that generation had succeeded generation of a people who had never tasted the fruits of the earth; had no idea of a supreme being; who had never had an enemy, and whose chiefs had hitherto supposed themselves monarchs of the universe. There now only remains to be discovered the termination, if it has one, of Middleton's Repulse Bay, and a few degrees to the northward of it, to determine whether Greenland be an island or joins America, and this might with ease be done from the northernmost station of the Hudson's bay company in any one season."

"Another expedition composed of the *Dorothea*, and the *Trent* sailed "*for Behring's straits by the North Pole.*"—The following extracts, are from a letter written by a gentleman from on board the *Dorothea*.—

"On the 26th of June we again came to anchor in Fair Haven, which is situated between two islands called Vagel Sang and Clover Cliff. On those and the neighbouring islands, we discovered numerous herds of rein deer; and in running in for the anchorage, immense numbers of sea horses were seen lying on the ice huddled together, and at a distance, much resembling a group of cattle. We succeeded in killing several, some of which were of prodigious size; for instance, one that we cut up, was found to weigh twenty hundred weight. These animals are seen every where, near the land, on the ice, as well as in the sea; and they are found in the bays (which are numerous all along the coast,) lying on the beach, sometimes to the amount of several hundreds. To a stranger, they present the most forbidding and ugly aspect imaginable. When much annoyed by shot, they assemble their forces—surround the boat, as if determined to retaliate; thirty, forty, or more, will appear in every direction, and almost at the same moment, and so near, that the muzzle of your musket will often reach their heads; they now make a hissing, barking kind of noise; and no sooner receive your fire, than they become apparently furious, roll about, descend probably for a moment, when they re-appear with immense increase of numbers, and seem proportionably bolder in their assaults.

Several of our oars were snapped in two, or otherwise broken by them. In their upper jaw are two tusks of great size, which seem as if intended by nature to form the principal means of defence, as well against the attacks of their enemies as to raise and support their huge carcases when they elevate themselves from the sea to the ice: these tusks are of the purest ivory, and when they have attained their full growth, are of considerable value.—Their hides are very thick, and of the toughest texture; but they are coarse, and fit only for placing on the rigging of ships to prevent chafing. When brought on board, their bodies emitted a most intolerable stench: to get rid of which, as soon as they were skinned, the carcase was thrown overboard.—The rein deer of Sipitzbergen, of which we procured a plentiful supply, do not, I think, differ essentially from the deer of England, except that, as the autumn advances, they begin to cast their summer coat, and, during the winter months become perfectly white; even in the end of June their winter coat was but beginning to fall off, and many of those we killed were still nearly white. We also saw many white bears, but only succeeded in killing one.

We continued at anchor in Fair-Haven about seven or eight days, during which time, we (the two ships) succeeded in killing about forty-five or fifty deer, the weight of which averaged at least 120 pounds. We again put

to sea, hoping that as the season was now more advanced, we should be able to penetrate towards the north. Having discovered some partial opening in the ice, we forced our way in; and on this occasion we gained the highest northern latitude we were destined to reach, viz. 80. 32. Here we were again completely surrounded and blocked up, in which state we remained during a period of three weeks. At length on the 29th of July, after immense labor and fatigue, we succeeded once more in getting into open water, little aware of the catastrophe which was to befall us on the approaching morn.—We had gained an offing of eight or ten miles from the packed ice, when about four o'clock, A. M. on the 30th July, a dreadful gale of wind came on, blowing directly on the ice. In a few hours we found ourselves in an awful situation, unable to weather the ice on either tack, and drifting fast upon the main body of it, which the wind and swell had now rendered to every appearance a solid mass. We knew not what to do; there was no time for deliberation; and to prevent the ship from driving broadside on, the only alternative we had was to put the helm up, and if possible, to force her head into the ice. The scene appeared awful beyond description; to me it was truly dreadful. A little after 9 o'clock, the word was given to put the helm up; an awful pause succeeded, the most solemn dread pervaded every countenance; to all human probability there were but a few moments betwixt us and eternity; and every individual, with the most dreadful anxiety watched the moment when the ship should receive the first shock; the concussion was tremendous. The sea was running awfully high; and at the instant of coming in contact with the ice, it threatened every moment to swallow us up. Our ship continued to receive the most dreadful shocks; but in the course of half an hour had forced herself in, probably about two or three times her own length. The immense masses of ice, which now surrounded us in every direction, served, in a great measure, to shield us from the violence of the sea; and we were now so firmly wedged, that the ship comparatively had little motion. Fortunately the gale soon moderated; but we found ourselves in a sinking state, all the pumps going, and unable to keep the ship free. We now expected every moment to go to the bottom. The following morning was, providentially, fine, and the ice had somewhat separated; with the utmost exertion of every soul on board, we succeeded in getting the ship out of the ice and were able, on the following morning to reach Smeerenberg harbor, Spitzbergen. Our ship being now in such a shattered condition, every idea of wintering was at an end; and it became a question whether the ship (the larboard side, in several places being literally stove in,) was sea worthy; or if every thing considered, and under all the circumstances, it would be prudent to risk our lives in crossing the Atlantic. Having got into Smeerenberg harbor, however, it was found we possessed the means of materially strengthening our vessel; after the completion of which it was determined that we should proceed to England. We accordingly sailed from Smeerenberg harbour, Spitzbergen, about the beginning of September; and, after examining the state of the ice to the westward, we arrived on the coast of England about the 10th of October, without encountering any thing remarkable during our passage home."

List of New Publications.

THEOLOGY.

Causes, which render the Gospel Ministry ineffectual, stated, and remedies suggested: A sermon delivered at the installation of the Rev. Saul Clark A. M. over the Congregational Church in Barkhamstead, Jan. 13, 1819, by Timothy P. Gillett, A. M. Pastor of a Church in Branford.

Nature and Operations of Christian Benevolence: A Sermon delivered Oct. 21, 1818, before the Directors of the Domestic Missionary Society, of Massachusetts Proper, at their first meeting in Northampton; by John Keep, Pastor of the Church in Blanford.

MISCELLANEOUS.

Travels in England, France, Spain, and the Barbary States, in the years, 1813—1815:—By Mordecai M. Noah, Late Consul of the United States for the City and Kingdom of Tunis; Member of the New-York Historical Society, &c. 8vo. $3.

Statistical Annals: embracing views of the Population, commerce, &c. &c. of the United States of America—by Adam Seybert, M. D. A member of the House of Representatives of the United States, &c. quarto, $14.

A Tour from the City of New-York, to Detroit in the Michigan Territory—by William Darby, 8vo. $2.

Memoirs of Simeon Wilhelm, a native of the Susoo Country, West Africa, who died at the House of the Church Missionary Society, London, Aug. 29, 1817; together with some accounts of the superstitions of the inhabitants of West-Africa, 18mo. 25 cts. [This is a very interesting narrative.—The friend of missions may here see, that he labours not in vain, and after contemplating this young African, who lived by faith, and died in peace, he will turn with joy to the divine prediction, that "Ethiopia shall soon stretch out her hands unto God;" and will feel under renewed obligations to extend the knowledge of that Saviour, who "hath made of one blood all nations of men." The work is published "for the Yale College Society of Inquiry respecting Missions."—Ed.]

Religious Intelligence.

CHEROKEE MISSION.

The missionaries at this station, understanding that the king and chiefs of the upper towns were convened in council at Mr. Hicks', (a converted chief,) Mr. Hoyt was deputed to visit the council. Mr. Hoyt returned on the 2nd of November, and the following is an extract from his narrative: "On entering I observed the king seated on a rug, at one end of the room, having his back supported by a roll of blankets. He is a venerable looking man, 73 years old; his hair nearly white. At his right hand, on one end of the same rug or mat, sat brother Hicks. The chiefs were seated in chairs, in a semicircle, each facing the king. Behind the chiefs, a number of the common people were standing listening to a conversation, in which the king and chiefs were engaged. I was immediately discovered by Mr. Hicks, and invited to walk round the circle to him. The conversation was immediately stopped. Brother Hicks gave me his hand without rising; and then introduced me to the king, and to those of the chiefs with whom I had not been previously acquainted; each in his turn giving me his hand without rising. A chair was then placed for me in the circle. As soon as I had taken my seat, the king enquired after the health of the missionaries, children, &c. They then resumed their conversation in their own language, continued it a short time, and then closed.—We were next informed, that supper was waiting. The king and chiefs filled the table, except the place which was assigned to me. The strictest order was observed at table, no one moving a hand until a blessing was asked, nor withdrawing until thanks were returned. The same order was observed at every meal afterward.

The evening was spent in social conversation, which was carried on with the utmost freedom, Mr. Hicks being our interpreter. The king and chiefs expressed great satisfaction in the school, and many thanks to those who are engaged for the instruction of their children and people. The king observed, it was evidence of great love to be willing to teach and feed so many children without pay: and he did not doubt it would be greatly to the benefit of the nation, for though bad men could do more mischief when learned, the good would be much more useful; and he knew we taught the children to be good, and hoped many of them would follow our instructions.

Notwithstanding the number of people collected, there was not the least disorder or tumult, all retired to rest at an early hour and perfect stillness prevailed the whole night. The council was not formed until late the next day. It was opened by a formal speech,

delivered with animation, and heard with great solemnity. I was told that opening the council in this manner is an ancient religious rite, and considered as an appeal or prayer to the Good Spirit; though few, if any, now understand the meaning of the words used. Several letters were read in council by brother Hicks, respecting the exchange of country, but nothing of importance was done. The council adjourned a little before sunset, and the same order was observed the second night as the first.

The next morning, the king and chiefs being seated in the council house, and the people gathered around, brother Hicks told them I had something to say, if they were willing to hear, and informed me that they would then attend to what I had to say.

I immediately entered the council house, so called, which is merely a spacious roof, supported by posts set in the ground, and left open on all sides; except that it has a railing, which extends round the whole building, leaving only an opening on one side about the width of a common door. Next the railing on the inside are benches round the whole building, on which the king, old men, and chiefs, are seated; the rest of the people stand on the outside of the railing. I stood a little below the centre of the house facing the king, with Mr. Hicks on my right as interpreter, my audience surrounding me on every side.

After a short introduction, in which I expressed my thanks, that the Good Spirit had permitted me to meet them; that they had received me as a friend and brother; and were now giving me an opportunity to speak to them, I endeavoured to exhibit the character of the true God, as a being of unbounded benevolence, and brought to view the evidences of this from the works of creation and providence;—told them the good book, which contained the principles of our religion, asserted and confirmed these facts, and also taught us, that to be happy we must be good; that to be truly good was to be like the Good Spirit; that He was displeased with sin, and well pleased only with that which was good, and those who did good;—yet He did good to all, and would have all men told what they must do in order to be happy. This was found in the good book, and the Good Spirit would have all men made acquainted with it. I endeavoured to shew them, that the plan for missions and schools among them must have been devised solely for their good; nothing was asked from them; not a foot of their land, or any thing else.

I was heard with the utmost attention, and have reason to believe, from the starting tear on every side, that the warm feelings of brother Hicks imparted an affecting pathos to the interpretation, which was given sentence by sentence as I spoke. I continued my discourse much longer than was at first intended; being encouraged to do so from my own feelings, and the appearance of the audience.

When I had taken my seat, a few words passed between the king and the chiefs, in their own language; after which the king said, they thanked me for the good talk I had given them, and were all well pleased with the whole of it. They knew, as he had told me the evening before, that nothing but a desire to do good, could induce us to instruct and feed so many children without pay. It was further observed, that they must now attend to business of great national importance, and, as soon as that was finished, they would attend to what I had said about other schools, and communicate freely according to my requests. I then observed, that I must leave them and return to the school; but, if agreeable, I would first take the king by the hand, in token of the mutual love and friendship that subsisted between his people, and all concerned in the mission. The king most cordially gave his hand, as a token and seal of this, while I implored the divine blessing upon him and his people. This being done, the chiefs all rose from their seats, came up to me, one by one, and each gave his hand in a most affectionate manner. This closing scene was to me truly impressive, and I think will not soon be forgotten."

The missionaries state that the "Cherokees consider the offer of taking reserves, and becoming citizens of the United States, as of no service to them. They know they are not to be admitted to the rights of freemen, or the privilege of their oath, and say, no Cherokee, or white man with a Cherokee family, can possibly live among such white people, as will first settle their country."

In their journal, and under the date of Nov. 28th, the missionaries state that

"the great talk, for which the people began to assemble on the 20th of Oct. was closed yesterday. The United States' commissioners proposed to the Cherokees an entire change of country except such as chose to take reserves, and come under the government of the United States. This proposition they unanimously rejected, and continued to reject, as often as repeated, urging that the late treaty might be closed as soon as possible.—Nothing was done."

Those who have visited the mission house at Brainerd, have uniformly, spoken in high terms of Catharine Brown, who was a member of the school; her modesty, her talents and her unaffected piety justly endeared her to those who have now been called to part with her. That her departure was not witnessed without emotion; the following extract from the missionary journal will testify:—"Nov. 20. We had a very affecting scene, in the departure of our sister Catharine. Her father and mother returning from the agency to go to the Arkansas, stopped yesterday for the purpose of taking her along with them. She knew that she needed more information to be prepared to go alone into the wilderness; and intreated them to leave her with us a little longer. She is their only daughter; and they would not consent on any terms. The struggle was very severe. She wept and prayed, and promised to come to them, as soon as she had finished her literary education, and acquired some further knowledge of the christian religion.—We engaged that she should be provided for while here, and assisted in going to them. Her mother said, she could not live if Catharine would not now go with them. Catharine replied, that to her it would be more bitter than death to leave us, and go where there were no missionaries. Her father became impatient, and told her, if she would not mind him, and go with them now, he would disown her forever; but if she would now go, as soon as the missionaries came to the Arkansas, (and he expected they would be there soon,) she might go and live with them as long as she pleased. He wished her to have more learning.

Never before had this precious convert so severe a trial; and never perhaps, did her graces shine so bright.—She sought for nothing but to know her duty, and asked for a few minutes to be by herself undisturbed. She returned and said she would go. After she had collected and put up her clothing, the family were assembled, a parting hymn was sung, and a prayer offered. With mingled emotion of joy and grief, we commended her to the grace of God, and they departed.

Precious babe in Christ; a few months ago brought out of the dark wilderness; here illuminated by the word and Spirit of God; and now to be sent back to the dark and chilling shades of the forest, without one fellow traveller, with whom she can say, "Our Father!" O ye, who with delight sit under the droppings of the sanctuary, and enjoy the communion of saints, remember Catharine in your prayers."

Connecticut Education Society.

This Society was formed in the year 1814, for the purpose of aiding indigent young men of piety and talents, in acquiring a collegiate education, preparatory to their entering on the ministry of the gospel. The committee of appropriation consists of the Rev. President Day, Professors Silliman, and Kingsley, Rev. Prof. Fitch, Rev. Mess. Merwin and Taylor, and S. J. Hitchcock, Esq.—Stephen Twining, Esq. New-Haven, Treasurer.

Nearly thirty young men, of the above description, are now under the patronage of the Society.

So scanty are the resources of this Society, that the committee of appropriations, at their late meeting, (we state the fact with the deepest regret,) were compelled to borrow more than four hundred dollars, barely to relieve their beneficiaries from the necessity of retiring from college, and abandoning, in despair, the object of their earnest, and trembling expectation. Are the religious public prepared to witness such an event with calm indifference? While the cry of hundreds of thousands in this land, is sounding in our ears, "come over and help us," how can we answer it to our consciences, and to God, if a *single* young man, who is qualified and disposed for the ministry of reconciliation, is excluded from that work, by the want of a small pecuniary aid?

We notice with peculiar interest, at a period like this, a donation of $20,

from ladies of the First Society, in Hartford; and a similar donation from ladies of the Second Society, in Milford, to constitute their pastors respectively, MEMBERS FOR LIFE: The Rev. Mr. Taylor, of New-Haven, and the Rev. Mr. Crane, of Middletown, have, in a similar manner, been made members for life of the society: and the sum of 55 dollars has been received from ladies at Hartford, raised by subscription, for the relief of the Society, in its present exigency. We hope the example will prevail, and that speedily every minister in the state will be constituted *a member for life*, by the liberality of his people.

Connecticut Asylum for the Deaf and Dumb.

THIS Institution, which was opened for the reception of pupils in April, 1817, now imparts its benefits to forty-seven of this interesting class of sufferers.

As Christian Spectators, we cannot, without the deepest interest, remark the attention which is bestowed on the religious instruction of the pupils. In similar institutions in Europe, the instructions, we believe, are chiefly confined to those inadequate statements of religious truth, which affect only the interests and conduct, in our present state of being. The life and spirit of the gospel are lost in idle generalities, useless ceremonies, and frigid morality. The Connecticut Asylum for the Deaf and Dumb, while it yields to no similar institution, in rapidity of instruction, (as the progress of the pupils will testify,) aims at the nobler object of training them up as heirs of eternal life.—The peculiar doctrines of the gospel—the ruined condition of man, and his salvation by grace through the atoning blood of Christ, and the sanctifying influences of the Holy Spirit, are inculcated on the pupils, with tenderness and force. It is in the highest degree interesting to trace their emotions, as the light of the gospel is poured in on their darkened minds. "Why is it," said one of them a short time since, "Why is it that so few of those who visit us, speak of the Lord Jesus Christ! They enquire after our health, and our welfare, but they rarely speak of the Savior. We knew nothing of him till a short time since. He is the most wonderful being, and has done the most wonderful things that we ever heard of; and yet very few speak to us of the Lord Jesus Christ."

These efforts in this new field of missionary exertion, are not, we trust, without their effect. One young lady has already been united to the Church of Christ.—The following description of the scene by an eye witness cannot fail to interest our readers:—

"The reverend Pastor observed to the congregation, that the case of Miss ———, the unfortunate candidate before them, was so peculiar, he felt himself bound to state, that she had for somtime past manifested a strong desire to unite with the church under his care; that he had repeatedly examined her with respect to her acquaintance with the simple and important truths of the Bible; that she had ever given the most satisfactory evidence, not only of her knowledge of these truths, but also of their renewing and sanctifying influence on her heart, and of the purity of her motives in thus presenting herself to make a public profession of religion; that he viewed this instance of hopeful conversion to be a signal instance of the interposition of Providence in favor of the Asylum, and one that ought to call forth the deepest gratitude of all present. The countenance of the candidate evidently discovered that she deeply felt the solemnity of the occasion. She came forward with great composure, bowed her assent to the covenant which had previously been explained to her, received the ordinance of baptism, and then retired to her seat to partake of the consecrated aliment, all in a manner fully evincive of a realizing sense of the solemn vows she had taken upon her.

The scene was witnessed by a large and very respectable audience, who together with the companions of the candidate in misfortune, were all deeply affected at a sight so novel and interesting. Never did I see so many tears shed on such an occasion. All felt abundantly rewarded for all their prayers, and charities, and labors, to build up this infant establisment."

WESTERN EDUCATION SOCIETY.

The annual meeting of this society, was holden at Utica, on the last day of December. The donations to this society, already amount to more than thirty thousand dollars, and twenty-eight young men are at present receiving support from the funds of the institution.

REVIVALS OF RELIGION.

An extensive outpouring of the Spirit, has recently been witnessed at Haddam, in this State. On Lord's day, Jan. 18, seventy-four were received into the communion of the Church.—"It was," says the Rev. Mr. Marsh, in a letter to a friend, "a solemn and joyful season. So large a collection of people, was never before witnessed in this town on any occasion. This is the first great out-pouring of the Spirit, ever enjoyed here, and has not only brought, as we trust, numbers to Christ, but made the whole community in a degree serious, attentive to the Sabbath, and the great concerns of eternity. Its good influence cannot but long be felt. Thirty-eight of those who have confessed Christ, are heads of families, and what is peculiarly auspscious to the Church, more than one third of the whole number are males."

Beside the number above mentioned, many more are indulging a hope of an interest in Christ, and others are in a state of solicitude for their souls.—Of the subjects of this work of grace, the greater part are between the ages of 20 and 40.

To detail the particulars of this gracious visitation of God, would be only to repeat what has often been laid before the public, on similar occasions. A deep and noiseless concern for the interests of immortality, accompanied whith a punctual attendance on the means of grace, were the distinguishing features of this as of all other outpourings of the Spirit, where the people have been well instructed in the great doctrines of our religion.

The work appears to have commenced, from the farewell sermon, (delivered in April last,) of the Rev. Mr. Field, late Pastor of this people; and to have been carried on by the instrumentality of Messrs. Fowler and Marsh, the latter of whom, has recently, been happily settled among them as their stated pastor. One consequence of this work of God has been, the termination of all disputes, and a happy cultivation of "the unity of the spirit in the bond of peace."

At Ashford and in some other towns in this State; in several towns in Massachusetts; and in New-London, N. H. the power and grace of God have, also, been signally displayed.

At 'Belchertown, Mass. it is stated, that one hundred and eighty-three were added to the church on the first Sabbath in January, making in addition to forty-seven that had been admitted before, two hundred and thirty—and, at the same time, about two hundred more propounded for admission, and that eight hundred more were supposed to be under serious impressions.'

To the church in Dunstable, Mass. fifty eight have been added.—'On the first Sabbath of the present year, fourteen joined the church in Deerfield, Mass.—Thirty-six have joined that church during the last year.'

OTAHEITE.

In no part of the earth has the blessing of God attended Missionary operations, more than in Otaheite, and other islands of the South Sea. The highest expectations of the friends of missions have here been realized. The following is an extract from the letter of a missionary, who has been for a number of years stationed at the Society Isles.

"I shall now give you a short account of the state of things with us in the South Sea isles. The revival and reformation which commenced in 1813–14, continued and increased in 1815–16–17, so that the whole of the inhabitants of Taheite, Eimeo, Tapuamanu, Huaheine, Raiatea, Taha, Borabora, and Marua, have renounced idolatry entirely. The gods, altars, &c. are utterly destroyed. The offering of human sacrifices, and the practice of infanticide, are altogether abolished. The worship of the true God, and the profession of christianity, are general throughout all the above islands. In Taheite there are 66 chapels built, and in Eimeo 16. The people assemble for worship thrice every Sabbath, and on every Wednesday evening. The Lord's day is strictly observed throughout the whole of the islands. Private and family prayer are general among the people. About four thousand persons have learned to spell and read, and many to write. In a word, the change far exceeds all our expectation."

Donations to Religious Institutions.

Moses Brown, Esq. of Newburyport, has given to the Theological Institution, at Andover, the sum of $ 25,000, to found an additional Professorship.

Mrs. Lewis, late of New-London, and, who died in France, has left the following legacies:

To the first Ecclesiastical Society in New-London, $ 1000—To a Cent Society for the deserving poor in New-London, $ 500—To the Asylum for the Deaf and Dumb persons in Hartford, $ 2000—To the Domestic Missionary Society of Connecticut and its vicinity, $ 2000—To the Education Society of Yale College, $ 2000—To the Connecticut Missionary Society, $ 1200.

Ordinations and Installations.

The Rev. Thomas Punderson, late of Pittsfield, (Mass.) was installed pastor of the church and congregation in Huntington, Ripton Parish on Wednesday, the 18th Nov. 1818. Sermon by the Rev. Mr. Tyler, of Southbury.

Nov. 25th. The Rev. Timothy Woodbridge was installed pastor of the church and congregation at Green River, in Hinsdale, N. Y. Mr. W. has been deprived of sight, for many years.

Dec. 1st. The Rev. Isaac Lewis was installed pastor of the church and congregation in Greenwich. Sermon by his father, the Rev. Dr. Lewis.

Dec. 2nd. The Rev. James Ripley Wheelock, was ordained pastor of the congregational church and society in Newport, N. H. Sermon by the Rev. Mr. Merrill, of Middlebury, Vt.

Dec. 16th. The Rev. John Marsh, Jun. was ordained pastor of the congregational church and society in Haddam: Sermon by Rev. Mr. M'Ewen, of New-London.

Dec. 23. The Rev. Prince Jenne, was installed pastor of the congregational church in Washington, Vt.—Sermon by Rev. Jacob Allen, of Tunbridge.

Dec. 30th. The Rev. John Sanford was installed pastor of the south church and society in Dennis, Mass. Sermon by the Rev. Mr. Thompson, of Rehoboth, Mass.

Jan. 20th, 1819. The Rev. Jonathan Chandler, was ordained pastor of the first church in Swanzey, N. H. Sermon by Rev. Mr. Loring of Andover, Mass.

Feb. 11th. The Rev. Philander Chase, was consecrated bishop for the diocese of Ohio.

Feb. 16th. The Rev. Nathaniel Freeman was installed pastor of the first church and society in Weston—Sermon by Rev. Mr. Lewis of Greenwich.

Obituary.

Died, at Springfield, New-Jersey, Feb. 11th, in the 32nd. year of his age, the Rev. *James Wakefield Tucker*. Mr. Tucker was a native of Danbury in this State, where his aged, respectable and pious parents, (with whom we sympathize,) are still living. He was graduated at Yale College, in 1807; settled in the ministry at Rowley, Mass. in 1812; from which place he removed in

1817; and in August of the following year was installed pastor of the Presbyterian church in Springfield.

Long and intimate has been our acquaintance with the deceased; we shall ever recollect it with pleasure, we hope with advantage.

Mr. Tucker possessed an *affectionate* and *social* disposition. This he exhibited in early life. "It grew with his growth, and strengthened with his strength." On it, the companions of his childhood and youth, as well as the associates of his maturer years, now reflect with emotions of joy and sorrow. He was strongly attached to his friends, and enjoyed, with a high relish, their society.

His mind was clear and discriminating—well furnished, for a person of his age, and particularly, with the most useful kind of knowledge. He had a correct taste, and a well regulated imagination—was deliberate in thought, and judicious in his results.

The discourses of Mr. T. indicated a mind deeply imbued with the spirit of the scriptures, and contained clear, correct, forcible and practical exhibitions of the doctrines and duties of christianity. His manner, in the pulpit, was deliberate, dignified and impressive; but his sermons, both in their matter and manner, were addressed chiefly to the heart and conscience.—There was in his preaching an explicitness and directness, not usual among the generality of his cotemporaries.—There are not a few, we trust, particularly at Rowley, who will appear at the last day 'the seal of his ministry.'

His devotional performances, generally fervent and appropriate—were at times peculiarly pertinent and impressive. He seemed uniformly to pray under a deep sense of the wants of those for whom he supplicated, and ever appeared with that spirit of devotion which marks the man of secret prayer.

It was during his college life, that he became, as was believed, a subject of saving grace. The evidence of piety, exhibited by him, since that time, is derived, not so much from the duties he performed, as from the *spirit* with which he apparently performed them. He not only did all that a pious and faithful minister of the gospel should do,—but he did the whole in a *manner* corresponding to such a character.

Mr. T. was scrupulously attentive to every thing, in which duty was concerned, and usefulness might be affected. We believe there are few persons, even among christians, so desirous and so determined, at all sacrifices and all hazards, to follow the dictates of an enlightened and well directed conscience. We could give instances in illustration of the truth of this remark. His great and uniform object appeared to be to honor his divine Redeemer. His devotedness to Christ, and to the good of souls, seemed to increase as he approached the termination of his useful career.

Mr. Tucker was agreeably settled, and had to human view, the prospect of protracted life, and usefulness. For the last four or five weeks of his life, he was particularly encouraged with the prospect of a revival of religion among his people. The care of souls seemed to lie with great weight upon his mind. He found much to do, and labored with his might; as though conscious the season of action was soon to terminate. The Saturday preceding his death, was publicly observed as a day of *fasting* and *prayer*. He preached, from Joel ii. 1st—"Blow ye the trumpet in Zion, sound an alarm in my holy mountain."

On the next day, in addition to the usual labours of the Sabbath, he admitted two persons into the church—the first visible fruits of his ministry in the place; administered the sacrament of the supper; and at an evening lecture, spoke with animation to a crouded and solemn audience. At the close of the whole, he remarked, in the family, that he never 'had felt such agony for souls, as during the exercises of that evening.' Monday he spent in interesting parochial visits; and in the evening, began to prepare two funeral sermons—but was compelled by pain to retire, and at midnight sent for a physician. The varying appearances of his disease, alternately excited the hopes and fears of his family, as to his recovery, until 10 o'clock on Wednesday evening. At this time it was announced to him, that his physician was of opinion that he would live but a few hours. He then expressed a desire to see his children. He addressed them in an affectionate and solemn manner, and bade them farewell without the least agitation; commending them and his dear companion to God. The numerous friends in the room, he took by the hand, and gave to each his dying ex-

hortation. He observed "that his evidence of an interest in Christ, was not so clear as he could wish; he felt himself to be a poor, vile worm of the dust; but he could trust himself in the hands of God the Saviour." His prospects brightened, however, at every step, as he advanced toward the grave. He raised his hands and exclaimed—"precious Saviour,—precious Saviour!"—"Come Lord Jesus;—yea, come quickly. Why is thy chariot so long in coming,—why tarry the wheels of thy chariot!" Being asked, if it was not hard work to die! he replied, "yes; but I shall overcome and sit down with Jesus on his throne, even as he overcame, and sat down with his Father on his throne." Raised up in bed, as he had desired, he said, "it is dark;" a friend observed, "he would soon be where there was no darkness to interrupt his views;" he replied, "not spiritual darkness, but temporal—I am almost blind,—but all is light within." Looking earnestly at his wife—he called her to him;—raised over her head his trembling hand, dripping with the cold sweat of death,—and, with a voice and a look which we will not attempt to describe, pronounced the apostolic benediction,—"grace, mercy, and peace, from God our father, and Jesus Christ our Lord, be with you. Amen."

His whole concern, now seemed to be for his people. He appeared, indeed, to wrestle with God in his dying moments, for the souls of his flock.—The pillow being removed for him to lie down, he exclaimed,—"at the foot of the cross; let me get there, for there is rest, and no where else;" and in a solemn manner, exhorted all present to flee to Jesus. His reason was unimpaired, and his faith unwavering to the last; and at half past five on Thursday morning he fell asleep in Jesus.

His death was such as he might well have chosen. Those who heard him speak at the meeting, on Sabbath evening, said, that had he *known* it would have been his last address, he could have said nothing more appropriate. He labored as long as he lived; and when he rested from his labors, rested from sorrow, and suffering and sin.

His funeral was attended, on Saturday, by a large concourse of people, and a sermon adapted to the occasion, preached by the Rev. Dr. Richards of Newark, from 2d Corinth. v. 1st.—"For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands eternal in the heavens."

Thus lived and died this esteemed, and devoted servant of the most high God. We shall see his face, shall hear his voice, shall listen to his preaching, shall unite with him in prayer, no more.—"The path of the just is as the shining light, that shineth more and more, unto the perfect day."

In the language of Mr. Southey, the biographer of Lord Nelson, "the most *triumphant* death is that of the martyr—the most *awful*, that of the martyred patriot—the most *splendid*, that of the hero in the hour of victory;" but was the close of the earthly career of this ambassador of Christ, surpassed in splendor, majesty or triumph? Had the chariot and horses of fire in which Elijah ascended, been vouchsafed for his *translation*, he could scarcely have departed in a brighter cloud of glory.

Answers to Correspondents.

Selim; K. B. A.; another communication from A. Z.; M.; and several communications without signatures, have been received, and are under consideration.

G's. 'Observations on the Ancient Hebrews, with a view to illustrate the Sacred Scriptures,' will be inserted.

*** The Secretaries of Missionary, Bible, and Charitable Societies, are respectfully requested, to favour the Editor of this work with copies of those reports, which they may hereafter publish.

THE

CHRISTIAN SPECTATOR.

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Religious Communications.

For the Christian Spectator.

On Faith.

We reflect with astonishment, that man is much more powerfully influenced by near and sensible objects, than by those which are remote and eternal. To how little purpose, is our judgment convinced, that future scenes will soon be present, and that it is the extreme of folly, to hazard the loss of happiness immeasurable and eternal, for a few days of present enjoyment. Objects, which are near and tangible, assume in the view of fallen man such an exclusive air of certainty, that we pay little attention to heaven itself, while we regard it, as forty, fifty, or sixty years distant. The divine realities, by whose influence man should be raised in character and happiness, to the original design of his Maker, are obscured in shade, or lost in distance. Thus the character even of good men, comes far short of absolute perfection, and their sorrows and trials are multiplied in this vale of tears, with little alleviation furnished by clear visions of a brighter world.

These evils result not from the nature of the economy, under which man is placed. Many, indeed, easily persuade themselves, that were God to exhibit future scenes to the senses, were he to open to the bodily eye, the glories of another world, and cause its songs of rapture to fall on the bodily ear, their salutary influence could not be counteracted. It becomes us not to deny that God could make representations of that world to the senses, which would be powerfully felt. It is not however, to the want of such representations, that the feeble and fluctuating dominion of heavenly objects is to be traced. The children of the Most High, are not called to look at things which are not seen and are eternal, and to feel their constant efficacy in the regulation of their affections and conduct, while yet they are deprived by a fatal necessity, of the only organ of vision, and the only medium of influence. There is a grand peculiarity in the christian's vocation, appointed of God to supply the want of sight, by giving to future things their proper influence on man.

Melancholy indeed would be our condition in this world, were we doomed to the exclusive influence of the objects that surround us. Destined by our Maker to a state of being in which none of the objects which now meet our eye and gratify our wishes can be found, and formed with desires which stretch into immortality, and demand eternal joys as their only food, dreary is the prospect which the end of life unfolds to one whose character, and of course whose taste and capacity for enjoyment, are wholly formed by the fleeting vanities which here solicit human pursuit.

What then shall bring eternal realities so near, and render them so distinct, as to secure to them an influence sufficiently powerful to resist all the solicitations which worldly objects present to the senses?—I answer FAITH. "We walk by faith, not by sight." We "endure as seeing him who is invisible." From the thraldom of sense, *faith* redeems its subject; to the great spiritual malady of our fallen race, it becomes an effectu

al antidote by applying its salutary influence to the very seat of the disorder.

Faith implies a full conviction of the truths of God. No voluntary being can feel or act with reference to any object, unless some conviction or persuasion concerning it, be previously induced on the mind. If therefore a conviction of the nature and reality of invisible things may be as strong as that which respects those which are visible, then so far as such conviction is necessary to the end, the former may as powerfully affect the mind as the latter. True it is, that through the direct action of visible things on the senses, we obtain the conviction of their existence. Thus we are convinced that the living man whom we see, and with whom we converse, has a body. But on what mind, is not the conviction equally unwavering, that the man has a soul, or that there is a thinking voluntary being, although the body, and not the soul, is seen? Who would expect injury from an enemy, or kindness from a friend, did he not fully believe in an invisible spirit within to contrive, and choose, and act? Who that ponders for a moment, the mechanism of a watch, is not as fully convinced of the existence of a maker, as of that of the watch itself? Who that surveys the wonders of the visible creation is not equally persuaded that what he beholds is the work of a Being of boundless wisdom and power, as he is that what he sees is itself, reality? Who would not as soon suspect an illusion of the senses, with respect to the existence of an object bearing indisputable marks of contrivance, as doubt that such contrivance evinces the existence of a contriver? What then is there in the nature of faith to produce doubt and hesitation more than there is in sight? Why may not the conviction of the momentous truths of the Gospel produce its corresponding effects, as well as the same strength of conviction on other subjects? Not the manner in which our convictions are produced, but the strength of them, other things being equal, determines their power. What then is there in the declarations of the living God, when we *only believe* them to be true, which is inseparable from the inquietude of scepticism, or the sloth of insensibility?

It is here worthy of inquiry, how far do even present objects controul human conduct and form human character, in any other mode than as objects of faith? When brought into contact with the corporeal sensibilities of man, they produce direct enjoyment. But it is not enjoyment as actually felt, but as expected, that determines human pursuit. Why do we eat or drink; why does the husbandman toil in the field, or the merchant attend in his shop; why does the seaman traverse the ocean, or the warrior encounter the perils of battle? Because, each *believes* that some good will result from his undertaking.—Thus through all the endless diversity of human actions, the *belief* that what is done, will be productive of good, is the main-spring. And can we have the same conviction of the existence of divine objects, as of that of present things; and yet can we not believe in the power of the former to bless us, as well as in that of the latter? Can we believe with the same freedom from doubt in the character of the Lord Jesus Christ, as we do in that of an earthly friend, and must we distrust the power and willingness of the former to shew us kindness, while we fully believe in those of a fellow-mortal? Can we cherish an unwavering conviction of the reality of heaven, and yet are we doomed to the persuasion, that earth only, can meet and satisfy the desires of the immortal spirit? Can we be thoroughly convinced of the existence of an infinite and all-perfect Being, sustaining toward us the relations of our Maker, our Preserver, our Benefactor, our Father, and must we forego the blessedness of reposing on the bosom of our God, and the hope of entering eternity in his likeness, because the broken cisterns of earth, are in sight?

Surely such is not the miserable necessity of our condition.

Faith gives reality to its objects, and thus secures their appropriate impression on the mind. I do not intend here to hazard the opinion, that the most perfect exercise of faith, can give to divine things the same strength of impression, which will hereafter be felt, when these objects shall be seen by the eye of the disembodied spirit. We all know, however, that objects of faith, when the evidence of their existence is fully convincing, and their nature deeply interesting, do become so real and so distinct to the view of the mind, that they displace every other object. A parent, informed by unquestioned testimony, that his child is exposed to some imminent danger, finds the accredited fact so powerfully arrest his thoughts, the image of the reality so absorb his sensibilities, as to exclude the influence of every other object. In all similar cases, our belief is sure to take full effect. There is therefore a kind of faith, which is not less adapted to receive from its objects their appropriate impressions, than the senses are to receive such impressions from theirs. This faith varies in its nature only as its objects vary. When these are divine and eternal, it is the faith which the gospel demands. Like the conviction of the parent in the example already mentioned, it is a realizing cordial belief, that gives to the things believed, their appropriate effect on the mind and conduct.

Of the nature and power of evangelical faith, we shall then form very inadequate views, by considering it, merely as an act of the understanding. Nothing falls more clearly within the observation of our own minds, than the practical contrariety between the dictates of the understanding, and the affections of the heart. Indeed, an exact coincidence between these acts of the soul would correct all that is seriously amiss in sinful man, and restore order and harmony, amid the ruins of our fallen nature. On the contrary, aversion or indifference toward even acknowledged truth, cannot fail to be less fatal to its influence, than unqualified unbelief. Such a state of mind conceals the excellence, the weight and glory of the objects, which divine truth presents. The reality is not perceived because it is not welcomed by the disposition of the soul. Thus the mere conviction of the understanding, concerning the nature and excellence of divine things, like the persuasion of the benefits of temperance in one enslaved by habits of intoxication, is rendered wholly inefficacious; and in its nature essentially defective, through the obliquity of the heart. Its objects, in their true nature and worth, are rendered obscure, beclouded, unreal; they do not appear to the mind as they are, for other things are regarded as more important and more excellent. The entire reality is not admitted. Hence the fact, so painfully obvious, that thousands under the light of the gospel, admit the evidence of its truth, and confess the validity of its claims, whose faith neither withdraws their affections from the world, nor fixes them on God.—It demands our solemn remembrance, that no one of our race will enter the eternal pit an infidel, and of course, that no one will be saved from it, by a merely speculative assent to the truth of divine revelation.

The faith which the gospel requires, and which it exalts by its certain connexion with eternal life, implies a disposition of the soul corresponding to the nature of divine things. "With the heart man believeth unto righteousness."—"Faith worketh by love." Excluding all enmity and indifference toward divine things, and implying that moral state of the soul which corresponds to their nature, faith perceives their beauty, weight and excellence, grasps the full reality, and thus welcomes and secures its precise impression. Nor can we, perhaps, obtain a juster idea of the nature of faith, than by considering the necessary exercises of a mind, prepared by its disposition to imbibe the

true influence of divine objects, occupied under this conviction of their reality, in the contemplation of their nature. How do the men of this world regard some great temporal interest, when they connect with it the certainty of acquisition? How does the hero feel, when animated with the joys of anticipated victory, he presses on to the conflict? Change the objects, and let the crown of eternal life be viewed with emotions equally appropriate, and you learn how the christian feels in the exercise of a living faith.

Thus the scriptures represent the nature and efficacy of faith. "Faith is the substance of things hoped for, the evidence of things not seen."—"Things hoped for, and things not seen," comprise the whole system of objects, which the book of revelation presents to faith. To these, the apostle teaches us, faith gives form, substance, reality. They become real, when seen by faith, as objects around us become real, when beheld by sight. They become realities as they are indeed and in truth, more important, more excellent than any thing beside. Thus faith brings them to the soul, and in perfect exercise, gives them their full and appropriate effect.

In confirmation of this view of faith, the apostle John says—"he that believeth on the Son of God, hath the witness in himself." Not that he has any degree of faith above what the reasons for believing authorise.—There is no enthusiasm in this inspired declaration. Truth is always supported by evidence; falsehood never. To perceive evidence therefore, as it is, is to perceive truth. And when the mind perceives evidence as it is, and welcomes its influence, how can the conviction of the truth be altered? Only by obscuring the view of the evidence, or by changing the true perception, into a false one. I see, for example, what I believe from the evidence of sense to be a man, with every possible advantage of deciding, that it is a man, and not another object. How can the impression be altered? Only by shewing me, that I am under an illusion of the senses. If this cannot be done, nothing can alter the impression. So he that believeth on the Son of God, sees things as they are, he sees the evidence of their existence as it is, and so long as he does so, he has a witness in himself, an impression of the reality of what he believes, which nothing can obliterate or diminish.

St. Paul gives us a similar account of his views of the heavenly world.—"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Now he who hath wrought us for the self-same thing is God, who hath also given us the earnest of the Spirit; therefore we are always *confident*, *knowing* that while we are at home in the body, we are absent from the Lord." For he adds "we walk by *faith*, not by sight."—It was by faith, that the apostle saw that building of God, as his eternal residence.

The Scriptures abound with similar examples, which must be familiar to the reader. There is a scene too, which not unfrequently falls under our own observation, in which even the wicked furnish a strong confirmation, and the righteous a striking example, of the power of faith. The tremblings and terrors of the former, on the bed of death, show with what reality and power, future torments may possess the mind; the peace, and hope, and joys, and triumphs of the latter evince, that heaven can displace earth in the soul of man, even in his present state of being.

If we suppose that any representations of the future world to the senses, could counteract the influence of present objects, much more are the visions of faith adapted to this end.—Were the objects of faith to be presented to the bodily eye, the manner of the representation must correspond to the nature of that organ. Some defined image must be exhibited, an image which coming to the mind, through this medium, must restrict our

contemplations chiefly to itself. But the grandest representations of the objects of faith to the bodily eye, could bear no proportion to the reality.—The splendour that should surpass that of the meridian sun, we could not bear. How degraded and unsatisfying must be every such view of that world, where there is no need of the sun, nor of the moon, but where "the glory of God doth lighten it," and where "the Lamb is the light thereof." Delightful as was the sight of the risen Saviour to Thomas; yet how far inferior to that view of the same Saviour, as beheld by faith at God's right hand, 'glorified with the glory which he had with the Father, before the world was?' God once made such a manifestation of himself to Moses, as mortal eyes could look at; but such a representation could bear no relation to the nature, no proportion to the glory of Him "whom no man can see and live." But the idea of these divine objects admitted by faith, is defined and limited by no visible image. It is not something which eye hath seen, and which ear hath heard, and which hath entered into the heart of man to conceive. It is an idea capable of boundless expansion, by all that the utmost comprehension of thought can embrace, and had we an angel's mind, instead of penetrating the abyss of glory, we should be lost in the riches that would spread and multiply around us. Thus while faith can awaken every holy and delightful emotion, it can give it the utmost vigour and enlargement. Love, hope, peace and joy may rise and expand and glow, and still find in their object enough to authorize a never ceasing progress and elevation. Faith with her hand opens the gates of the blessed regions above, and with her eye pierces the clouds that conceal the paradise of God.—While she looks in on the glories of the heavenly mansions, she sees the absorbing periods of eternity, insufficient to exhaust the treasures of joy which God hath prepared for them that love him. How far below all this must fall every possible representation to the bodily eye! How insignificant must appear the objects which here surround us!

If such be the power of faith to realize to the mind future things, *great must be its energy as a practical principle.* The influence of the motives to holy obedience must be in proportion to the clearness with which their nature and excellence are perceived. Faith then as implying an unwavering conviction of divine truth, as bringing eternal things near, rendering our perceptions of their nature and excellence distinct, holding them up to our contemplation in ever increasing magnitude and brightness, must secure to its objects a practical influence, paramount to all such influence from the objects of sense. Nothing but that wilful blindness to the evidence of divine truth, those suspicions of the faithfulness of God, and that perverse attachment to worldly good, which constitute the very essence of unbelief, can resist the practical energy of things divine and eternal. No man can see and feel, (as he does in the exercise of lively faith,) that God possesses those perfections, Christ that excellence and all-sufficiency, and heaven those glories, which the scriptures reveal, and not act according to the appropriate influence of objects so great and glorious. Let the appeal be made to facts. What nobler acts of obedience can be performed, than faith has achieved? How dear is one's country and kindred, how desirable to be surrounded by beloved friends, and to share the pleasures of social life with those toward whom mutual acts of kindness have awakened affection and confidence? But when God said to Abraham "Get thee out of thy country, and from thy kindred and from thy father's house;" by faith "he went out, not knowing whither he went."

How shocking to a parent is the thought of plunging with his own hand the dagger into the heart of an only son! Yet when God said to Abraham, "take now thy son, thine only son, whom thou lovest, and offer him

for a burnt offering on one of the mountains which I will tell thee of;" by faith he took that son, bound him, laid him on the pile, and lifted his hand to slay the tender victim. How gratifying to human pride, are fame and wealth and power; yet by faith, Moses "chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt." With what instinctive shuddering does our nature revolt from a violent and painful death: yet by faith, thousands have met the rack, the stake, the fire, with composure, with triumph;" not accepting deliverance, "and reckoning the sufferings of the present moment not worthy to be compared with the glory to be revealed."

Time would fail to recite similar instances of the power of faith, as a practical principle. The reader will remember the list of worthies, the mighty dead whom the apostle has summoned from their graves and caused to pass as a cloud of witnesses before us, in the triumphs of spiritual conquest. And why did their hearts thus glow with love to God, why did they thus commit their bodies, their souls, their all, into the Saviour's arms, why did they render that constant and almost uninterrupted obedience to the divine will, why so dead to this vain world, why so active to honour the Holy One of Israel, and to advance his cause, why such fervent prayers, such watchfulness and meekness, and humility, and charity, and patience, and hope, why such delight in the worship of their heavenly Father, why such longings for heaven, why such victories over the fierce assaults of men and devils, why such peace and joy in death, why that fearless approach to the judgment seat? Faith produced it all. Faith penetrated the unseen world and brought "eternal glories near." Faith beheld the order, the harmony, the happiness of the heavenly hosts, the person of the great Mediator, the glory of God, the joys of his presence and favour, and all his attributes employed to bless his holy kingdom. With heaven thus in view, with all its glories dawning on the sight, how poor and mean must earth appear; how must all its pleasures wither, its sufferings vanish, and the soul be swallowed up in that eternal weight of glory set before it? and with such views, who would not labour and suffer and persevere to the end? Such is the power of faith to consecrate the whole man "a living sacrifice to God."

Let us not then apologize for our imperfections by the vain plea, that the objects which captivate, ensnare, degrade and ruin us, are objects of sight, and that eternal things are objects of faith. Let us rather cultivate this mighty principle, that we may find its blessed effects in our own experience. What shall enable man to reach the true end of his creation, what shall secure to him in the highest measure, present happiness, what shall conform his character to the divine likeness, what shall advance his meetness for the heavenly world? That, and that only which corrects his erroneous estimate of things, which brings him under the power of right motives, which can support him under trials and sufferings, which purifies and sanctifies the soul, and fits it to partake in the employments and joys of a future state of being. And all this belongs to faith. Faith unfolds the portals of the celestial city to the mental eye, and shows the weary pilgrim on earth his final destiny, "high in the realms of bliss." It places the living God by the side of this vain world, Christ Jesus as a Saviour by the side of his own righteousness, and heaven with its fulness of joy, and rivers of pleasure by the side of earthly good. Here the delusive glare of worldly objects fades away; human life seems short, and eternity with all its blessedness comes near. He can now trample earth under his feet, and count its light afflictions but for a moment. Surrounded by divine objects, his heart imbibes their influence; his

soul like the wax under the seal, takes their precise impression. In this sacred field, he breathes a purer atmosphere than that of the world; he treads on holy ground; he is strengthened by every pure and exalted motive. His faith takes hold of the very attributes of the Godhead; gives deliverance and victory in every struggle, yea in death itself; and wherever he is, in this world, or in other worlds, God and Christ and the things of heaven are with him and all around him.

Let us then cherish this divinely inspired principle; "as we have received Christ Jesus the Lord, so let us walk in him, rooted and built up in him and established in the faith." "Let us who are of the day be sober, putting on the breast plate of faith and love, and for an helmet the hope of salvation. And that knowing the time that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. For yet a little while, and he that shall come, will come, and will not tarry." "Looking at things which are not seen and are eternal, enduring as seeing him who is invisible," with the celestial gate opening for our admittance, let us "press toward the mark for the prize of our high calling of God in Christ Jesus."

For the Christian Spectator.

The sovereignty of God in the salvation of sinners.

The first thing which arrests our attention on this subject, is *the distinction which God has made between fallen men and fallen angels.* "The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgement of the great day." No Saviour has shed for them his blood; no ransom has been found for their deliverance; no offer of mercy has been made them. But for sinners of the human race, a way of salvation has been provided. Immediately upon the fall of man, a Deliverer was announced. The promised Saviour at length appeared, and through the merits of his death, multitudes of men have been saved from condemnation, and made the partakers of richer blessings than they forfeited by their disobedience. Now I ask, upon what ground was this distinction made? Was the sin of man less offensive to God, than the sin of angels? This cannot be proved. Was it easier for God to save men than to save the angels who fell? No one can suppose it. Are men more exalted than the angels in the scale of being? The contrary is the fact. The question then returns:— Upon what ground was this distinction made? "Why were the morning stars covered with everlasting darkness, and worms of the dust exalted in their stead?" If those who bear the name of christians, are unable to answer the question, let them learn a lesson of divine sovereignty, from the mouth of the heathen king of Babylon: "He doth according to his will in the army of heaven, and among the inhabitants of the earth."

The sovereignty of God is displayed also in the *appointment of means for the salvation of sinners.* We are informed in scripture, that a knowledge of divine truth is necessary for the conversion of sinners: "Where there is no vision, the people perish." But certainly, the Almighty God is *able* to change the hearts of sinners without the intervention of means.— Why then does he not do it? Why does he makes use of means? As well might it be asked, why does he not cause the grass to grow, without the aid of rain and heat? or our bodies to subsist without the use of food? And the only answer which can be given in both cases, is, "he doth according to his will," and none may say unto him, "What dost thou?"

The sovereignty of God appears also in the *distribution of these means.* There are many nations which never heard of Jesus of Nazareth, and are entirely ignorant of the true God; and in those countries which the light of

truth has penetrated, some enjoy but a faint glimmering; while others live under the full blaze of a meridian sun. But why was this difference made? Why are we made to differ from millions of our race, by the enjoyment of the external privileges of salvation? Why were not these same privileges, and in the same degree, granted to all the family of man?—to the savages of our western wilderness—to those who inhabit Afric's burning sands—and to the almost countless millions of Asia? Do we need salvation more than they? This surely will not be pretended. Were our European ancestors at the time they received the gospel, better than other nations? Far from it. They were in the lowest degradation of ignorance and vice. Did God foresee that we should make a better use of these privileges than others? What improvement other nations would have made of them, we know not; but instead of boasting, we have reason to be ashamed at our own abuse of them; and to fear lest we be cast down to hell for not duly regarding those privileges which have exalted us to heaven. That some of those who have enjoyed distinguished privileges, have made even a worse use of them than others would have done, is directly asserted by our Saviour: "Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not. Wo unto thee Chorazin, wo unto thee Bethsaida; for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in dust and ashes." Why then is one nation made to differ from another, with respect to the enjoyment of the means of salvation? We can only say with our Saviour, on a similar subject, and with an intentional, though an indirect reference, to his declaration which we have just quoted; "Even so, Father, for so it seemed good in thy sight."

Does God then display his sovereignty in the appointment and in the distribution of the means of salvation: he does it also with respect to the *efficacy which he gives to these means.* That the means of grace can by no inherent efficacy of their own, convert the hearts of sinners, is clearly taught in the sacred volume. "So then, he that planteth is nothing, neither he that watereth; but God who giveth the increase." Without an exertion of Almighty power, the means would prove wholly ineffectual. The word of truth would no more of itself, convert a sinner, than the voice of Ezekiel would of itself reanimate the dry bones of deceased men; or the blowing of trumpets level the walls of Jericho with the ground. Is it then asked, if means are in themselves so inefficacious, why do ministers preach the gospel? I answer for the same reason that Ezekiel prophesied over the dry bones in the valley, and the trumpets were blown around the walls of Jericho. God has commanded it: and if the word preached is accompanied with divine power, dead sinners will awake to spiritual life, and the weapons of this warfare will be mighty through God, to the pulling down of strong holds. Is it also asked why God has commanded means to be used for the conversion of sinners, which without his assistance, will prove wholly ineffectual? "*It pleased God*, saith Paul, by the foolishness of preaching to save them that believe."

That the means of grace can by no inherent efficacy of their own, convert the hearts of sinners, is evident from the fact that the conversion of sinners is every where in scripture, ascribed to the *power of God.* Do any come to Christ? It is because the Father draws them. Did some of the Corinthians believe, when they heard the preaching of Paul and Apollos? It was even as the Lord gave to every man. Are any quickened? They are quickened by God. If then, God is the Author of conversion, he converts those, and those only whom he is pleased to convert. In the conversion of sinners, we behold an affecting exhibition of divine sovereignty. Some

are taken, and others are left. But what is the cause of this distinction? Will it be said, that those who are converted, were originally better than those who are not? But, can this be shown? Were publicans and harlots better than the chief-priests and elders of the Jews? Was one of the thieves crucified with our Saviour, a better man than the other? Was Saul the persecutor a better man than the young ruler whom Jesus loved? Or will it be said, that in his choice, God has respect to the future goodness of those whom he converts? That after their effectual calling they are better, more holy than those who are left, is certainly true. But is this goodness of theirs, the *cause* or the *consequence* of their being chosen? The declaration of an Apostle will enable us to decide: "According as he hath chosen us in him before the foundation of the world, that we *should be holy* and without blame before him in love." The meaning of this evidently is, that they were chosen, that they might be made holy; and not because it was foreseen that they would be holy.—The goodness therefore, of those who are converted, is the consequence, and not the cause of their being chosen. Why is it then, that some are taken, and others left? Hear what God saith: "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion."

L. T.

To the Editor of the Christian Spectator.

Sir,

I find it useful for myself, and I presume it is so for most Christians, to read some *periodical* work on the subject of religion. The religious books on our shelves, are often the productions of the ablest and most pious writers, and better written perhaps, than most of the pieces, which will appear in your work; but they are not *new*, and novelty, Mr. Editor, will never cease to please the human mind, sanctified or unsanctified. We have read these good old authors, or at least *looked* into them, and therefore have not the stimulus of curiosity to look into them again, and for this reason simply, it is to be feared, many pious persons will take up a newspaper, on any day, except the Sabbath, when they might be gaining religious instruction. For myself, Mr. Editor, the invisible world, is so apt to escape from my thoughts, and this world to press into them; my affections so naturally fix on the things which are below, and I find it so difficult to set them on things above, that I feel it a *duty* not to neglect any means in my power, of turning my thoughts and feelings towards heaven.

Besides, we live at a period when unusual efforts are made by the children of God, to spread the Gospel, and extend the kingdom of the Redeemer,—a period, also, when God is carrying on his work in many places, by his own Almighty power, and it is interesting,—it is more than interesting simply, to every pious mind, to know the exertions which are made, and the various success which attends them. As these are constantly occurring, they cannot be regularly known, except from a periodical work.

It is not necessary, Mr. Editor, that I should give you all the reasons which have induced me to take *your* magazine;—this I can say, I never should have done it, had I not been satisfied, that the spirit and sentiments of the work, will accord with my views of the Gospel. That they will, I am induced to hope, from the declarations of your prospectus, especially your declared intention to inculcate, what are termed "the doctrines of grace." I am accustomed indeed to think, that all the doctrines of the gospel, relating to our salvation, are truly doctrines of grace; for the Apostle directly, and repeatedly declares, "*by grace* are ye *saved*." If our *whole salvation* be of grace, then *every* doctrine concerning that salvation, must be in some sense a doctrine of grace. When, however, you speak of "*the doctrines of grace*," you ex-

idently intend a certain class of religious truths. Philalethes, in your first number, seems to think the term, like others you have used, "admits great latitude of construction," while your correspondent, B. P. in the last number, considers it "distinctly opening the ground, and candidly disclosing the limits, which your work is designed to occupy." Now, Sir, I am pleased with the term, as used to make known your intentions, and cannot but think it *sufficiently definite.*

I understand the term as designating those doctrines, which are so intimately connected with the *grace* of God, in our salvation, that to deny any one of them, would be to deny that we are saved by grace. If I were required to *specify* such doctrines, I would first mention *Justification by Faith in Christ.* If we are justified by our own good works, or by *any* works of our own, as the *meritorious ground* of justification, then plainly, we are not justified by grace. "If it be of *works*, then it is no more of *grace*, otherwise work, is no more work." Accordingly the Apostle asserts, "*therefore* it is of faith that it might be by grace." "I do not frustrate the grace of God," says he—"for if righteousness be by the law, then Christ is dead in vain."

Another of the doctrines of grace is that which declares that if we are born again, it is through the *special* influences of the Holy Spirit. If the believing sinner, *makes himself to differ* from another, then he hath whereof to glory; and his salvation, so far as it depends on his regeneration, is not of grace. But if God maketh him to differ, if he has nothing which he did not receive, if he is born, not of blood, nor of the will of the flesh, nor of the will of man, but of God; then his regeneration as well as justification, is wholly of grace, and he will give God, the glory.—"Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

Again:—the doctrine of the saint's perseverance in faith and holiness, unto salvation, is one of the doctrines of grace. If after a sinner is converted, it depends wholly on *himself*, whether or not he shall persevere in that state, then his salvation, so far as it depends on that perseverance, is not of the grace of God. But if there is nothing *in the nature* of faith and holiness, which is inconsistent with their being lost, by those who once possess them, and yet we are assured, that *we shall be kept, by the power of God, through faith unto salvation:* the declaration of that truth, is a doctrine of grace.

Lastly.—The doctrine of election, is a doctrine of grace. The Apostle Paul calls it, "*the election of grace,*" and adds, "if by grace, then it is no more of works." Again—"that the purpose of God, according to election, might stand, *not of works*, but of him that calleth." Now, Sir, if you, or if any man, professing to hold the doctrine of election, explain it in such a manner, that it does not include the *grace of God*, then you shut it out from the number of those doctrines, which I think inspiration has marked, as the doctrines of grace.

I do not suppose that I have mentioned *every* doctrine, which necessarily implies the grace of God, in the salvation of sinners. These however, are the most prominent. Now, Sir, if these are the doctrines which you are determined to inculcate, if you and the "association of gentlemen," who assist you, exert your power principally in defending and supporting these truths, and such as are necessarily connected with them, leaving room for more freedom of discussion on points less immediately connected with the *grace of God in our salvation*, I believe your labours will meet the approbation, and have the prayers of the whole mass of christians in New-England—I would hope, throughout the union.

The doctrines of grace, are most directly connected with the exercises of a sanctified heart. They humble the sinner, while they exalt God; and cause the believer to give him all the glory of his salvation. In consequence of these combining with their religious

feelings, or being the foundation of them, they are peculiarly *dear* to christians, who cannot but regard them as particularly instrumental in their own sanctification. Perhaps it is for this reason, as I have often remarked, that while persons of undoubted piety, will differ on many speculative, and even practical points in religion, so soon as they turn to these doctrines, they are of "one accord and of one mind." Their *heart* seems to lead and direct their understanding. In the language of Paul, they have *from the heart, obeyed* that form of doctrine. Whether my views of the general love of the doctrines of grace, among christians, be correct or not, you will, Sir, so long as you make it your principal effort to inculcate them, be sure of the approbation and support, however feeble, of,

Dear Sir, yours &c.

R. M.

For the Christian Spectator.

Exposition of Ecclesiastes, xi. 1—6.

The chief difficulty in understanding the book of Ecclesiastes, arises from the abruptness of the style. To a superficial observer, it seems rather a collection of detached remarks, than a connected series of reflections. A minute examination, however, will frequently detect the hidden relations of thought; and by uniting insolated passages into a single train of reasoning, give additional strength and beauty to the whole.

This is peculiarly the case with the passage before us. Though made up of parts apparently disconnected, the design of the whole passage is to illustrate a single position—"that it is not only our duty, but our *interest*, to give with great liberality for charitable purposes"—a position which is enforced by the most cogent reasoning, and the amplest promises. In the first verse which assures us that nothing was ever lost by deeds of charity, we are commanded, "Cast thy bread upon the waters," with the promise, "thou shalt find it after many days." Though the prospect of a recompense, may be as distant and improbable, as the return of food committed to the tumultuous ocean, all the attributes of God are pledged for the re-payment of him who gives in faith. Property bestowed in charity, is property lent to God, on the security of an absolute promise to refund it. "He that hath pity on the poor, lendeth to the Lord; and that which he hath given, will He repay him again." And lest such promises should be considered as peculiar to the Jewish dispensation, it is added in the New-Testament, "give and it shall be given you, good measure, pressed down and running over, shall men give into your bosom."

Instead therefore of being wearied by repeated applications for charity, we are commanded in the second verse, to "give a portion to seven and also to eight; for thou knowest not what evil shall be on the earth." The obligation to give for charitable purposes, is now so generally admitted, that most persons are impelled even by shame, to a partial performance of this duty. Many, therefore, select their object of charity, pay their tax, and then obstinately reject all subsequent applications. Having quieted their consciences, they close their ears against argument, and steel their hearts against the feelings of compassion. But the passage before us, teaches such persons, how limited and unscriptural are their views of this duty. It instructs them, that they have no reason to expect or to desire that demands on their charity should cease—that they ought not to be grieved, or alarmed, or offended, by frequent applications; since it is not their *own* property which they give, but the property of God, intrusted to them as his almoners: and as there is no danger of exhausting the treasury of the Lord, they have only to give, under the direction of his providence, in proportion to the wealth committed to their care. When solicitations for charity, press one upon another, we are directed therefore, to "give a portion to *seven*," should the number

of applicants be so great, and even to more, if more solicit our aid. As charitable institutions arise, and their applications cluster around us, we are not to hesitate or be offended, but to give cheerfully to them all; not a nigardly pittance, the reluctant tax of covetousness, but liberally, "*a portion*," according to our property and the importance of the object. Should unbelief suggest that the times are difficult, taxes heavy, prospects dark,—that we ought now to restrain our charities, and lay up against future emergencies—let us, instead of listening to these suggestions, rather hasten, at such times, to give more freely than at others. Instead of withholding our charities, "because we know not what evil shall be on the earth;" let this consideration, induce us from motives of security, as commanded in this passage, to "give a portion to *seven* and also to *eight*." Are you uncertain how soon your property may be swept away? Make sure of it then, by doing good, with what you now possess. You know not how soon the property which you have thus lent to the Lord may be your only property —how soon you may be compelled to look to the treasury of the Lord, for your own support. No property is absolutely secure, except that which you have given to God, in your charities. *That is safe.* God holds it in his own hand, against your time of need; and his promise secures its application.

God has two ways of withdrawing from our hands the resources which he has intrusted to our care. The one is, to give us written instructions on the subject, enforced by promises and threatenings; and then by his providence, to make the demand. If the demand be promptly complied with, we may hope for his favor; and may in the mean time, enjoy the possessions which he has left in our hands. But if from the love of property, we refuse to make the disbursements which he requires, the Lord can take away the whole; or so diminish its value by increasing its insecurity, that even covetousness shall relax its grasp, and unbelief shall have nothing to fear from giving, or to gain by withholding.

Still more strongly to enforce the reasonableness of liberality, we are directed, in the third verse, to the example of God himself, in the munificence of the heavens. "If the clouds be full of rain, they empty themselves on the earth." They were created for the purposes of His mercy; and for the same purposes, He has blessed the rich with property, that the world around them, may be rendered happier and better by their beneficence. The value of money consists only in its employment, and in proportion as its possessors hoard it up for selfish purposes, they become like clouds which refuse to deposit their treasures, though thousands are perishing with drought. In the subsequent part of the verse, an awakening intimation is added, that those who persist in this criminal perversion of their property, are wasting their only period for retrieving their dreadful error. "If the tree fall toward the south or toward the north; in the place where the tree falleth, there it shall be." When the miser and the covetous are cut down at the close of life, and all their guilt rushes upon the conscience, repentance and reformation will be too late, to deliver them from the tremendous consequences of their present conduct.

Multitudes withold their charity, on the ground of some alleged uncertainty as to the application or result of the aid solicited. This plea, so frequently the mere subterfuge of avarice, is anticipated in the fourth verse, and refuted by a reference to the ordinary concerns of life. "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap." The husbandman who refuses to break up the fallow ground, and to scatter the seed, until every wind and every cloud concurs to lend its most propitious influence, and to assure him by past analogy and present prospects, that success will infallibly be the result of

his exertions, will never plow or sow. Nor will those persons ever exert an efficacious charity, who reject every proposal to do good, because Providence has shut out the possibility of distrust, by rendering success indubitable. But God will never change the analogy of his providence, to furnish indolence with an excuse for neglecting to till the earth, or parsimony with a plea, for withholding the hand from acts of benevolence. The possibility of failure, attends every human effort. A reasonable prospect of success, subject to disappointment at the discretion of heaven, is the great spring which constantly moves the world, in its course of secular enterprize.

But covetousness and unbelief, may demand, *how* can God accomplish designs so difficult as those in which we are invited to co-operate? We can neither imagine how success is to be achieved, nor how the bread which we cast on the waters, shall return to us after many days. This objection is anticipated and refuted in the fifth verse. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all." Has the Most High, never accomplished his purposes, by means which you could not predict beforehand, or even comprehend after the event? Canst thou trace the way of the Spirit, which moved at first on the face of the deep; and brought order and beauty to light, where all before was "without form and void?" Or canst thou comprehend the operations of the same Spirit, in the creation of thy mind, or in the fearful and wonderful structure of thy frame? Must the Creator, to obtain thy confidence, lift the vail and disclose to thine unbelieving eye, the all-pervading influence of his providence? Are his promises nothing? *Give*, Oh thou slow of heart to believe; *give*, confiding in the wisdom of thy God to appropriate thy munificence, and in the faithfulness of thy God, to repay thee "good measure, pressed down and running over."

Instead of regarding the uncertainty of success, as an excuse for niggardly donations, let it excite you to greater liberality and constancy of effort.—Such is the concluding direction in the sixth verse. "In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper either this or that, or whether they both shall be alike good." The wise husbandman, when he finds the success of his labors becoming doubtful, puts forth redoubled efforts; sows at different times, in various positions and soils, and with different kinds of seed, that if a part should fail, the remainder may prosper; or if the blessing of God, should be extended to all, he may receive a more bountiful harvest. Let us not then risk, all that our benevolence desires, or ought to desire, upon a single effort. But in the morning let us scatter our charities, and in the evening withold them not, that if one should fail, the other may succeed; or if the God of heaven smile, both may redound to his glory, and the good of our fellowmen. BENEVOLUS.

For the Christian Spectator.

A Critical Examination of Solomon's Song.

Scarcely any part of the sacred writings has given rise to a greater diversity of speculations, than the Song of Solomon. Men of bold and corrupt minds, overlooking the peculiar character of Eastern compositions, and laying hold of a few expressions which are too strongly rendered in our translation, have made this book the subject of indecent levity. Another class with very different intentions, have searched so deeply for a hidden and prophetic meaning, that criticism and common sense, have been set at defiance; and the minds of reflecting christians, frequently perplexed with doubt. A sober attempt to elucidate the history and design of this elegant composition, cannot, therefore, be un-

interesting to those who believe that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."

The inquiry which naturally arises first, is, *who was the author of this work.* This point should seem to be settled by the title of the book, "The Song of songs which is Solomon's." It is true indeed, that the titles of the several books of the Old and New-Testament, are not *generally* of divine authority, or even of great antiquity. The title of *this* book, however, belonged to it before the translation of the Seventy; and is proved to be genuine by almost universal tradition, from the time of the Babylonish captivity.—But conceding the genuineness of the title, some critics contend that by "the Song *of* Solomon," is meant only, "the Song *concerning* Solomon;" a sense which sometimes belongs to the English preposition *of*, and the Hebrew *Lamed* used in this place. Without denying this sense to the prepositions in question, it is sufficient to remark that *Lamed* much more frequently signifies *by* or *by means of;* and, that contrary to the reasoning of these critics, *Lamed* is used to designate the Psalms *of* David, *of* Asaph, the prayers *of* Habakuk, *of* Moses, *of* Daniel, &c. It would be absurd to deny that the *authors* of the compositions, are designated in these titles; and of course it is highly improbable to say the least, that the title of Solomon's Song, admits of a different construction. In addition to this, the translation of the Seventy, and the concurrent testimony of antiquity, ascribe this composition to Solomon.

The inquiry is next presented, *at what time was this book written.*—From the manner in which the name of David is spelled, (with a *Yod*) Kennicott has conjectured, that this was a production of the period, subsequent to the Captivity. More minute, inquiry, however, has detected the same mode of spelling, (though less frequent,) in works written, previously to the captivity.* Besides, there are internal marks, which fix the date of the poem, and assure us, that it was written in the age of Solomon. The writer refers to the "Towers of David," and the "Vineyards of Engeddi;" as well as to other places, all of which were in a state of ruin, after the captivity. He speaks of the chariots and horses of Pharaoh, as objects of beauty; which would not have been considered as fit subjects of comparison, in after ages, when the kings of Egypt were the enemies of Israel. And how absurd would it have been, if this book was written after the captivity, to introduce the nuptials of Solomon, and call upon us to look at the "crown," with which his "mother crowned him, in the day of his espousals," which could not have been seen, but during the marriage festivals.

That it was written in the early part of Solomon's reign, is evident when we consider *the occasion on which it was composed.* This was the marriage of Solomon with the daughter of Pharaoh, King of Egypt. Nor is the objection of any weight, (though sometimes urged,) that the portion of the bride, which is called a *vineyard*, is inconsistent with the rank of a Princess. Any plantation is called a vineyard, in the language of the Scriptures; and we are told 1st Kings, ix. 16—17, that "Pharaoh King of Egypt, having taken Gezer, burned it with fire; slew the Canaanites that dwelt there, and *gave it for a portion unto his daughter, Solomon's wife.*" The fact, that the bride came up from the wilderness, furnishes additional evidence, that she was the daughter of Pharaoh. It should seem, from Deuteronomy, xi. 24, that "the wilderness," where no paaticular one is specified, denotes the great desert between Judea and Egypt. And, indeed there is an intimation in the poem itself, that she came from a warmer climate, and of course from a country south of Judea; "Look not

* Vide. 1st Kings, iii. 14; xi. 36 and 48; Hosea, iii. 5; Amos ix. 13.

upon me because I am black, because the sun hath beamed upon me."—To this evidence may be added, the concurrent tradition of Jews and Christians, that the bride was Pharaoh's daughter.

We pass then, to the more important consideration of *the inspiration of this book.* This is fully established, by the decision of Christ himself, "that all thing swhich were written in the Law and the Prophets and the Psalms, should be fulfilled." Every scholar knows that in the time of Christ, the sacred writings, were distributed into these three divisions; and that the *Hagiography*, (containing the Songs of Solomon as a part,) was included under the Psalms. Had this book been uninspired, our Saviour who was so jealous for the honor of God and his truth, would certainly have denounced it as a spurious work; and warned his disciples against receiving it as divine, in the same manner, as he denounced the tradition of the Jews.

Even Dr. Priestly, influenced by the evidence of its inspiration, (if indeed he believed the inspiration of any of the old Testament,) was forced to give his testimony in this manner. "There can be no doubt, that the Canon of the Old Testament, was the same in the time of Christ, as it is now." It certainly belonged to the Scriptures, when the Greek translation of the Seventy was made; and we have the authority of the learned Poole for saying, that the divine authority of Solomon's Song, was never disputed.

Besides, with the Canon of Scripture in his hands, which contained this book, an Apostle, who "spake, as he was moved by the Holy Spirit," declared that 'all Scripture was given by inspiration of God.' So that, by the united voice of all who have written since the days of Ezra, and even by the voice of God, the divine authority of this book is established.

The nature of its composition, presents another inquiry of considerable importance to a just conception of this work. Bishop Lowth, has discussed this subject in his own dignified and inimitable manner; and has proved the Song of Solomon, to be a *pastoral poem*, elegant in its structure, delicate in its design, and bold and animated in its imagery. Though less regular than the pastorals of Theocritus and Virgil, it abounds with rural images of the most exquisite beauty.

"For Lo! the winter is past,
The rain is over—is gone;
The flowers appear on the earth,
The time of the Nightingale's song is come,
And the voice of the Turtle Dove re-echo's in our grove!"
"The fig-tree putteth forth her green figs,
And, the vines, with their tender grapes, yield their fragrance.
Thy plants are shoots of Paradise,
Together with the precious fruits of cyprus and spikenard,
Saffron, and Calamus, Cinnanon and Myrrh
With all the trees of frankincense, and the principal aromaticks;
A fountain of gardens, a well of living waters,
And streams from Lebanon."

Like most pastoral poems, it consists chiefly of *dialogues*, in which the parties are the bride-groom and his companions, the bride and her attendants. The *scene* of the drama is the city of David; the *time*, Spring, as appears from the invitation of the bride-groom to his bride, to walk forth and view the beauties of the season:

"For lo! the winter is past,
The rain is over—is gone."

Bishop Lowth supposes the poem to be divided into seven parts, corresponding to the seven days of the marriage festival among the Jews; and each part seems to be divided into morning and evening Eclogues.

The *morning* Eclogues are principally occupied, by the conversation of the bride and her attendants, or her soliloquies in her own apartment.—

Those of the *evening*, are the conversation of the bride and bridegroom, on almost the same subject successively, and in words of nearly the same import; but the variety in the phraseology, gives a richness, interest, and elegance which are unrivalled. The customs of the East, down to this day, justify the division of the poem, into morning and evening Eclogues; for no people of respectability are seen abroad, in those countries, in the heat of the day. Besides, in the poem itself, we find a sufficient appropriation of words and sentiments to justify the division above specified.

The only remaining inquiry of any considerable importance, respects *the object of this poem.* After the above observations, it can hardly be doubted that the *primary* object, was to celebrate the nuptials of Solomon. Both Jews and Christians, however, have generally agreed in attributing to it, a more sublime and *allegorical* meaning. Passing by the monstrous absurdities of the Rabbins, and of some Roman Catholic and even Protestant writers, the opinion of Ernesti, is not wholly undeserving of notice.

He considers it as referring to the happiness of monogamy, when contrasted with the misery of polygamy; and as having been written by inspiration, and presented to the Jews, who were greatly addicted to polygamy, in order to represent the true equality, which marriage always finds, or makes, in the parties; and, of course, that peace which necessarily results from the affection and the confidence of monogamy.

But when we consider the learning and abilities of so many christians, through eighteen centuries, and so many Rabbins of superiour intelligence, who have adopted the opinion, we ought at least, to think favourably of that hypothesis which supposes it an allegorical representation of Christ and his church. To use the words of Bishop Lowth, "I confess, that, by several reasons, by the general consent of the Jewish and christian churches, and, still more, by the nature and analogy of the parabolick style, I feel irresistibly inclined to that side of the question which considers this as an entire allegory—a mystic allegory of that sort, which *induces a more sublime sense*, on historical truths, and which by human events shadow out divine circumstances." Such being the narrowness of the human intellect, and the weakness of our powers, that we are able to comprehend scarcely a single idea of God, without a symbolical representation, God has accommodated himself to our imbecility, and "condescended to contract the infinity of his glory," and exhibit it to our minds under such images as we are accustomed to contemplate.

And what is there in this poem, inconsistent with the tender love of God, the Redeemer, to his church? There is not in the whole poem, a single indelicate expression, if stripped of its Eastern imagery, and properly translated; but under the bold and animated figures of the East, the most tender and delicate passions of the soul are pourtrayed, in the most interesting manner. If we refer to the covenant made between God and his people, we shall find, that their union is *almost always*, in the Old Testament, spoken of, as that of *a husband and wife.* So also the piety and the idolatry of the church, stand in the same relation to the sacred covenant, as chastity, and adultery, do to the marriage covenant. Idolatrous worship, is familiarly called adultery throughout the Old Testament.

Isaiah uses the same kind of imagery, when he speaks of the church of God, and introduces Jehovah as addressing it:

"For thy *husband* is thy maker;
Jehovah God of Hosts is his name;
And thy Redeemer—the Holy one of
Israel."

In the form of a beautiful comparison, he also speaks of the manner in which the Redeemer brings his people into a union with himself:

"For as a young man weddeth a virgin

So shall thy Redeemer wed thee—
And, as a bridegroom rejoiceth in his bride,
So shall thy God rejoice in thee."

Jeremiah and Ezekiel use almost the same kind of imagery, in speaking of the garments and ornaments of the church, as the bridegroom does in the poem:

"I clothed thee with embroidered work,
And shod thee with badger's skins;
I girded thee with fine linen,
And covered thee with silk.
I decked thee also with ornaments,
And I put bracelets upon thine hands,
And a chain of gold upon thy neck," &c.

It will be recollected that such was the nuptial dress among the Jews; and that such is the drapery of the bride in the poem. But I will not attempt to introduce, in this place, *all* the passages of the like import, in the Old Testament. There is one, however, in the 45th Psalm, which so evidently speaks of Messiah, as a bridegroom, and of his church, as a beautiful bride, that I cannot suppress it:

"All thy garments smell of myrrh,
And cassia, and aloes, out of the ivory palaces;
King's daughters are among thine honourable women—
Upon thy right hand did stand the queen in gold of Ophir.
Hearken O daughter, and consider, and incline thine ear,
Forget also thine own people, and thy father's house;
So shall thy king greatly desire thy beauty—
For he is thy Lord, and worship thou Him."

Jesus Christ, also, calls himself "the bridegroom," and his disciples "children of the bride-chamber." John the Baptist, refers to Christ, when he calls himself "the friend of the bridegroom." Paul, after speaking of the duties, the affection, and the confidence of husband and wife, says, "I speak of Christ and his church." St. John, in symbolical language, describes the New Jerusalem, as *a bride adorned for her husband*, and calls her "*the bride*, the Lamb's wife."

The analogy is so strong, that we are almost forced to say, that this poem speaks expressly of Christ, and his church, of the affectionate confidence and love of the saints to their Saviour, and of that everlasting love with which he will gather them.

I conclude with what was once said of a very obscure book of great antiquity; "Quantum intelligo, est *præstantissimum*; ideoque, quod *non* intelligo, *tale* esse credo:"—"What I understand of this book is most excellent; therefore, what I do not understand, I will believe to be such." K. B. A.

Miscellaneous.

For the Christian Spectator.

Observations on the Hebrew mode of living in tents, or moveable habitations; with a view to illustrate the scriptures.

The dwellers in *tents* were shepherds, or herdsmen, but very different, in their mode of life, from those of the same occupation in our own country. They abode not in one place, but moved about with their tents and herds, and encamped wherever they found a pure air, green pasturage, and springs of water. "And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was *well watered* every where. Then Lot chose him all the plain of Jordan, and dwelled in the cities of the plain, and *pitched his tent* toward Sodom." These migratory shepherds correspond to the

Nomades of the Greek writers, and to the *Bedouin Arabs* of modern times.

This way of living, though not the first in point of time, was yet extremely ancient. Jabal, a descendant of Cain, "was the father of such as *dwell in tents*," *with* (i. e. with the care of) *cattle*. After the flood, the practice appears to have been very prevalent. The builders of Babel were wandering herdsmen: Gen. xi. 2. This is inferred from the Hebrew verb rendered *journeyed*, which is the usual word to express the wanderings of those who lead the *Nomadic* life. Terah, Abraham's father, removed from Ur, in Chaldea, probably because his pastures were too scanty, to the open country round Haran, which was well fitted for grazing: Gen. xi. 31. Abraham and Lot wandered about together, with their cattle and tents, but afterwards separated, because their numerous herds could not all find pasture in the same district of country: Gen. xii. xiii. Jacob was such a herdsman. He was a plain man, *dwelling in tents:* Gen. xxv, 27. On account of the famine in Canaan, he went down to Egypt with his family, where his posterity probably continued this kind of life, as they afterwards did in the wilderness, and, a part of them, long after, in Palestine. The blessing pronounced by Moses concerning Issachar, was that he might be happy in his tents: Rejoice, Zebulun, in thy going out; and Issachar, in thy tents: Deut. xxxiii, 18. The Kenites, Midianites, Amalekites, and Ishmaelites, wandered about, and were true Bedouins: Compare Judg. iv, 11. v, 24. viii, 11. 2 Chron. xiv, 15. The Rechabites dwelt in tents even to the time of Jeremiah: Jer. xxxv, 7.

There was nothing dishonourable in this mode of life. On the contrary, it had great attractions even for those who were not shepherds. Thus Deborah the prophetess, pitched her tent under a palm tree: Judg. iv, 5. Solomon had such habitations: Song i, 5. The word, here rendered curtains, appears to denote the coverings of tents, both from its connexion in this place, and its use in other places. Even to this day, according to travellers, the genuine Arab, places his highest honour in his tent; and esteems the living in houses as low and ignoble, and fit only for slaves.

In the passages above referred to, single tents only are mentioned; but D'Arvieux, Niebuhr, Shaw, and other Oriental travellers speak of bodies or caravans of wandering Arabs, whose tents, when pitched, resemble villages. These tents were arranged in a circular form, and the herds were enclosed in the middle to secure them from robbers and wild beasts. Hoest, in his notices of Morocco and Fez, mentions one such village containing two hundred tents. A large number of tents may be called a *horde*, though the Hebrew word *mahaneh*, is the same as that which is applied to a military camp, and has been so rendered by our translators: Ex. xvi, 13. If the tents were not sufficient to enclose the herds, some of the people were obliged to keep watch by night. Compare Luke ii, 8: or dogs were employed to rouse those who would otherwise have been in danger: compare Job xxx, 1. Isaiah lvi, 9, 10. Ps. xxii, 16.

If the herdsmen found convenient pastures, where they intended to stay a considerable time, they made booths, in Hebrew *succoth*, that is, sheds or hovels of thorn bushes: Gen. xxxiii, 17. Michaelis supposes these booths may have been intended to hold the sheep previously to shearing, since at other times they commonly continued under the open sky; but into these sheds, which without doubt were enclosed with a hedge or wall, the sheep were probably driven only during the night, to secure them from wild animals. The same word is evidently used of a temporary habitation for men, built of reeds and boughs: Lev. xxiii, 34. Neh. viii, 16. Jonah iv, 5. Firmer habitations walled with stone, were called *gederoth* in Hebrew.—See Num. xxxii, 16. 1 Sam. xxiv, 3. They had also towers, partly to dis-

cover the approach of robbers at a distance, and partly for guides to direct their way. They had besides strong castles of stone, or perhaps of wood, to be more safe from hostile attacks: Gen. xxv, 16. xxxv, 21. Num. xxxi, 10. 2 Chron. xxvi. 10. xxvii, 4. Neh. iii, 25. Is. xxxii, 14. Ez. xxv, 4. Micah iv, 8.

These moveable villages or hordes were, besides the name mentioned above, also called in Hebrew *hazerim*, rendered towns or villages: Gen. xxv, 16. Josh. xiii, 28. xix, 11. Is. xlii, 11. Hence many cities in Palestine begin with hazar. See Numb. xxxiv, 4. Josh. xix, 5. These hordes were called in Latin *mapalia*, or *mogalia*. See Virg. Georg. iii, 340, Æn. i, 425. iv, 259. The Bedouins are wont to conceal their retreat, in part, to lie in wait for the solitary traveller, or for whole caravans, and in part, to be secured from the enemy: but in their latter object they are often deceived, since their dwellings are discovered by the fires, which they build to drive off beasts of prey.

Niebuhr describes the present tents of the Arabians, as pointed at the top like ours. The small huts of the common Arabs on the Euphrates, he says, are generally only covered with mats, and supported by branches of the date tree, but round above; on the contrary, the tents of the Turcomans consist commonly of seven or nine poles, of which, three are higher than the rest; and the one in the middle, the highest of all, and have the figure of an ancient European cottage.

The common tents were probably made of coarse black cloth, as the Arabian tents are at the present day.—Shaw says that they were composed of such materials as the English coalsacks; and that this cloth was woven by the Arabian women. The tents of the Kedarenes, who were wandering herdsmen, are described as black: Song, i, 5. And nothing is more pleasant, according to travellers, than to see an extensive plain covered with these black tents. Within, these tents appeared black and smoky, since the food was cooked in them, and there was no passage for the smoke, except through the door.

The tents of the more wealthy were distinguished in various ways. The external covering was only of plain coarse camel's hair, but was spread over another, which was often very costly, and variously coloured. The former was called *ohel*, the tent; the latter, *mishcan*, the inward lining. They are thus distinguished from each other: Ex. xxvi, 1—7, 14. When not contrasted with each other, they both denoted a tent, and afterwards were applied to habitations generally. Compare Job xxi, 28. 2 Sam. vii, 16. Ps. civ, 2. Jer. iv, 20. Prov. xiv, 11.

Though the common herdsman had only one tent, yet he did not dwell with his wife and children in one apartment; but his tent was divided by curtains into separate apartments. Among the more wealthy, the wife had a separate apartment for herself and her children: Gen. xviii, 6—10. xxiv, 67. xxxi, 33. Judges iv, 17. Behind the parlour, was a place raised several steps above the ground and lighted only from that apartment. Here stood the bed.—This apartment, is similar to what we call, by an Arabic name a little altered, an alcove.

We must expect but little furniture in these dwellings. Though Abraham had under him, three hundred and eighteen servants, and would have ranked high with modern Emirs; yet he did not offer his guests a chair, but requested them to rest themselves under the tree: Gen. xviii, 4. It is the Eastern manner, to seat themselves upon the ground, which is covered either with a costly carpet, or barely with a skin or a mat, which serve alike for table, chair and bed. The *shaphrir*, or royal pavilion, of Nebuchadnezzar, was perhaps a carpet of this kind; Jer. xliii, 10. The room in which Jesus kept the feast of the Passover was *furnished*, that is, covered with a carpet: Mark xiv, 15.

Luke, xxii, 12. Travellers represent the Arabian tents, as at this day, furnished in the same simple manner.

Before the introduction of tents, men were wont to plant trees to enjoy their shade: Gen. xviii, 4. Josh. xxiv, 26. Judges iv, 5. From this is derived the representation, Ps. lii, 8. xcii, 13. G.

To the Editor of the Christian Spectator

SIR,

I beg leave to make a few remarks on the *dying confessions, and joyful hopes of murderers and other capital offenders.*

IT is an alarming fact, that the press, in this country, groans incessantly with the recital of the most atrocious crimes. Records of human depravity daily meet the eye, and grieve the heart of the christian spectator. Every well informed mind will readily grant, that the increasing hardihood, and terrible activity, of malice and revenge, and lust, present a fearful maturity of crime for so young a country as this.

In such a state of things, notwithstanding the peculiar mildness of our criminal code, (which punishes only with imprisonment and hard labour, crimes that in other countries are expiated upon the gallows,) instances of capital punishment, are not unfrequent. A very considerable number of offenders, whom "vengeance suffereth not to live," are launched into eternity, by the hand of the public executioner. A space however is given for repentance; and during this humane and lingering forbearance of the death warrant, the unhappy man is earnestly exhorted to make his peace with the offended Majesty of heaven, by "repentance toward God, and faith toward our Lord Jesus Christ." At first, perhaps, the criminal observes a sullen and repulsive silence; but at length is roused to a sense of his danger, and begins to listen to the voice of admonition, and the invitations of divine mercy.—Trembling upon the brink of eternity, he attempts to pray. His penitence, in short, bears the marks of genuineness and sincerity. He trusts that he has sought and found forgiveness at the foot of the cross; that the blood of atonement has washed away his sins. Under this impression, and knowing that he cannot live, he expresses a willingness to die. The sentence he says, is just; but denies to the very last, that he had murder in his heart. The morning of his execution arrives. The guards assemble. He prepares to leave his prison for the last time. He walks to the gallows, supported by his hopes; ascends the scaffold with a firm step; looks round upon the agonized multitude with a serene aspect; assures them that he dies happily; thanks his attendants; gives the appointed signal, and in a moment, his soul is in eternity! His character is sold in pamphlets, to the weeping thousands of spectators, and they return to their homes, filled with admiration at the christian heroism of his exit. After this, his confessions and extraordinary conversion, are blazoned in all the newspapers, sanctioned often, by the recorded opinions and hopes of pious divines; and in the public estimation, it thenceforward becomes, both unchristian and inhuman, to express a doubt, in regard to the genuineness of his repentance.

Now far be it from me, Mr. Editor, to "limit the Holy One of Israel." I know that he can do every thing. No mountain of guilt is so high, that he cannot come over it. No stain of murder is so deep, that he cannot wash it out. Once, he converted a thief upon the cross. He may have done it, again and again. That "charity which hopeth all things, and believeth all things," loves to magnify the riches of divine grace. I believe sir, that the labours of godly ministers, with condemned criminals, have sometimes been accompanied with the blessings of salvation; but at the same time, I strongly apprehend, that much evil may result from the narrations of extraordinary conver-

sions, which it has become so fashionable to distribute, at the foot of the gallows.

In support of this opinion, I would observe, that, when all the circumstances are impartially considered, the evidences of a saving change, are, in most cases, quite indecisive. Neither scripture nor reason, justifies the supposition, that God actually saves a greater proportion of malefactors, than of men who die in the ordinary course of nature. But to this conclusion must he be led who gives full credence to the accounts of public executions, which have come from the press, during the last five years.—A very considerable majority of the criminals have, I believe, been represented as meeting death with christian fortitude; whereas, there is no satisfactory evidence, that the majority even of good citizens, who have died quietly in their beds, were prepared for the solemn event. This view of the subject, is calculated to throw a general suspicion over such narrations, without questioning the judgment of any particular writer, or deciding against the reality of any specified instance of conversion.

Again; how far a criminal may be influenced by a regard to posthumous reputation, it is impossible to determine. Hardened indeed must that man be, who is willing that his "name should rot." It would not, I apprehend, be strange, if the murderer, brought to himself, by the reflections of solitary confinement, and roused to a sense of shame, by the faithful instructions and admonitions of piety, should resolve to assume the garb of religion, as the only means in his power, of retrieving his character, in the eyes of the world. And it is not impossible, that this very motive may induce him to confess crimes which he never committed, that his ultimate conversion may appear the more extraordinary; and that he may stand the better chance, of being canonized after his death.*

Further; the man who lies under sentence of death, is peculiarly exposed to self-deception. He was, we may suppose, deplorably ignorant of the first principles of the gospel. As these are gradually unfolded to his view, he is amazed at the fulness and freeness of the great salvation. He feels as he never felt before, and persuades himself, that he *does* believe. This persuasion gives relief to his troubled mind; and this relief, perhaps, is the only foundation of his hopes.

Another ground of fear and distrust, is furnished by the language and feelings, which are often presented to the public, as sure indications of reconciliation to God. We hear much about the hope and composure and joy of the criminal; and but little of the brokenness of his heart. He has no fear of death; can talk perhaps, on indifferent subjects, as he goes to the place of execution; and expresses, at the last moment, a strong confidence, that he shall be happy. Now this, I confess, is not exactly what I should wish to hear from one, who has committed a crime worthy of death. If he had, to the very last, an overwhelming sense of his guilt; if he was so troubled that he could not look up; if he appeared more like the penitent David; in a word, if he was less joyful, and more earnest in his cries for mercy, I cannot help thinking, that the evidence in his favour, would rest on a more scriptural basis.

To all these considerations must be added another, which is of great moment, viz. that the supposed penitent, has little or no time to bring forth fruits meet for repentance. We have his professions, and perhaps an honest account of his present feelings; but we have not, we cannot have his life, his light, his self-denial, his obedience; for he is cut off from the land of the living. Little stress is laid by christians of long experience, and careful observation, upon deathbed

* See the confession of Hare who was executed in Maryland, for robbery of the Mail.

repentance. One reason of this painful distrust, is, that many who appear calm, and even joyful, in the near prospect of dissolution, loose all pretensions to piety, as health returns; and why might not this be the case, with many seemingly penitent malefactors, could they be delivered from the hand of the executioner?

I hope I shall be excused, if I add, that the pious and judicious clergyman, who goes with his hapless fellow mortal, from the bar to the prison, and from the prison to the gallows, is not in all respects, under the best advantages, to judge of the criminal's penitence, or to write a narration of his life and conversion. It is no impeachment of his understanding, or of his christian integrity to suppose that he is liable to be swayed, by the strong feeling of compassion for a dying man; and when there are any indications of penitence, to rely on them more than they deserve.

Such are the considerations, which I think, fully sufficient to justify my first remark, that in most cases of capital punishment, the evidences of a saving change, are very indecisive. It would be an impeachment of the reader's understanding, were I to spend time in showing, that if my premises are valid, the practice of drawing up and sending abroad, glowing and pathetic narrations of the extraordinary conversions of criminals, under sentence of death, is calculated, by making false impressions, to have an extremely mischievous influence upon the public mind.

But secondly; even if there were substantial grounds to believe in the reality of repentance, in every case, where it appears to be exercised, I should still feel myself obliged to question the propriety of so eagerly proclaiming it upon the house tops. It can be of no possible advantage to the criminal himself, for his state is unalterably fixed from the moment of his execution. It may be said, I know, that there is joy on earth, as well as in heaven, over one sinner that repenteth; and that for this reason alone, the dying confessions, hopes and joys of malefactors, ought to be published to the world. However this might be, were all who read these accounts, christians; the actual state of human society, furnishes paramount objections to such a measure. It must be obvious, I think, that the wicked are not likely to be restrained from arson, rape, and murder, by being told in a thousand newspapers and pamphlets, that most of those who have been executed for these, and other heinous crimes, died happy and are now in heaven. This is just what impenitent sinners, of all classes, want;—to "walk in the way of their own hearts, and after the sight of their own eyes," without endangering their happiness in another world.

Let any rational man ask himself, what would be the effect on the public mind, of having it believed, that the majority of cheats, misers, gamblers and drunkards, actually repent upon their deathbeds, and go to heaven? Would this consideration deter men from "entering into the path of the wicked;" from giving themselves up to the love of money, or of strong drink? Would it not have the contrary effect? Would it not diminish the public abhorrence of vice, and, in this way, multiply the evils which it might be intended to prevent?

The application of this broad principle to the case before us, is obvious. Let the belief become general, that the greater part of murderers, and other capital offenders, are taken from the place of execution, to the mansions of the blessed; and it cannot fail, in operating upon a depraved heart, of weakening those moral restraints, on which the very existence of society depends. Men of wicked propensities, will be much more likely to indulge them, when they are taught to believe, that others, who have trod in the same paths, are now in heaven; than if, an almost "certain fearful looking for of judgment and firey indignation," were presented continually before them.

In a word, I fully believe, Mr. Ed-

itor, that if the evidences of the saving conversion of criminals to God, were much stronger than they commonly are, it would be the part of christian prudence, to say and write very little on the subject. The contrary practice, is, I am afraid, exercising a very mischievous influence in our country. Let every proper argument be employed, to bring malefactors to repentance. Let christian benevolence do her utmost for their salvation; but let her beware, lest by too freely, and too confidently, publishing her hopes, she should make false impressions upon the public mind, as to the reality of the change, which she may suppose has taken place; or should unwittingly give currency to crimes, which she regards with the strongest abhorrence.

A. Z.

To the Editor of the Christian Spectator.

Sir,

I have read with much interest, the memoirs of Miss Julia A. Strong, contained in your first number. I hope your correspondents will furnish you, every month, with biographical sketches of departed worth, written with equal judgment and ability.—Amicus, will doubtless receive the thanks of your readers, for making them acquainted with so much christian loveliness; and will be glad to meet him often, on the same hallowed ground. From the two following sentences, however, they may conclude, that he *might* have enriched the Memoirs of Miss Strong, with many previous testimonies, of the love and faithfulness of her Redeemer, which he has thought proper, from motives of friendship, to withhold. "The intercourse," says Amicus, "subsisting between the dying christian, and surrounding friends, seems to be somewhat sacred and confidential; and though, at times, and under peculiar circumstances, it may not be unkind to publish to the world, what has been communicated in friendship and confidence; yet the eager haste with which these disclosures are sometimes made, ought to be repressed by public sentiment. How constrained would be the intercourse between the languishing sufferer and his friends, were he aware, that every word he uttered would soon be made public, even by those, to whom he would otherwise be desirous of pouring out his heart like water."

I will not deny, that there may have been instances of such injudicious "disclosures;" and on this account, it may not be improper to caution surviving friends against indiscretion.—But Amicus *seems*, at least, to carry this point too far. There is something inexpressibly solemn, in the dying testimony of God's people. We feel as if it would be an inestimable privilege to stand by them, and witness the closing scene of mortality; to catch the broken accents of increasing faith and joy, from their pale and quivering lips; to listen to their counsels and their prayers, and to behold the heavenly serenity with which they bid adieu to terrestrial objects. As however, this privilege can rarely be enjoyed by christians in general, why may they not be favoured through the medium of the press, with something more than a glimpse of the patience and resignation;—of the holy confidence and heavenly joys of those, who have gone down before them, into the "valley of the shadow of death?"—What if the "delicacy of friendship had drawn a veil" over the dying beds of the illustrious reformers, or of the Mayhews, the Mathers, and the Brainerds of later times? What a loss would the world have experienced, had the biographer of Finley, or of Edwards, or of Mrs. Newell, withheld their dying testimony in favour of the Gospel, and of the grace of God!—Would not the interest and value of christian memoirs in general, be diminished, if friends should be persuaded, studiously to lock up in their own bosoms, those ardent and affecting expressions of confidence in a Divine and Almighty Saviour, which flow from the lips of departing piety. I

am aware, that Amicus does not propose an entire suppression. Some things which had been poured into the ear of friendship, he would, under "peculiar circumstances," communicate to the public; but so sparingly, I fear, as not fully to magnify the grace of God, in the consolations which he often imparts to his children, in the near prospect of death. In guarding against injudicious disclosures, the biographer should carefully avoid the opposite extreme; and not draw the veil of friendship too closely over scenes, which are peculiarly calculated to glorify God, and to strengthen and encourage his people.

The suggestion of Amicus, may be correct; but I do not believe, that dying christians will be deterred from the free communication of their views and feelings, in regard to spiritual things, by a fear of their disclosure. I had supposed, that a child of God, standing on the brink of eternity, would speak without reserve, of his own hopes and prospects; and would be willing that all the world should hear his latest testimony, to the efficacy of Christ's blood, and to the abounding fulness of his consolations. My object in these brief strictures, is to suggest the danger of erring on the right hand, as well as on the left; and to express my own views, on what I conceive to be a subject of considerable importance. A. Z.

To the Editor of the Christian Spectator.

SIR,

I am the Pastor of a parish in a country village. My library at the time of my settlement, consisted of a tolerably good collection of classical authors, together with a small number of standard works on theology. To this stock of books, during the few years of my ministry, I have been able to make no material addition; for my salary, though comparatively liberal, is barely sufficient to meet the current expences of my family. Nor is my situation peculiar. The libraries of a considerable proportion of the ministers with whom I am acquainted, are as poorly furnished as my own. Thus situated, what shall we do? Shall we purchase books on credit? We embarrass ourselves; and perhaps injure our creditors, or distress our families. Shall we, in despair of relief, sit down contented with our situation? This we shall never do, until every probable means of relief shall have been tried, and found to be ineffectual; for no faithful servant of Christ, can be content to see his usefulness circumscribed within limits, unnecessarily narrow.

There is a mode in which this evil may be removed: a mode, at the same time, just and practicable. A minister ought to be furnished, by his people, with the books necessary for the profitable exercise of his profession. He is a labourer in their service; and it cannot be doubted but that it is their duty to make reasonable provision for his wants. What want, however, can be more pressing upon a minister, than the want of books? And what object more imperiously demands the effectual attention of his people, than that, which is most intimately connected with the successful performance of his ministerial work? The design of furnishing a minister with an ample supply of books, is not that he may have the means of gratifying a literary taste, or of becoming uselessly learned; but that he may be a wise and able steward of the mysteries of God, bringing forth from his treasure things new and old.

To furnish him with the requisite books, is a duty which a people owe their minister. He has voluntarily placed himself in a state of dependence upon them; though not without the expectation, (an expectation which they themselves authorized him to indulge,) that they would consult his interests, and afford him all needed aid and support. But upon the possession of a competent number of books, depend, in no inconsiderable degree, his happiness, his respectability, and his usefulness in his profession. It is true that some person

with the aid of but few books, make very respectable attainments in knowledge. But how much more extensive and rapid would be their proficiency, if, in the prosecution of their studies, they could read the works which eminent men have written?

To furnish their minister with books, is a duty, which a people owe also to themselves. Would they desire instruction from their minister, they must furnish him with the means of informing himself. Would they have him a scribe well instructed, they must give him access to the repositories of knowledge. The disposition generally manifested by our congregations, at the present day, to erect handsome and commodious buildings for the worship of God, is highly commendable. It would contribute, however, no less, either to their credit, or their advantage, if they were to be equally solicitous to furnish their ministers with the means of becoming workmen, who need not to be ashamed, rightly dividing the word of truth.

But admitting that it is the duty and interest of a people, to provide books for their minister, in what manner shall it be effected? Let a ministerial library be formed in every parish, which shall be the property of the parish, but for the sole use of the minister.* Is it asked, how shall such a library, be collected? This might easily be done, if such individuals as are convinced of the importance of the object, would form themselves into an association for this purpose. None need be startled by the supposed magnitude of the expense. By means of a very small annual contribution, a valuable collection of books might soon be made. Nor let any be discouraged by the supposed inadequacy of the sum which they shall be able to raise. If it be but a trifle, let a library be formed; and though its augmentation be slow, it will be sure. The object will finally be gained. It may be added here, that whenever a library is commenced, occasional donations may be expected from the rich and benevolent.

I know of no objection which can be made to the plan here proposed; nor of any difficulty in the way of its execution, but what is incident to every attempt to do good. All that is needed, is an effort—an effort which is easily made. And wherever it is made judiciously, it is believed that it will be made with success.

Were ministerial libraries to be established in our societies, it might be regarded as a highly auspicious event to the interests of religion, at least, so far as these interests depend upon the qualifications of its ministers. Having the means in their power, they would give themselves to reading, and their profiting would appear to all.

VILLAGE PASTOR.

* The plan proposed has long been a favourite object with many. Ministerial libraries have been formed in many parishes in Great-Britain, and in some parts of our own country.

Review of New Publications.

A Sermon, preached in St. Andrew's Church, Edinburgh, before the Society for the relief of the destitute sick, on the Lord's day, April 18th, 1813; *and published in consequence of their earnest request:*—By Thos. Chalmers, Minister of Kilmany.—New-York; Kirk & Mercein—1818.

The influence of Bible Societies; on the Temporal Necessities of the Poor:—By Thos. Chalmers, Minister of Kilmany.—New-York; Kirk & Mercein—1818.

On Doing Good to the Poor: A Sermon preached at Pittsfield, Mass. on the day of the Annual Fast,

April, 4th, 1818:—By Heman Humphrey, Pastor of the Congregational Church in that town.—Pittsfield; P. Allen—1818.

The First Annual Report of the Managers of the Society for the Prevention of Pauperism in the City of New-York. Read and accepted, October 26th, 1818: *To which is added—A Report on the Subject of Pauperism, Dated Feb.* 4th, 1818, &c. &c.; New-York, J. Seymour—1818.

CHRISTIAN benevolence, which disposes us to "rejoice with them that do rejoice; and weep with them that weep," turns, of course, its regards to *the poor*, sympathizes with their sufferings, and endeavours to relieve their wants. In addition to this natural tendency of christian feeling, the word of God, both in the Old Testament, and in the New, abounds with precepts which point out our duty, on this subject. "Blessed is he," says the Psalmist, "that considereth the poor." The apostles, remembering the "words of the Lord Jesus, how he said, it is more blessed to give, than to receive," every where enjoined it on their converts as a christian duty, to feed the hungry, to clothe the naked, and to visit the fatherless and the widow in their affliction. The *example* of Christ, his *precepts*, and his *Spirit*, have in all ages, directed the attention of his disciples, to the *state of the poor;* and their exertions "to do them good," have exhibited in every christian country, a spectacle which the pagan world, had never witnessed.

Heathen nations, made no legal provision for the poor, nor erected hospitals and almshouses for the relief of the sick and the infirm. Savages leave such to perish,—even their own parents and near relatives. The civilized nations of Greece and Rome, have left no monuments of their benevolent regard to them. Human nature, in every country, is too selfish to listen to the dictates of natural conscience, or the suggestions of natural sympathy on this subject, and the false religions of heathen countries, are too corrupt to enforce a duty, which cannot be performed without self-denials and sacrifices. Christian nations, therefore, have pointed to their numberless establishments, of different kinds, for the relief of poverty, sickness and wretchedness, of every form and every name, as proof of the salutary effect of christian principles.

When the church of Rome became so corrupt, as to substitute outward performances, for the religion of the heart, it is not surprising that almsgiving, or, as they termed it, *charity*, should be made by them a substitute for real benevolence. They gave to the poor, not from the impulse of disinterested benevolence, directed in its exercises, by the word of God; but as a duty, by which they expected to merit Heaven, and secure everlasting life. They were, of course, indifferent, to a great degree, what was the *character* of the person on whom their alms were bestowed, or what the use which he would make of the bounty; so long as they were sure of *their* reward. The enormous incomes of their bishops and of their religious houses, were devoted, in a great measure, to the indiscriminate support of beggars, who multiplied in proportion to the encouragement which was thus given to idleness and profligacy. A large class of monks, were *mendicants*, the business of whose lives, was, by begging, to collect funds for their religious establishments.—Institutions, whose object was to collect money to give to the poor, might be expected to be popular; and as large donations to them, was the price of eternal salvation, and the means of delivering the souls of departed friends from purgatory, their funds, in spite of municipal regulations to prevent it, swallowed up a great proportion of the capital of their several countries, thus paralyzing trade and commerce, and materially impoverishing the mass of the population. That which, by the proper employment of capital, would have been the reward of indus-

try, became the support and the encouragement of idleness. To what degree the poor were multiplied, and idleness and wretchedness increased, by this indiscriminate and ill-directed charity, may be seen in a single passage from Townsend's travels in Spain:—"The Archbishop of Grenada once had the curiosity to count the number of beggars, to whom he, daily, distributes bread at his doors. He found the men, two thousand, the women three thousand and twenty-four, but at another time, the women were four thousand."

"Leon, destitute of commerce, is supported by the church. Beggars abound in every street; all fed by the convents, and at the bishop's palace. Here they get their breakfast, there they dine. Beside food, they receive, every other day, the men a farthing; the women and children half as much. On this provision, they live, they marry, and they perpetuate a miserable race."

The incalculable evils of such charity, and of those institutions by which it was encouraged and supported, were seen and felt by the reformers; and one of the first effects of the reformation, was a destruction of their religious houses, and a confiscation of their funds. The infirm and helpless poor, however, could not be forgotten, or disregarded, in any country, where genuine christianity prevailed. The poor must always be with us, as objects of our benevolence, and according to their inevitable wants, we must do them good. In Scotland, after the reformation, the relief of the poor was left principally to private benevolence; but in England, from the reign of Elizabeth, they have been supported by *poor rates*, levied according to law. It is our design, pursuing the course of thought suggested by the pamphlets placed at the head of this article, to trace the effects of these different methods of giving relief to the poor.

The *poor rates*, until lately, have been considered the glory and support of the English nation—a proof, at once, of its wisdom, humanity and religion. It is, however, now discovered, that the same melancholy effects have followed in a degree, from the English poor rates, that were produced by the indiscriminate charity of the Roman Catholic convents. The support they have given, has fatally operated as a premium on idleness, prodigality and vice. Those who *might*, and who otherwise *would* have gained a livelihood for themselves and families, by industry, frugality and economy, have found it more easy and pleasant, to rely on the public for support. They sink into habitual idleness, and if roused to temporary exertion, it is only to gain a few pence to spend at the Ale-house. Thus the laws, which were designed to relieve and to remove poverty, have multiplied the poor to an alarming and melancholy degree, and have added profligacy and vice, to poverty. The increasing number of the poor, requires increased rates for their support; and their support, in its turn, increases their numbers, until the sums actually expended on the poor in England, have increased to an astonishing amount, threatening the ruin of the country, unless the evil can be prevented. About the year, 1749, the sums annually collected and expended, on the poor in England, were less than £700,000 sterling. In 1776, they exceeded a million and a half. In 1784, they exceeded *two* millions. In 1803, they exceeded *four* millions. and in 1813, they exceeded *six* millions.

From this statement, it may easily be seen, by a simple arithmetical calculation, that if the evil should continue to increase, in the same ratio, in a few years the sums necessary to support the poor, would exceed in amount, the whole income of the country; and the nation, unable to support its own inhabitants, would become a *pauper*, among the nations of Europe.

This evil is the more alarming, from the difficulty of removing it. To abolish the poor rates at once, and

thus deprive so large a number of able bodied men, of their customary support, might be attended with the most disastrous consequences to the state; and to continue these rates, with such effects as they have lately produced, would prove its ruin. We cannot, therefore, but admire the remarks of the committee, of mendicity in France, who in rejecting a proposal to establish poor rates in that country, observe—"Cet example est une grande et importante leçon par nous, car independamment des vices qu'elle nous presente et d'une depense monstreuse, et d'un encouragement necessaire a la faineantise, elle nous decouvre la plaie politique de L'Angleterre la plus devorante, qu'il est egalement dangereux pour sa tranquillitate, et son honneur, de detruire ou de laisser subsister."*

Let it not be supposed, that these observations arose from enmity to the British nation, or from prejudices against its government. Many of the wisest and best men of that country, now tremble from an apprehension of the consequences of a system, which all good men formerly thought the pillar and the ornament of the nation, and consoled themselves, under the enormous sacrifices, which it demanded, by the belief of its unexampled utility and humanity.

Probably no intelligent person, will suppose that the *whole* increase of pauperism in England, is to be ascribed to the influence of the poor rates, yet that this is the *principal* source of the evil appears from the statements of "the select committee on the poor laws, to the House of Commons."—In their report, they state that "unless some efficacious check be interposed, there is every reason to think, that the amount of assessments will continue as it has done, to increase, till, at a period, more or less remote, according to the progress the evil has already made, in different places, it shall have absorbed the profits of the property on which the rates may have been assessed, producing thereby the neglect and ruin of the land, and the waste or removal of other property, to the utter subversion of that happy order of society, so long upheld in these kingdoms." They even state, that this effect is already produced in some parts of the Kingdom, and refer, in illustration, to a petition of the parish of Wombridge, in Salop, in which the petitioners state, that "*the annual value of lands, mines and houses in this parish, is not sufficient to maintain the numerous and increasing poor, even if the same were let free of rent.*" That this increase of pauperism is, principally, the effect of the Poor Laws, is evident from the fact, that the increase in districts almost purely *agricultural*, is about as great, as the average increase stated above.

Our fore-fathers came from England just when this system was brought into full operation, but before its mischievous effects were at all felt, or feared. They, therefore, with that benevolence, which is manifest in all their regulations and institutions, introduced the system, under an improved form, into this country. This system has ever been considered by their descendants, as the glory of our nation, and we have rejoiced in being able to say, we lived in a land, where, not an individual *needs* to suffer for the necessaries of life, from the pressure of poverty. It is *now* believed, however, that paupers, notwithstanding the prosperous state of our country, are increasing among us in a ratio, much greater than that of the general population; and it is seriously inquired, whether the evil, in part at least, is not owing to the principles of that system, which has been attended with such melancholy results, in the country from which it was here introduced.

Dr. Chalmers, in the second of his publications, placed at the

* This example furnishes, a great and important lesson; for, independently of the vices, the immense expense, and the powerful encouragement to idleness, which it presents to us, it discloses the most destructive political malady of England, which it is equally dangerous to her tranquility and her honour, either to destroy or to permit to subsist.

head of this article, states the comparative effects, of the two methods of assisting the poor, in Scotland and in England. Mr. Humphrey, in the sermon, which we have noticed, mentions the increase of pauperism in our own country, inquires into its cause, and proposes methods of *doing good to the poor*, such as may not be followed by the disastrous consequences of the *poor rates* in England.

We shall first present our readers with several extracts from the second of the above-mentioned publications, by Dr. Chalmers.

"And after all, what is the best method of providing for the secular necessities of the poor? Is it by labouring to meet the necessity after it has occurred, or by labouring to establish a principle and a habit which would go far to prevent its existence? If you wish to get rid of a noxious stream, you may first try to intercept it by throwing across a barrier; but in this way, you only spread the pestilential water over a greater extent of ground, and when the basin is filled, a stream as copious as before is formed out of its overflow. The most effectual method, were it possible to carry it into accomplishment, would be, to dry up the source. The parallel in a great measure holds. If you wish to extinguish poverty, combat with it in its first elements. If you confine your beneficence to the relief of actual poverty, you do nothing. Dry up, if possible, the spring of poverty, for every attempt to intercept the running stream has totally failed. The education and the religious principle of Scotland have not annihilated pauperism, but they have restrained it to a degree that is almost incredible to our neighbours of the South. They keep down the mischief in its principle. They impart a sobriety and a right sentiment of independence to the character of our peasantry.—They operate as a check upon profligacy and idleness. The maintenance of parish schools is a burden upon the landed property of Scotland, but it is a cheap defence against the poor-rates, a burden far heavier, and which is aggravating perpetually. The writer of this paper knows of a parish in Fife, the average maintenance of whose poor is defrayed by twenty four pounds sterling a year, and of a parish, of the same population, in Somersetshire, where the annual assessments come to thirteen hundred pounds sterling. The preventive regimen of the one country does more than the positive applications of the other. In England, they have suffered poverty to rise to all the virulence of a formed and obstinate disease. But they may as well think of arresting the destructive progress of a torrent by throwing across an embankment, as think that the mere positive administration of relief, will put a stop to the accumulating mischiefs of poverty.

"The exemption of Scotland from the miseries of pauperism is due to the education which their people receive at schools, and to the Bible which their scholarship gives them access to. The man who subscribes to the divine authority of this simple saying, "If any would not work, neither should he eat," possesses in the good treasure of his own heart, a far more effectual security against the hardships of indigence, than the man who is trained, by the legal provisions of his country, to sit in slothful dependence upon the liberalities of those around him. It is easy to be eloquent in the praise of those liberalities, but the truth is, that they may be carried to the mischievous extent of forming a depraved and beggarly population. The hungry expectations of the poor will ever keep pace with the assessments of the wealthy, and their eye will be averted from the exertion of their own industry, as the only right source of comfort and independence. It is quite in vain to think that positive relief will ever do away the wretchedness of poverty. Carry the relief beyond a certain limit, and you foster the diseased principle which gives birth to poverty. On this subject, the people of England feel themselves to be in a state of almost inextricable helplessness, and they are not without their fears of some mighty convulsion, which must come upon them with all the energy of a tempest, before this devouring mischief can be swept away from the face of their community.

"If any thing can avert this calamity from England, it will be the education of their peasantry, and this is a cause to which the Bible Society is contributing its full share of influence."—pp. 335—337.

"It will be seen, then, that the Bible Society is not barely defensible, but may be plead for upon that very ground on which its enemies have raised their opposition to it. Its immediate object is neither to feed the hungry nor to clothe the naked, but in every country under the benefit of its exertions, there will be less hunger to feed and less nakedness to clothe. It does not cure actual poverty, but it anticipates eventual poverty. It aims its decisive thrust at the heart and principle of the mischief, and instead of suffering it to form into the obstinacy of an inextirpable disease, it smothers and destroys it in the infancy of its first elements. The love which worketh no ill to his neighbour will not suffer the true Christian to live in idleness upon another's bounty: and he will do as Paul did before him, he will labour with his hands rather than be burdensome. Could we reform the improvident habits

of the people, and pour the healthful infusion of Scripture principle into their hearts, it would reduce the existing poverty of the land to a very humble fraction of its present extent. We make bold to say, that in ordinary times there is not one tenth of the pauperism due to unavoidable misfortune. It has grown out of a vicious and impolitic system, and the millions which are raised every year have only served to nourish and extend it. Now, the Bible Society is a prime agent in the work of counteracting this disorder. Its mode of proceeding carries in it all the cheapness and all the superiour efficacy of a preventive operation. With a revenue not equal to the poor-rates of many a county, it is doing more even for the secular interests of the poor than all the charities of England united; and while a puling and injudicious sympathy is pouring out its complaints against it, it is sowing the seeds of character and independence, and rearing for future days the spectacle of a thriving, substantial, and well-conditioned peasantry."—pp. 338, 339.

"Let me put the case of two parishes, in the one of which there is a known and public endowment, out of which an annual sum is furnished for the maintenance of the poor; and that in the other there is no such endowment. At the outset, the poor of the first parish may be kept in greater comfort than the poor of the second; but it is the lesson of all experience, that no annual sum, however great, will be able to keep them permanently in greater comfort. The certain effect of an established provision for the poor is, a relaxation of their economical habits, and an increased number of improvident marriages. When their claim to a provision is known, that claim is always counted upon, and it were well, if to flatter their natural indolence, they did not carry the calculation beyond the actual benefit they can ever receive.—But this is what they always do. When a public charity is known and counted upon, the relaxation of frugal and providential habits is carried to such an extent, as not only to absorb the whole produce of the charity, but to leave new wants unprovided for, and the effect of the benevolent institution is just to create a population more wretched and more clamorous than ever.

"In the second parish, the economical habits of the people are kept unimpaired, and just because their economy is forced to take a higher aim, and to persevere in it. The aim of the first people is to provide for themselves a part of their maintenance: The aim of the second people is to provide for themselves their whole maintenance. We do not deny, that even among the latter we will meet with distress and poverty, just such distress and such poverty as are to be found in the average of Scottish parishes. This finds its alleviation in private benevolence. To alleviate poverty is all that can be done for it: To extinguish it, we fear is hopeless. Sure we are, that the known and regular provisions of England will never extinguish it, and that, in respect of the poor themselves, the second parish is under a better system than the first. The poor-rates are liable to many exceptions, but there is none of them more decisive with him who cares for the eternity of the poor, than the temptation they hold out to positive guilt, the guilt of not working with their own hands, and so becoming burdensome to others."*

"Let us conceive a political change in the circumstances of the country, and that the public charity of the first parish fell among the ruin of other institutions.—Then its malignant influence would be felt in all its extent; and it would be seen, that it, in fact, had impoverished those whom it professed to sustain, that it had stript them of a profession far more valuable than all it had ever given, that it had stript them of industrious habits, and left those whom its influence never reached wealthier in the resources of their own superiour industry, than the artificial provisions of an unwise and meddling benevolence could ever make them."—pp. 342, 343.

"There is poverty to be met with in every land, and we are ready to admit, that a certain proportion of it is due to unavoidable misfortune. But it is no less true, that in those countries where there is a known and established provision for the necessities of the poor, the greater proportion of the poverty which exists in them is due to the debasing influence of a public charity on the habits of the people.

"And how shall they be provided for? You may erect a public institution. This in fact is the same with erecting a signal of invitation, and the voluntary and self-created poor will rush in, to the exclusion of those modest and unobtrusive poor who are the genuine objects of charity. This is the never-failing mischief of a known and established provision,† and it has been sadly exemplified in England. The only method of doing away the mischief is to confide the relief of the poor to individual benevolence. This draws no dependence

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* *Acts xx*, 35. 1 *Timothy v*, 8.

† *We must here except all those institutions, the object of which is to provide for involuntary distress, such as hospitals, and dispensaries, and asylums for the lunatic or the blind. A man may resign himself to idleness, and become wilfully poor, that he may eat of the public bread, but he will not become wilfully sick or maimed that he may receive medicines from a dispensary, or undergo an operation in an hospital.*—Chalmers.

along with it. It is not counted upon like a public and proclaimed charity. It brings the claims of the poor under the discriminating eye of a neighbour, who will make a difference betwixt a case of genuine helplessness, and a case of idleness or misconduct. It turns the tide of benevolence into its true channel, and it will ever be found, that under its operation, the poverty of misfortune is better seen to, and the poverty of improvidence and guilt is more effectually prevented*.–pp. 356, 357.

We may derive instruction from these interesting statements of Dr. Chalmers, without immediately concluding with him, that the poor ought to be left wholly to the efforts of individual benevolence. There are, it must be confessed, advantages attending the personal bestowment of charity, which cannot be made to attend the support given to the poor, by law, or even the assistance afforded them, by benevolent societies. The donations of individuals, cannot *be calculated on*, by the poor, in such a manner as to afford the same encouragement to prodigality and idleness.—The donor will usually examine into the character and circumstances of those to whom he gives; and while his benevolence and humanity will restrain him, from bestowing alms on those, who, he has reason to believe, will expend them in a vicious or useless manner, many selfish feelings will deter him from giving freely to those, whose wretchedness is the effect of their own idleness and vice. The poor do not so much feel that they have a *claim* to the assistance, of individuals; what is thus given them, as it is presumed to proceed from humanity and benevolence, so it usually excites gratitude and affection. It is thus twice blest—it blesses him who gives, and him who takes, whereas it is observed by the editors of the Christian Observer, that the compulsory assistance afforded by the poor rate, is not even *once* blest;—he who is compelled to pay the rate, does it with the painful reluctance, with which rates are always paid, and often with the aggravating reflection, that he is compelled to give that which destroys the virtue and happiness, of those whom it ought to bless; and they on whom this legal charity is bestowed, never receive it with gratitude, and are often corrupted and ruined, by its influence. It seems, indeed, to be the design of God, that the benevolence of his children, should be exercised in personally doing good to the poor. This calls forth the more amiable sympathies and affections of our nature, knits society together in their moral feelings, and is universally attended with so many blessings, that nothing which can be effected by private munificence, should ever be provided for in any other way.

The *evils* of leaving the poor *wholly* to private charity are—the possibility of leaving some, and those the most modest, uncomplaining, and deserving of the poor, to suffer from hunger, and cold, and sickness, even unto death; while the noisy and impudent, will receive more than is necessary,—the certainty that it will encourage beggars, and all the evils of vagrant mendicity, and lastly, the inequality with which the burden will be borne by different individuals. It may be observed that no evils, resulting from the *Poor Laws*, in England, are greater, than those which are produced by beggary, in the streets of London, and by the indiscriminate charities bestowed on this wretched, and often detestable class of beings.

The evils, which we have just enumerated, as likely to follow, from leaving the poor wholly to individual benevolence, do not, however, seem to have been experienced in Scotland. What are the peculiar circumstances in the state of society, and the character of the people there, which have prevented these evils, it may be difficult to determine; but the probability of their occurrence in our own country, is so great, that we wish to inquire, whether some intermediate course may not be followed, more el-

* *The quotations from the publications of Dr. Chalmers, are taken from the duodecimo edition of Kirk & Mercein, which contains also, his "Discourses on the Christian Revelation."*

igible than either of those we have been considering. In such an inquiry we are assisted by the discourse of Mr. Humphrey, and by the report on the subject of Pauperism in New-York.

We would just remark, before taking leave of Dr. Chalmers, that some of our readers may have been disappointed, at not discovering, in the above extracts, traces of that vigorous and glowing imagination, which has captivated them, in the Author's celebrated Astronomical Discourses.—We think it a proof of his good taste, and good sense, that he has not attempted to adorn a mere statement of facts, with the figures and diction of poetry. In the first of his dicourses, under review, however, the subject afforded more room to indulge his fancy, and in it we observe strains of eloquence, if not as *elevated*, at least as rich in imagery and colouring, as any we have seen from his pen. We will relieve our readers, in the midst of what they may consider, a dry discussion, by a quotation of some of these passages, which have a more particular bearing upon the general subject.

"The man who considers the poor, instead of slumbering over the emotions of a useless sensibility, among those imaginary beings whom poetry and romance have laid before him in all the elegance of fictitious history, will bestow the labour and the attention of actual business among the poor of the real and the living world. Benevolence is the burden of every romantic tale, and of every poet's song It is dressed out in all the fairy enchantments of imagery and eloquence. All is beauty to the eye and music to the ear. Nothing seen but pictures of felicity, and nothing heard but the soft whispers of gratitude and affection. The reader is carried along by this soft and delightful representation of virtue. He accompanies his hero through all the fancied varieties of his history. He goes along with him to the cottage of poverty and disease, surrounded, as we may suppose, with all the charms of rural obscurity, and where the murmurs of an adjoining rivulet accord with the finer and more benevolent sensibilities of the mind. He enters this enchanting retirement, and meets with a picture of distress, adorned in all the elegance of fiction. Perhaps a father laid on a bed of languishing, and supported by the labours of a pious and affectionate family, where kindness breathes in every word, and anxiety sits upon every countenance—where the industry of his children struggles in vain to supply the cordials which his poverty denies him—where nature sinks every hour, and all feel a gloomy forboding, which they strive to conceal, and tremble to express. The hero of romance enters, and the glance of his benevolent eye enlightens this darkest recess of misery. He turns him to the bed of languishing, tells the sick man that there is still hope, and smiles comfort on his despairing children. Day after day, he repeats his kindness and his charity. They hail his approach as the footsteps of an angel of mercy. The father lives to bless his deliverer. The family reward his benevolence by the homage of an affectionate gratitude; and, in the piety of their evening prayer, offer up thanks to the God of Heaven, for opening the hearts of the rich to kindly and beneficent attentions. The reader weeps with delight. The visions of paradise play before his fancy. His tears flow, and his heart dissolves in all the luxury of tenderness.

"Now, we do not deny that the members of the Destitute Sick Society, *may* at times have met with some such delightful scene to soothe and encourage them. But put the question to any of their visiters, and he will not fail to tell you, that if they had never moved but when they had something like this to excite and to gratify their hearts, they would seldom have moved at all; and their usefulness to the poor would have been reduced to a very humble fraction of what they have actually done for them."—pp. 218, 219.

"You are not to conceive yourself a real lover of your species, and entitled to the praise or the reward of benevolence because you weep over a fictitious representation of human misery. A man may weep in the indolence of a studious and contemplative retirement; he may breathe all the tender aspirations of humanity: but what avails all this warm and effusive benevolence, if it is never exerted—if it never rise to execution—if it never carry him to the accomplishment of a single benevolent purpose—if it shrink from activity, and sicken at the pain of fatigue? It is easy, indeed, to come forward with the cant and hypocrisy of fine sentiment—to have a heart trained to the emotions of benevolence, while the hand refuses the labours of discharging its offices—to weep for amusement, and to have nothing to spare for human suffering but the tribute of an indolent and unmeaning sympathy."—pp. 222, 223.

Mr. Humphrey, whose Sermon we will now examine, is not a stranger to

the reading part of the religious public in New-England. He has distinguished himself by several series of periodical essays, and other productions, in which he has exhibited a mind, intent on the *temporal* as well as *eternal* welfare of his fellow men, and especially attentive to such *facts*, as are connected with their morality and happiness. Tiplers, and those who are supported by them, will not soon forgive him, for the check which was, in some measure, given to intemperance, and the excitement which was generally raised against it, throughout New-England, by the well authenticated and appalling facts, which he presented to the publick. It is with peculiar pleasure that we find his observing and practical mind, exerted in endeavouring to direct the attention of the public to the state of the poor, and to the means of promoting their virtue and happiness.

His discourse is founded on the words of our Saviour: Mark xiv, 7. "*For ye have the poor with you always, and whensoever ye will, ye may do them good; but me ye have not always.*" After mentioning the circumstances in which these words were spoken, and the truths and duties implied in them, he states the enquiries which are naturally suggested, on contemplating the situation of the poor.

"In looking round upon these pitiable objects—visiting their cheerless abodes, listening to their complaints, and thinking of their privations, many anxious inquiries croud upon the benevolent mind. What can be done for their immediate relief? How were they reduced to this state of suffering and dependence? Is their poverty unavoidable and incurable? Might not some of them, at least, be put in a way to maintain themselves? What public provision ought to be made for their support? What should be the measure of my private benefactions? How much, how often, and to whom am I bound to give? Is there not some danger of increasing the evils of poverty, by the very means which are employed to relieve it? Does not the known liberality of a town, or a neighborhood, unhappily operate, in too many instances, as a premium upon idleness and profligacy? Is it not a fact that some of the best meant efforts to cure the disease, serve only to spread the infection?

"Such are the queries, which I doubt not, every week, and every day, perplex the minds of thousands, whose ears are ever open to the cry of the poor and the forsaken; whose hearts devise, and whose hands execute liberal things.

"If God should enable me, satisfactorily, to answer any of these questions; to throw but a little light upon the path of duty, and to excite proper dispositions towards the poor, in your minds and my own, I shall not have labored in vain.

"In the further prosecution of my design, I shall

"I. Consider the fact, specified by our Lord in the text, *Ye have the poor with you always.*

"II. Point out some of the most common and alarming causes of poverty, in this country, particularly among ourselves.

"III. Propose various methods of mitigating these evils, or of bettering the condition of the poor. And,

"IV. Suggest motives and encouragements for a speedy, united and persevering course of measures, for the accomplishment of this great object."—pp. 5, 6.

Under the second head of his discourse, Mr. H. enumerates, the following causes of poverty:—Unavoidable necessity—a partial want of capacity—prodigality—insanity—pride—idleness—intemperance.

That intemperance "is by far the greatest and the most horrible of all the causes of pauperism," Mr. H. proves by an appeal to facts and documents.

"In the fore part of 1816, it was stated in the report of the *Moral Society* of Portland, that out of 85 persons, supported at the work-house, in that town, 71 became paupers, in consequence of intemperance; being *five sixths* of the whole number: and that out of 118, who were supplied at their own houses, more than half were of that character.

"Again: In the winter of 1817, alarmed by the rapid increase of pauperism, the citizens of New-York appointed a very respectable committee, to inquire into the state of want and misery among the poor in that city, and to devise some plan to prevent, as far as possible, a recurrence and increase of these evils. A part of the report of this committee is in the following words.

"'If we recur to the state of the poor, from year to year, for ten years past, we find that they have yearly increased, greatly beyond the regular increase of popula-

tion. At the present period, there is reason to believe, from information received from the visiting committees in the several wards, that 15,000 men, women and children, equal to *one seventh* of the whole population of our city, have been supported by public or private bounty and munificence.

"'In viewing this deplorable state of human misery, the committee have diligently attended to an examination of the causes which have produced such dire effects. And after the most mature and deliberate reflection, they are satisfied, that the most prominent and alarming cause, is the free and inordinate use of spirituous liquors. To this cause alone, may be fairly attributed *seven eights* of the misery and distress among the poor the present winter; *one sixteenth* to the want of employment, owing to the present distressing state of trade and commerce; and the remaining portion, to circumstances difficult to enumerate, and which possibly could not be avoided.'"—pp. 14, 15.

Under the third head of his discourse, Mr. H. remarks:

"It was once pretty generally supposed, and is still believed by many, that the existing ills of poverty might be cured, and the increase of it prevented, by generously and promptly feeding and clothing it.

"Such is the theory; but what is the testimony of facts? This seemingly benevolent plan has been tried, for a long course of years, and upon a great scale, in one of the most enlightened portions of the globe. It has also been tried, effectually, in many other places. But it has utterly disappointed the hopes and doings of charity. Many a well-fed beggar has, by proclaiming his success in the ears of the idle and unprincipled, induced ten men to embark in the same nefarious speculation.

"Many a soup-house has, to the sore disappointment of benevolence, proved a most efficient recruiting post for pauperism. The demands of poverty, in the city and in the country, have steadily increased. To meet these demands, charity has opened her hand wider, and still wider; and thus has she gone on, giving and hoping, till the poor rates in England, alone, amount to the enormous sum of *seven millions of pounds*, besides all her immense public and private charities: and till, within the space of eleven years, no less than 500,000 of her citizens were added to the list of paupers!

The same result, though not so alarming in extent, has been experienced in many parts of our own country. It is now pretty well agreed, both at home and abroad, that benevolence has been all this while employed in feeding a consumption; in throwing oil upon the fire which she would fain extinguish; and that if other means of cure cannot be found out, the case is hopeless."—pp. 17—19.

"The *adult* poor may be divided into three classes, viz. *vagrant beggars, resident paupers,* or persons who have formally thrown themselves upon the public, and a large *class,* who depend much on the occasional aids of charity.

"It is a subject of general complaint in most of our towns, that they are exceedingly infested with vagrant beggars; most of whom are excessively filthy, clamorous, impudent and unthankful; and the question is, How ought these miserable objects to be treated? My answer is, generally, with frowns and a flat denial. This may sound harsh; but it is deliberately, and I hope kindly spoken. Experience has proved, over and over, a thousand times, that most of these disgusting fragments of humanity are arrant impostors. It is their trade to deceive the credulous, and to subsist upon the earnings of industry. They "will not work," and therefore, "neither should they eat." By feeding and clothing, and occasionally giving them money, you not only encourage them to continue their depredations upon society; but you inflict a lasting injury upon themselves.—Where a beggar happens to have some shame and conscience still lingering about him, at the commencement of his career, these uncomfortable companions will soon be wholly discarded. And when all self-respect, when all regard for character is gone, what can you look for, from a depraved creature like man? What, but that he will "wax worse and worse," will soon become the vilest of the vile?"—pp. 21, 22.

"Let every vagrant beggar, then be reported to the nearest justice of the peace, and sent away immediately to the house of correction, where, if able, he may be compelled to labour for his own support. This course might be attended with some little inconvenience at first; but it would, I am persuaded, be the most effectual, and in its operation, the most benevolent course that can be taken with common beggars. If any doubt, however, should arise in your minds, whether the stranger applying for charitable aid, ought to be ranked with such, direct him to the Selectmen of the town; and if, upon inquiry, they find him a proper object of their attention, let him be provided for as a state pauper. This would have a surprising effect. Not one in twenty would ever apply to the fathers of the town; for vagrants, of all men, hate the trouble of substantiating their claims, by any higher evidence, than their own declarations. Few of them are deficient in natural sagacity; and many are gifted with extraordinary shrewdness. They soon learn where they

can prosecute their trade to the best advantage, and with the fewest embarrassments. Let half a dozen of them find that nothing can be obtained without an application to the Selectmen, and nearly the whole tribe will soon abandon any town, as a theatre wholly unfit for their operations.

"The claims and wants of that class of the adult poor which I call resident paupers, next demand your attention. These, it is agreed on all hands, must be taken care of. They must be sheltered, and fed, and clothed. But how, where, and under what regulations, are questions of considerable moment. The laws of this Commonwealth hold all the rateable property of each town solemnly pledged for the support of its own poor. Whether this is the best mode of providing the necessary funds, I shall not stop to enquire. It has, I am aware, recently been questioned by some very able writers. But we must take the law as it is; and perhaps it could not be altered for the better. It certainly manifests a very benevolent concern for those who cannot maintain themselves.

"In providing for adult paupers, you should endeavour, as far as practicable, to make a distinction between the virtuous poor and those of a contrary character; and to unite *comfort*, *economy*, *reformation* and *prevention* in your system.

"And here my views accord so entirely with the provisions of an admirable statute of this Commonwealth, passed in January, 1789, that I shall offer no apology, for making it the basis of my present remarks.

"The act, in question, begins by empowering towns, either separately or conjointly, as may be most convenient, to erect work-houses within their respective limits, and to appoint overseers, whose duty it shall be, to order and manage these establishments, by making all reasonable and necessary by-laws, appointing masters, and committing all such persons as the law contemplates. The persons so liable, are thus described in the seventh section of the act. 'All poor and indigent persons, that are maintained by, or receive alms from the town; also all persons, able of body to work, and not having estate, or means, otherwise to maintain themselves, who refuse, or neglect so to do, live a dissolute and vagrant life, and exercise no ordinary calling, or lawful business, sufficient to gain an honest livelihood, and such as spend their time and property in public houses, to the neglect of their proper business, or by otherwise misspending what they earn, to the impoverishment of themselves and their families.'

"The statute then proceeds to enjoin the providing of all the requisite materials, tools and implements, for the use of those who may be sent to these work-houses; and explicitly requires, that all who are able to work, shall be kept diligently employed in labour, during their continuance there.

"Here then, brethren, is a system prepared to your hands, and can you frame a better?"—pp. 25—28.

We do not intend to decide positively, on political regulations, and questions of political economy, but we must say, that so far as our experience extends, it confirms the excellence of the method, here recommended, and almost every thing which we have heard urged against supporting the poor in such *work-houses*, appears to us as an argument in its favour. It is objected, that it is less pleasant to many persons, to be supported in a *work-house* or alms-house, than at their own houses. We know it is unpleasant for idle, intemperate, vagrant persons to be confined, and compelled to be industrious, and to be restrained in the indulgence of their appetites. But this, more than the saving of expense, is what to us, recommends the method. The very dread of going to the work-house, may be expected to have the most salutary influence. It may create that industry, foresight, frugality and economy, the want of which, is the principal reason why there are any paupers. We have no wish to see the poor, supported by the publick, in a condition more agreeable to their feelings, than their own industry could secure. We have no wish to see a *bounty* bestowed by the publick, on idleness and profligacy, to operate as an encouragement to the industrious and frugal, to quit their present habits, and join the indolent, and vicious. Necessity, must be to most men, the spring to exertion, and the motive to foresight and care. Even the stigma, which may be supposed to attach, to receiving support in this method, is highly useful, as it excites a spirit of self-dependence, and patient endurance, in those who would otherwise sink into the number of dependant paupers. We know, it is said, that some persons, of the most excellent characters, who have formerly seen better days, and have honourably and usefully fulfilled all the duties of

life, may, by unforeseen and inevitable calamities, be reduced to bear these evils; but we do not believe, that many of such a character, would be left, by children, relatives, and friends, or by persons who had formerly received assistance from them, or who, at least, knew their worth, to be carried to a work-house, and if some were, we know that they would be the last to complain of a situation, in every respect comfortable, or of a measure, which was necessary to the general good.*

But we proceed with our author:

"The third class of adult poor, is made up of such as are not nominally upon the list of paupers; but still depend, more or less, upon charity for subsistence. With respect to these, the question of duty, is oftentimes exceedingly perplexing."—p. 30.

"Your aid, my brethren, to the necessitous around you, should, as far as possible, be afforded in the shape of encouragement to industry. This is the true way of doing good to the poor, who have any ability left of helping themselves. He that encourages and assists them to earn five dollars, is a greater benefactor, than if he had given them fifty out of his own pocket.—By turning your attention to the subject, you will easily find various expedients for the encouragement of industry among that class of the poor of whom I am now speaking."—p. 31.

"From the preceding sketch of what is due to the adult poor, we pass to consider, what can be done for their children.—Here, I think, the general course which ought to be pursued is plain. The children of the poor, should be regarded equally with others, as rational, accountable and immortal beings; as equally capable of improvement in knowledge, in virtue, in holiness; as no unlikely candidates, under wise management, for wealth, and power, and influence. If your first object, therefore, should be to clothe the nakedness and satisfy the cravings of hunger, your ultimate views should be directed to more important and durable benefits.—Upon your wisdom, union and perseverance, in regard to their *education*, using the term in its largest sense, almost every thing must depend. By proper management, they may become useful members of society, and even ornaments of the next generation."—p. 33.

"It now remains, that we direct our inquiries to those great *moral* and *religious* preventives of poverty, which alone can stay the plague. Without derogating, in the smallest degree, from the importance of foregoing topics, this must confessedly stand pre-eminent. It is always better, and generally much easier, to prevent evils, than to cure them. The causes of poverty have been enumerated, and to these we must direct our earnest attention. We must raise a warning voice against prodigality, which, like a pitiless whirlpool, has ingulfed thousands of our countrymen, ere they saw or suspected the danger. We must do every thing in our power, both by precept and example, to discountenance pride and extravagance of every kind, as prominent causes of numberless attachments and sales at auction, followed by a long and melancholy train of houseless, supperless, broken-hearted families. It is especially incumbent on the wealthy, not to be extravagant in their dress, or their entertainments; as every thing of this sort has an extremely mischievous influence upon society."—pp. 34, 35.

"Again:—As idleness is known to clothe such multitudes with rags, we must use every proper argument, and employ all suitable measures to promote industry.—As intemperance is seen to be the great cause of causes, by which humanity is disgraced and our poor-houses are crowded, we must direct our most strenuous efforts against this crying sin, this sweeping curse, this raging pestilence, this devouring conflagration, this horrible reproach of our land!"—p. 36.

"Education, (especially that part of it which is denominated moral and religious;) *education* is the great instrument by which, with a divine blessing, the next generation may be freed from most of the burdens and miseries which we now feel and witness. Yes, my brethren, God has put into our hands a more potent lever than Archimedes ever dreamed of; and the bible has discovered to us, that other world, which he could never find, where

* Our readers will perceive, that we do not *decide*, that the method of supporting the poor in work-houses, is the *best* which can be devised. Where, however, this method is adopted, care should be taken to make these houses in every respect comfortable;—great attention should be paid to the preparation of the food, and to the preservation of cleanliness;—the infirm should have a separate apartment, and the virtuous be separated from the vicious.—Our observations do not militate against the practice of affording the deserving poor, *partial* support at their own habitations; nor would we be understood, to censure that truly christian practice of churches' supporting their poor brethren, in any case, where this is practicable.

we may place our machinery for moving this.—pp. 36, 37.

Before taking our leave of Mr. Humphrey, we would observe that his style is occasionly faulty through diffuseness, and prolixity. This is, sometimes, the effect of enumerating particulars after a general declaration, sometimes, of mentioning circumstances in a description which the imagination would easily supply, and the fault frequently proceeds, also, from inserting associated, or collateral trains of thought. We need not remind Mr. Humphrey, that when the subject does not admit a great degree of beauty, or of pathos, the more rapidly a train of thought, is communicated to the mind, the more lively and deep will be the impression made. Other things being equal, the force of style will be as the number of thoughts which are condensed within a given space. It is possible, however, that a habit of addressing a mixed audience, may induce a habit of dwelling on an important idea, and of illustrating it in a variety of ways, not to say expressing it, in a variety of phrases, which will imperceptibly injure the style of a preacher. Nay, we deem it important to remark, that preachers may in this manner, fail of making the desired impression. Hearers, as well as readers, may relax their attention, and suffer their minds to wander to other objects, because a preacher does not carry them forward with a rapidity equal to the natural movement of their minds.

The Reports on the subject of pauperism, published by the Managers of the Society for its prevention, in the City of New-York, claim our attention, by the ability with which they are written, and the names by which they are supported, no less than by the importance of the facts mentioned in them, and the novelty of some of their views of the causes and preventives of pauperism. We regret that our limits prevent us from doing little more than barely referring to them.

The yearly expense of supporting the poor, in the City Alms House, and the Bridewell in the City of New-York.

The average of four years, say from 1803 to 1806 inclusive, is pr. yr.		$44,973 11
1807 " 1810	do.	60,513 43
1811 " 1814	do.	76,447 22
1815		77,000 00

p. 8.

In the second of these Reports, "the more prominent of those causes of poverty, which prevail in that city," are enumerated. The causes mentioned, are—ignorance;—idleness;—intemperance in drinking;—want of economy;—imprudent and hasty marriages;—lotteries;—pawnbrokers;—the numerous charitable institutions of the city;—and lastly, war.

We are prepared to expect, that our readers, will be startled, and some of them, perhaps, offended. at seeing *Charitable Societies*, ranked among the causes of pauperism. Upon this subject, our experience will not authorize us, to give an opinion. We have all of us rejoiced together, in living in an age, distinguished by active benevolence; we have rejoiced to see the spirit of christianity, producing its proper effects, both towards objects of distress at home, and towards the degraded, and too long neglected heathen, abroad. The heart of charity has seemed no longer cold, nor her hand paralyzed. Even those who do not act from christian principles, have seemed to catch some sparks of divine enthusiasm, or at least to act in concert and connection with those, who profess to be actuated by the spirit of Christ: and morality in practice, as well as in theory, is reduced to utility. Charitable Societies, have arisen in every principal town, and in almost every village; they have been supported by all parties, and all denominations;—all of us have thought that we were doing good to men, and if influenced by proper motives, were glorifying God. In this happy dream, if we must consider it such, that want and wretchedness, were about to be expelled from the land, and *that*, through the voluntary efforts of benevolence; it is mortifying in the extreme, to be told, that we are ac-

tually increasing poverty, by the very efforts we make to diminish it. Yet if such is the fact, we ought to know it, that our efforts hereafter, may be *better directed*.

The condition and character of *the poor*, as exhibited in these publications, indeed, as exhibited *by facts*, within the reach of all observant inquirers, is fitted to make an impression of sadness, on every benevolent mind. We cannot, we *must* not permit the poor to suffer; we cannot directly relieve their wants, without, in most instances, increasing the evil. To see our gratuitous assistance, operate as an encouragement to idleness and thoughtlessness;—to see every donation, become a bounty on prodigality and vice;—to see the suffering we are labouring to diminish, actually increased, by the very efforts we make to destroy it, is, to the last degree, discouraging; but to see these charitable efforts, promoting *vice*, as well as misery, staggers our resolution, and almost destroys benevolent feelings.—But let us not hastily draw the conclusion, that therefore, we may neglect the poor.—"Blessed is the man that *considereth* the poor."—Christians are bound to give still greater attention to them, than they have ever done. If the efforts hitherto made, to do them good, have been ineffectual or injurious, other methods must be devised which shall secure the intended good, without producing a greater portion of evil. The great defect of charity has been, that money has been bestowed, with too little regard, to the effect, which it has produced on the conduct and character of the recipients. In the language of the Christian Observer—"It is but lately, indeed, that it has been thought right for charity to be wise, or possible for discretion, to be charitable. It seems to be but a recent discovery, that liberality may be the more productive, for its means being husbanded with prudence—or the more beneficent for its operations being directed with judgment."

The great fact, which has impressed our minds, while reviewing these publications, is, that probably, nine-tenths of the pauperism of this country or of England, is owing to *vice*. Vice implies prodigality, and produces idleness, and is thus the parent of all the poverty, which exists in our country, except the small portion, which results, from peculiarly calamitous events, in the Providence of God. The irresistible conclusion is, that poverty, can never be removed by legal provisions, or charitable societies, or private benevolence, or all united.

Poverty must be destroyed by removing its cause, by preventing vice, or there is reason to fear, that the evils of pauperism will, one day, endanger the prosperity of our country. If on considering the state of the poor, we should conclude that *less* should be given to them; while that which is given, should be bestowed with wisdom, it would follow, that *more* will be left in our hands, to devote to other objects. If the importance of making donations to the poor, is diminished in our minds, the importance of other objects will be comparatively increased. Indeed, to teach this truth, was the design of those words, on which the sermon of Mr. Humphrey is founded. That declaration of Christ—"Ye have the poor with you always, and whensoever ye will, ye may do them good, *but me ye have not always*," while it implies that the followers of Jesus must not neglect to do good to the poor, *directly teaches*, in its connexion, that there are other methods of honouring Christ, at least as acceptable to the Saviour as this. The disciples, especially Judas Iscariot, were filled with indignation, at the waste of the ointment, and said;—"Why was not this ointment sold for three hundred pence, and given to the poor?" Our Saviour reproved them for their feelings and language, and showed them, that although it would always be their duty to '*do good*' to the poor, yet that the ointment thus used, was more honourable and more acceptable to him than if it had been given in charity. Many like the dis-

ciples, are indignant at the sums devoted to the cause of Christ, in Bible Societies, and Missionary Societies, and are ready to say, 'why was this waste of property made; why was it not given to the poor?' But such persons, as Mr. Humphrey suggests, should reflect, that *Judas Iscariot*, was the most afflicted by Mary's expressions of love to her Saviour, and made this objection, from motives of mere covetousness; and that in accordance with the intimation of Christ, his true, spiritual followers, will not be found to neglect the poor, although they liberally bestow their goods to honour him, in different methods.

Happily however, in doing real good to the poor, all the methods of honouring Christ unite—for their temporal wants, are most effectually relieved and prevented by their moral improvement. We must not forget that, *vice* is the almost sole cause of pauperism. The man therefore who enlightens and awakens the consciences of the profligate—impresses on them a sense of duty and a belief of accountability to God, and of a future state of retribution, or he who, by education and advice, forms in the idle and prodigal, habits of industry and economy, prevents more pauperism, and deserves more of society, even in a *pecuniary* view, than if he had bestowed "all his goods to feed the poor." On the other hand, he, who by scoffing at religion, and ridiculing morality, relaxes the force of moral obligation on the consciences of his hearers, or who by the influence of example, or temptation, leads them to vice, brings a heavier burden on the community, than if he had cast himself and family on the public for support. He deliberately robs the industrious part of society of that, which otherwise might add to their own comfort, or be devoted to the melioration of their species; and deserves the indignant detestation, not only of every christian, but of every lover of his country, of his family, and even of himself.

In one of our extracts from Dr. Chalmers, he observes—"The maintenance of parish schools, is a burden on the landed property of Scotland, but it is a cheap defence against the poor-rates, a burden far heavier, and which is aggravating perpetually."

The thought is similar to one contained in the report of the New-York Committee, and deserves the deepest consideration—Men of good intentions, who are not accustomed to reflections on political economy, sometimes feel the taxes which support our civil and religious institutions as a burden; but if they prevent a burden equally great, which would inevitably come upon society in the form of increased pauperism, who can doubt their wisdom, even as political regulations? What man of reflection would not give them as such, his cheerful and ardent support? Amidst the melancholy reflections, suggested by considering the condition of the poor, and still more by tracing the unhappy results of endeavoring directly to supply their wants, how consoling is the thought, that we can yet, by education, by religious and moral instruction, effectually promote their temporal welfare while teaching them to secure their spiritual and eternal good. We conclude this article, with the never to be forgotten words of Burke—"patience, labour, frugality, sobriety, and religion, should be recommended to them; all the rest is down-right fraud."

Anecdotes of the Life of Richard Watson, Bishop of Landaff: written by himself at different intervals, and revised in 1814. Published by his Son, Richard Watson, LL. B. Prebendary of Landaff and Wells. Philadelphia: Abraham Small, 8vo. pp. 456.

The biography of illustrious individuals, who have flourished in our own times, presents in many respects, a more grateful and instructive lesson to the mind, than any other species of history. The historian of nations and of empires, from the magnitude of his

subject, the obscurity which envelops the characters and events of remote ages, and the prejudices which generally influence his mind; must, almost of course, present an imperfect picture to posterity. The biographer, whose attention is arrested by a solitary object, which he contemplates as living, and present to his view, may, if he is faithful and competent to his trust, finish a portrait, whose resemblance will be perceived and acknowledged. These remarks, if we mistake not, are peculiarly applicable to the work under consideration.

We have risen from an examination of the life of Bishop Watson, with mingled emotions. The author is his own biographer: and rarely, we presume, have individuals narrated the events of their own lives, or sketched their own characters, with greater faithfulness. The vigour and variety of his talents, and the magnitude of his acquisitions, introduced him to the most eminent men of his age; and the intrepidity with which he supported his opinions, and defended his conduct, in defiance of every antagonist, from the commoner to the monarch, ensured to him respect, where it did not command affection. As Americans, we hold in respectful remembrance the man, whose love of civil and religious liberty, was unmoved by the calumnies of his enemies, or by the frown of his sovereign; as lovers of science, we appreciate his efforts in very many of its departments; and as defenders of the truth, we shall not forget the champion of *theoretical* christianity, who repelled the attacks of Gibbon and of Paine.

Richard Watson, D. D. Lord Bishop of Landaff, was born at Heversham, in the county of Westmoreland, in August, 1737. His ancestors, for several generations, were natives of the same county; who "preserved their innocence, and maintained their independence, by cultivating a small estate of their own." His father was the head-master of Heversham school, which he taught, during forty years, with reputation. After the death of his father, young Watson was sent to Cambridge: and was admitted a sizar of Trinity College, in 1754.*—The natural ardour of his mind, and the consciousness that his success in life depended upon his own exertions, (as his patrimony was but £300,) induced him to prosecute his studies, with uncommon assiduity. Perceiving that the sizars, were treated with less respect than their merits demanded, he offered himself for a scholarship; and was admitted in May, 1757, a year earlier than the customary time. While an under-graduate, his companions were 'idle fellow-commoners, and other persons of fortune;' but their excesses were never sufficiently operative to plunge him into debt, and extravagance. From their revels he would return to severe investigation; and the consciousness, that some of his fellow-students were pursuing the path to scientific eminence, stimulated him to constant exertion. Of his unwearied application, we shall give his own account.

"When I used to be returning to my room at one or two in the morning, after spending a jolly evening, I often observed a light in the chamber of one of the same standing with myself; this never failed to excite my jealousy, and the next day was always a day of hard study. I have gone without my dinner a hundred times on such occasions. I thought I never entirely understood a proposition in any part of mathematics or natural philosophy, till I was able in a solitary walk, *obstipo capite atque exporrecto labello*, to draw the scheme in my head, and go through every step of the demonstration without book or pen and paper. I found this was a very difficult task, especially in some of the perplexed schemes, and long demonstrations of the Twelfth Book of *Euclid*, and in *L'Hopital's* Conic Sections, and in *Newton's Principia*. My walks for this purpose were so frequent, that my tutor, not knowing what I was about, once reproached me for being a lounger. I never gave up a difficult point in a demonstration, till I had made it out *proprio Marte*; I have been stopped at a single step for three days.—This perseverance in accomplishing what-

* Sizars are students of inferior fortune, who may receive benefactions, called exhibitions:—fellow-commoners are young noblemen and gentlemen of fortune,—so called, because they dine with the fellows.

ever I undertook, was, during the whole of my active life, a striking feature in my character, so much so, that Dr. Powell, the Master of St. John's College, said to a young man, a pupil of mine, for whom I was prosecuting an appeal which I had lodged with the visitor against the College, 'Take my advice sir, and go back to your curacy, for your tutor is a man of perseverance, not to say obstinacy.'"—pp. 13, 14.

In January, 1759, Mr. Watson took his degree of Bachelor of Arts. The attainment of this honour is ardently coveted in the university of Cambridge; and its acquisition calls for the earnest efforts of "all the undergraduates of talents, and diligence." Were this honor to be obtained only by the faithful exertions of "all the undergraduates" in English and American seminaries, what superiour benefits would the two countries derive from their literary institutions.

In September of the same year, Mr. W. "sat for a Fellowship;" but was not elected in consequence of his being only a Junior Bachelor. The following year, he was chosen a Fellow of Trinity College; in opposition to two of his Seniors of the same year. At this time, the curacy of Clermont was offered to him by the Vice-Chancellor of the University; and the chaplainship of the Factory at Bencoolen in the island of Sumatra, was within his reach; but he declined the acceptance of either of these stations. In 1762, he received his degree of A. M. and was appointed Moderator of Trinity College, during the latter part of the same year.—His official duty was, the presiding in the schools, at disputations in philosophy and theology. In the two succeeding years, he received, a second and a third time, the same appointment. Near the close of 1764, he was unanimously elected Professor of Chemistry. At the time, he courted this appointment, he was totally unacquainted with the principles and experiments of Chemical science; but, from his thirst for distinction, he disregarded this apparently insurmountable obstacle; and the gratification of his wishes in his appointment, produced the most vigorous exertions to prepare himself for his professional duties. We present our readers with his own remarks upon this event of his life.

"On the 19th of the following November, on the death of Dr. Hadley, I was unanimously elected by the Senate, assembled in full congregation, Professor of Chemistry. An eminent physician in London had expressed a wish to succeed Dr. Hadley, but on my signifying to him that it was my intention to read chemical lectures in the University, he declined the contest. At the time this honour was conferred upon me, I knew nothing at all of Chemistry, had never read a syllable on the subject; nor seen a single experiment in it; but I was tired with mathematics and natural philosophy, and the *vehementissima gloriæ cupido* stimulated me to try my strength in a new pursuit, and the kindness of the University (it was always kind to me) animated me to very extraordinary exertions. I sent immediately after my election for an operator to Paris; I buried myself as it were in my laboratory, at least as much as my other avocations would permit; and in fourteen months from my election, I read a course of chemical lectures to a very full audience, consisting of persons of all ages and degrees in the University. I read another course in November, 1766, and was made Moderator, for the fourth time, in October, 1765."—p. 27.

At this time there was no salary attached to his professorship; and the room in which he delivered his lectures, was the only thing furnished by the University. As the necessary expenses of his office, were great, he applied to Lord Rockingham, the premier, for a stipend from the Crown. His application, for a time was neglected; and he determined to address the Duke of Newcastle, the Chancellor of the University, personally, upon the subject. We give his account of this interview, as a specimen of his characteristic firmness.

"The petition was presented in March, but I heard nothing about it till the July following; when waiting upon the Duke of Newcastle, he asked if my business was done? I answered *No*, and that I thought it never would be done. I own I had been so much vexed at the delay, that I was very indifferent whether it ever was done or not, and therefore answered with more firmness than the old man had been used to. He then asked why it had not

been done. My answer was, "Because Lord Rockingham says your Grace ought to speak to the King, as Chancellor of the University; and Your Grace says, that Lord Rockingham ought to speak to the King, as Minister." He stared at me with astonishment; and calling for paper, he instantly wrote a letter, and sealing it with his own seal, ordered me to go with it immediately to Lord Rockingham, who had a levee that day. I did so (and it was the only time in my life that I ever attended a minister's levee,) and sent in my letter, befor the levee began. I understood it was whispered, that Lord Rockingham and the Whigs were to go out of administration; and it was so: for their dismission was settled that day. Lord Rockingham, however, undertook to ask the King; and apoligising for not having done it sooner, offered in a very polite manner to have the stipend (I asked only for 100*l.* a year,) settled upon me for life. This I refused, and desired to have it only whilst I continued Professor of Chemistry, and discharged the duty of the office.—pp. 29, 30.

In October, 1767, Mr. Watson, was appointed a Head Tutor of Trinity College. His application at this time, was intense. For years, his daily employment was, to read "three public lectures on Chemical science, to devote four or five hours to his private pupils, and five or six more to his laboratory, beside the incidental business of presiding as Moderator." In 1771, the Professorship of Divinity becoming vacant, Mr. W. determined to obtain that honourable office. Although his knowledge of theology, acquired amid the hurry of laborious employments, was "a *curta supellex*," which seemed to forbid his attempt to secure the appointment; yet his extraordinary thirst for distinction, and the fact that he had but one formidable competitor, surmounted those obstacles which would have prevented the efforts of ordinary men. After obtaining the King's mandate for a Doctor's degree, and passing through the customary forms, he was unanimously elected, and received at the age of thirty-four, the most honourable appointment in the gift of the University.—Upon the acquisition of this professorship, Dr. Watson devoted himself, with great assiduity to the study of theology. His scheme of instruction, he informs us, was the following:—

"I reduced the study of divinity into as narrow a compass as I could, for I determined to study nothing but my Bible, being much unconcerned about the opinions of councils, fathers, churches, bishops, and other men, as little inspired as myself.—This mode of proceeding being opposite to the general one, and especially to that of the Master of Peter house, who was a great reader, he used to call me *autodidaktos*, the self-taught divine. The Professor of Divinity had been nick-named, *Malleus Hæreticorum*; it was thought to be his duty to demolish every opinion which militated against what is called the orthodoxy of the Church of England. Now my mind was wholly unbiassed; I had no prejudice against, no predilection for the church of England; but a sincere regard for the *Church of Christ*, and an insuperable objection to every degree of dogmatical intolerance. I never troubled myself with answering any arguments which the opponents in the divinity schools brought against the articles of the church, nor ever admitted their authority as decisive of a difficulty; but I used on such occasions to say to them, holding the New Testament in my hand, *En sacrum codicem!* Here is the fountain of truth, why do you follow the streams derived from it by the sophistry, or polluted by the passions of man? If you can bring proofs against any thing delivered in this book, I shall think it my duty to reply to you; articles of churches are not of divine authority; have done with them; for they may be true, they may be false; and appeal to the book itself. This mode of disputing gained me no credit with the hierarchy, but I thought it an honest one, and it produced a liberal spirit in the University."—pp. 35, 36.

In the discharge of the active duties of this professorship, Dr. W. continued till 1787; when his bodily infirmities compelled him to relinquish them to a deputy.

Here, we might animadvert upon the impropriety, of electing a man so ignorant of theology, as was Bishop Watson, to the professorship of divinity. We permit the facts to speak for themselves.

In 1772, he addressed two letters to the House of Commons, under a fictitious signature; and distributed the first of them to every member. At this period, a great, and, as we con-

ceive, a most unhappy change, occurred in the life of Dr. Watson.—Throughout the succeeding twelve years, while only a Professor of Divinity; and from 1784, the year he was made a Bishop, till the close of his life; his thoughts and his heart, appear to have been engaged, in a paramount degree, by the politics of Great-Britain. It cannot be expected, that we should follow the author, through his long and perplexing path of political life. Our limits and our repugnance to this employment, alike forbid it. That we may give our readers a faithful account, however, we shall specify some of the prominent events of his life; shall confirm our remarks by occasional quotations; shall advert to the principal features of his character; and shall close our observations, by offering the few reflections, which may arise from our subject.

In 1776, it became the duty of Dr. Watson, to preach the Restoration and Accession sermons before the University. They were published;—and the freedom, with which he expressed his political sentiments in the first, while it excited great attention, was very offensive to the Court; and throughout his life, obstructed his ecclesiastical promotion. During the same year, he wrote his apology for Christianity, in reply to the base attack upon it, made by Mr. Gibbon in his history. In July, 1782, the Bishopric of Landaff became vacant, by the translation of Bishop Barrington to the see of Salisbury; and towards the close of the same month, Dr. Watson received the mitre. We subjoin his remarks upon this promotion.

"In this manner did I acquire a bishopric. But I have no great reason to be proud of the promotion; for I think I owed it not to any regard which he who gave it me had to the zeal and industry with which I had for many years discharged the functions, and fulfilled the duties of an academic life; but to the opinion which, from my Sermon, he had erroneously entertained, that I was a warm, and might become a useful partisan.

"I had opposed the supporters of the American war, because I thought that war not only to be inexpedient, but unjust.—But this was done from my own sense of things, and without the least view of pleasing any party: I did, however happen to please a party, and they made me a bishop. I have hitherto followed, and shall continue to follow, my own judgment in all public transactions; all parties now understand this, and it is probable that I may continue to be Bishop of Landaff as long as I live. Be it so. Wealth and power are but secondary objects of pursuit to a thinking man, especially to a thinking Christian."—p. 81.

The disorders in Church and state, appear to have ever arrested the attention of Bishop Watson; and to have awakened his efforts to effect their removal. A few days after his promotion, he suggested to the minister, (Lord Shelburne,) several hints, relating to the state of the ecclesiastical revenues. The alterations he proposed were two: a reduction of the income and patronage of the bishoprics, so near to an equality, as circumstances would permit; and an appropriation of various portions of the income, arising from certain specified church-preferments, to the inferiour clergy. So far as we can judge of the state of the English Hierarchy, these propositions if they had been adopted, would have been most salutary in their operation; and the neglect of them by the ministry, was an unmerited treatment of their author. Were the poor clergy of the English church to receive a competent stipend for their labours; and their wealthy brethren debarred by a diminution of their incomes, from the power of deserting their flocks, for those unhallowed employments, which so many of them adopt; the reproaches, cast upon that church, would, to a considerable extent, cease and be forgotten.*

A few months afterwards, Bishop W. was urged by his political friends, to appear in Parliament, in support of the well known East-India Bill, of Mr. Fox; but, as he viewed the pro-

* See last article of Literary and Philosophical Intelligence.

posed measure as a dangerous violation of the constitution of his country, he resisted, with his accustomed independence, their strongest entreaties. His consistency of conduct, however, on this, and on other occasions, and the fearlessness with which he avowed his sentiments, when it was expected that his efforts should be directed by those of the same political creed with his own, lost him powerful friends; and throughout his life, were insurmountable barriers against his further promotion.

In 1786, the Bishop received a legacy of more than £20,000. from one of his earliest academic friends. We give his own account of this event; as it presents him in a most affecting attitude.

"On the 11th of January, 1786, I was sent for by express, to my friend Mr. Luther, in Essex. My poor friend died on the 13th, in the morning. On opening the will, I was found to be sole executor. His Essex estate was left to his younger nephew, Francis Fane, Esq. in strict entail to some other of his relations, with the remainder to me. His Sussex estate was left to me and my heirs, charged with a legacy of three thousand pounds. I sold this estate in the following July, to Lord Egremont, for twenty-three thousand five hundred pounds.

"The expense and manner of the funeral was ordered by the will to be at my discretion; his two nephews, Lord Howard, and some of the principal gentry of the country, with his tenantry, attended the funeral, and I read the service as well as I could myself—as well as I could, for I was more than once obliged to stop: we had lived as brothers for thirty years. I had ever a strong affection for him; and his for me was fully manifested by his will, which was made many years before he died. When he was at the point of death, my heart was overpowered. I knelt down in a corner of his bedchamber, and with as much humility and as much sincerity as I ever used in prayer for myself, I interceded with the Father of Mercies for pardon of my friend's transgressions. I knew perfectly well all the philosophical arguments which could be used against the efficacy of all human intercession; and I was fully conscious of my own unworthiness and unfitness, with so many sins of my own to answer for, to intercede for others; but the most distant hope of being of use to my expiring friend overcame all my scruples. If we meet in another world, he will thank me for this instance of my love for him, when he was insensible to every earthly concern, and when I was wholly ignorant of the purport of his will."—pp. 121, 122.

In 1787, in consequence of his infirm health, the Bishop retired from discharging the duties of his office as Professor of Divinity; and relinquished a portion of its emoluments to a deputy. Two years afterwards, he retired, in a considerable degree, from public life, to Westmoreland, his native county, a distance of near two hundred miles from his diocese. The following are his observations upon this subject:—

"I pursued my intention of retiring, in a great measure, from public life, and laid, in the summer of 1789, the foundation of my house on the banks of the Winandermere. I have now spent above twenty years in this delightful country; but my time has not been spent in field-diversions, in idle visitings, in county bickerings, in indolence or intemperance: no, it has been spent, partly in supporting the religion and constitution of the country by seasonable publications; and principally in building farm-houses, blasting rocks, enclosing wastes, in making bad land good, in planting larches, and in planting in the hearts of my children principles of piety, of benevolence, and of self-government. By such occupations I have much recovered my health, entirely preserved my independence, set an example of a spirited husbandry to the county, and honourably provided for my family."—p. 200.

After this era in the life of Bishop Watson, but few events occurred, which we can incorporate with our narrative. He resided at Westmoreland, till his death; which happened in July, 1816. Occasionally, as his inclinations prompted, he visited London. He employed his time in the improvement of his estate; in corresponding, on a diversity of subjects, with many of the eminent men of the age; and in composing various works, principally political and theological. Among these we would specify his address to the People of Great Britain, at the time when his country was menaced with an inva-

sion by the French; and his "Apology for the Bible," a reply to the publications of that miserable man, Thomas Paine. Of the merit of this work, and the great effect which it produced, our readers are already apprized.

(To be concluded in our next.)

Literary and Philosophical Intelligence.

A volume of sermons, by Dr. Chalmers of Glasgow, is in the press in Scotland, and may be expected soon, in this country.

Congress has granted to the Connecticut Asylum, for the instruction of deaf and dumb persons, twenty thousand acres of land, to be located by the Secretary of the Treasury, in any of those lands of the United States, to which the Indian title has been extinguished. The Trustees of the Asylum are authorised to sell the land, should they deem it expedient.

German Universities.—In the year 1801, there existed in Germany 36 universities. There were in 1818, but 19; of which, 12 are Protestant, 5 Catholic, and 2 mixed:

	Religion.	*Students.*
Vienna,	Catholic,	957
Prague,	Catholic,	830
Berlin,	Protestant,	600
Breslau,	Prot. and Cath.	366
Halle,	Protestant,	500
Greifswalde,	Protestant,	55
Landshut,	Catholic,	650
Wurzburg,	Catholic,	365
Erlangen,	Protestant,	180
Leipzig,	Protestant,	911
Gottingen,	Protestant,	1132
Tubingen,	Prot. and Cath.	290
Heidleberg,	Protestant,	303
Freiburg,	Catholic,	275
Marburg,	Protestant,	197
Giessen,	Protestant,	241
Kiel,	Protestant,	107
Jena,	Protestant,	600
Rostock,	Protestant,	159

The total number of students, is about 8,500, which, supposing the population of Germany to be 29 1-2 millions, gives one student, for about 3,500 inhabitants.

Use of steam for the diffusion of heat.—In Great Britain, steam has, for many years, been applied to the purpose of warming churches, manufactories, and dwelling-houses. It passes through a tube, which communicates warmth to the apartment, exactly like the pipe of a stove. One bushel of coal will generate steam enough, to warm ten or twelve rooms, for fifteen hours. By recent experiments, it is determined that steam may be conveyed through tubes nearly half a mile in length, without suffering a great diminution of heat. In large cities, therefore, heat may be sent out, like water from a fountain, to warm many hundred houses, at a very trifling expense. A single fire, only, will be necessary in each dwelling, for culinary purposes; and thus expense, as well as the danger of conflagration, will be very greatly diminished.

Pompeii and Herculaneum.—It has been generally supposed, that the cities of Pompeii and Herculaneum, were covered by an eruption of Vesuvius, in the year of our Lord 79. This opinion is now contested, and it is stated that Pompeii, is covered by a bed of *lapillo*, similar to what is seen daily forming on the shore at Naples; and Herculaneum, is 'covered by a series of strata, altogether forming a mass sixty feet thick, of a *tuff*, having the character of those *tuffs* formed by nature.' From these facts, it is supposed that the cities were destroyed by a rising of the waters, which left this deposit, and not by an eruption of Vesuvius. It is maintained, also, that in the year 79, there was no eruption of Vesuvius.

In our review of the life of Bishop Watson, we have alluded to the disparity of the incomes of the English Bishops. The following table is illustrative of what is there stated. It gives the names of the Bishops, the time of their consecration, and the amount of their several incomes. The Bishop of Soder and Man, is the only Prelate, who is not allowed a seat in the House of Lords.

ARCHBISHOPS AND BISHOPS OF ENGLAND.

		Consecrated.	*Income.*
	Province of Canterbury.		
Canterbury, *Archbishop*,	Dr. Ch. M. Sutton,	1792	£20,000
London, *Bishop*,	Dr. William Howley,	1813	9,000
Winchester,	Dr. Brownlow North,	1771	13,000
Ely,	Dr. B. Ed. Sparke,	1809	12,000
Salisbury,	Dr. John Fisher,	1803	6,000
Worcester,	Dr. F. H. W. Cornwall,	1797	6,000
Lincoln,	Dr. Geo. Tomline,	1787	5,000
Norwich,	Dr. Henry Bathurst,	1805	4,000
Oxford,	Dr. Edward Legge,	1815	3,000
Hereford,	Dr. George I. Huntingford,	1802	4,000
Litchfield and Coventry,	Dr. James Cornwallis,	1781	6,000
Exeter,	Dr. Geo. Pelham,	1802	3,000
Rochester,	Dr. Walker King,	1803	1,500
Chichester,	Dr. John Buckner,	1797	4,000
Bath and Wells,	D . Richard Beadon,	1789	4,000
Gloucester,	Dr. Henry Ryder,	1815	1,200
Peterborough,	Dr. John Parsons,	1813	1,000
St. David's,	Dr. Th. Burgess,	1803	5,000
St. Asaph,	Dr. John Luxmore,	1807	3,000
Bristol,	Dr. Wm. L. Mansel,	1808	1,000
Bangor,	Dr. J. W. Majendie,	1800	5,000
Landaff,	Dr. Herbert Marsh,	1816	900
	Province of York.		
York, *Archbishop*,	Dr. Edward V. Vernon,	1791	£14,000
Durham,	Dr. Shute Barrington,	1769	24,000
Chester,	Dr. George H. Law,	1812	1,000
Carlisle,	Dr. Samuel Goodenough,	1817	3,000
Soder and Man,	Dr. George Murray,	1813	

List of New Publications.

THEOLOGY.

Theology explained and defended, in a series of discourses; by Timothy Dwight, D. D. LL. D.—Vol. V. and last—8vo. $2 50

An Appeal to the public, with respect to the unlawfulness of Divorces, in all cases excepting those of incontinency: by Benjamin Trumbull, D. D.—second edition abridged, to which are added extracts from Dr. Dwight's Sermon on Divorce, 8vo. sewed 12 1-2 cts.

MISCELLANEOUS.

Transactions of the Historical and Literary Committee of the American Philosophical Society, held at Philadelphia—Vol. I. 8vo. $3.

Cobbett's Year's Residence in the United States, 8vo. parts 1 and 2—$1 each.

Hermit in America, or a visit to Philadelphia, edited by Peter Atall—$1.

American Medical Recorder, conducted by several respectable Physicians of Philadelphia—Vol. I. 8vo. $5 50.

American Journal of Science, conducted by Benjamin Silliman, M. D. Vol. I. No. 3.

An Inquiry into the conduct of General Putnam, in relation to the battle of Bunker or Breed's Hill, and remarks upon Mr. S. Swett's Sketch of that battle—8vo. 25 cts.

Foreign Works, reprinted in this country.

The Catholic Doctrine of a Trinity, proved by above an hundred short and clear arguments, expressed in the terms of the Holy Scripture: By William Jones, F. R. S.—87 1-2 cts.

The Life and Sentiments of Dr. Martin Luther; with an Appendix.—Translated from the German; By John Kortz.—$1.

Religious Intelligence.

MISSION AT CEYLON.

We have but two missionaries at this station. In a former number, we performed the painful duty of recording the death of Mr. Warren; and Mr. Richards is still at the Cape of Good Hope, for the re-establishment of his health.

The following are extracts from a letter written by the Rev. Messrs. Meigs and Poor, to the Corresponding Secretary, of the American Board of Commissioners for Foreign Missions. It is dated, Jaffna, Ceylon, May 24th, 1818.

"We have already informed you, that we have permission from government, to occupy the public buildings in six of the best parishes in the district, and that we have established schools in two others; so that in fact we have possession of eight adjoining parishes; in each of which, there might be very advantageously stationed, a missionary family. You will learn, from our former letters, what were our plans respecting schools for all these parishes. In some of them there ought to be three or four schools, for the children will not come from a great distance to attend them. When these plans were formed, our number was four; now it is but two: and however great may be our desire to accomplish our original purpose without delay, we find it impossible to do it without neglecting the great business of a missionary, for some of the first years after his arrival among the heathen, viz. the acquisition of the native language; and to establish schools without superintending them, is doing nothing as it ought to be done.

"We are highly gratified with your liberality, and that of the Christian public in regard to schools. The expense of native schools is a mere trifle. For the erection of a suitable building in the first instance, we must pay about sixteen dollars; this will answer very well to preach in, to the people, when there is no better building. Such teachers as the country affords, who teach Tamul, may be obtained for $1,50 per month. To those who have sufficient education to teach English, as well as Tamul, we must give from four to eight dollars a month. The expense of supporting boys in our families, is also very small. We think we may safely say, that with proper economy, a boy from 6 to 12 or 14 years of age, may be fed and clothed in the native style, for one Spanish dollar a month, or twelve a year. Older boys will require a little more, principally because their dress must be a little more expensive. The dress of the native children, and even of most of the men, is of the most simple kind. It consists merely of a piece of plain India cotton, of one yard in width, and two, or two and a half in length, wound round the person. From the statement which we have made, respecting the education and support of children, you see that we have here an opportunity of doing great good, at a comparatively small expense. We have no doubt that many benevolent individuals of both sexes will be found in our native land who will rejoice in the opportunity of contributing the small sum of $12 annually, if by that means they may rescue a heathen youth of promising talents, from the miserable condition of idolaters, and place him in a missionary family; where he will possess many of the advantages of being educated in a christian land.

"The prejudices of many of the heathen parents are still very strong against permitting their children to live entirely with us; and we expect to meet with considerable difficulty on the subject. But judging from the trial that has already been made at Tillipally, and from what Christian David has done in Jaffnapatam, we have reason to believe, that we shall eventually succeed in removing to a great degree the prejudices of the parents, and in convincing them of the great advantage, which will accrue to their children from being educated under our care. Our progress in obtaining boys, will probably be slow at first; yet, with the blessing of God upon persevering efforts, we trust that ere long, we shall be able to obtain a large number, of promising talents, selected from various schools, to be educated entirely with us.

"We have already informed you, that a fount of Tamul types has arrived for us at Columbo, from Calcutta. His Excellency Gov. Brownrigg, was so kind as to give orders to have them pass the custom house free of duty. He will probably do the same with regard to the English types, and the books, which have recently arrived.

"In connexion with repairing our houses, it is proper to mention the title by which we hold the places we occupy. His Excellency Gov. Brownrigg, has not yet felt himself at liberty, either to sell us the places, or secure them to the missions in perpetuity, or for a length of time. He informed us, when we left Columbo for Jaffna, that he wrote to England respecting us soon after we arrived in the Island; and that in the course of a few months he expected directions from home on the subject of his communications. He has for many months been so much occupied with the unhappy Candian war, which still rages with violence, that we have not judged it prudent to trouble him with a petition on the subject.—When a convenient time arrives, we shall probably do it, and then inform you of the result. We have not the least doubt of his Excellency's friendly regard to our mission, and of his disposition to protect us, while we conduct ourselves agreeably to our profession. In the Hon. and Rev. T. J. Twisleton, now 'The venerable Archdeacon of Columbo,' we possess a tried frend, and judging from past experience, we know that he will do every thing he consistently can, for the prosperity of our mission.

"In seven of the eight parishes which we now occupy, the churches are in so good a state of preservation, that they may be easily rendered suitable places for the public worship of God. We mention these things to show the importance in point of economy, of sending a number more missionaries to occupy these important stations. The longer they are left unoccupied, the less valuable are they becoming. They have now been so long deserted, that they are beginning to go rapidly to ruin. We have, however, considerably arrested the progress of decay, by cutting out the *banians*, which were fast breaking down the walls of the buildings.

"Our schools, for reasons which we have before mentioned, are not so numerous as we hoped they would be before this time. But still, we are making advances in this work. The school at Tillipally is in a flourishing state, and consists of forty boys. Twelve of these, brother Poor has taken from their parents, and they are supported at the expense of the mission. They are making very good progress, both in Tamul and English. The school at Panditeripo, between three and four miles west of Tillipally, established and superintended by Mr. Poor, consists of 36 boys. The school at Batticotta consists at present of 40 boys; since we wrote last, it has been for a time much less than that. Many boys will attend the school for one, two, or three months, and then be taken away by their parents for various reasons; but principally because they need them to labour. This is indeed a trial; but one which we must expect to meet often, till these people have learned the value of an education.

About the middle of April, brother Meigs opened a school in another part of Batticotta, where he goes to preach every Sabbath afternoon, which already consists of thirty fine boys, and is almost every day increasing. He has now also opened a school in Changane, the next parish north of Batticotta.—This school has been opened a fortnight, and consists of upwards of thirty boys. The whole number of boys in the schools superintended by brother Meigs is 100; those of brother Poor 76; in all 176 boys."

LETTER OF MRS. RICHARDS.

In the present state of religious feeling in this country, especially as it regards the heathen, we feel that there is danger, lest some should offer themselves for missionaries who are not fully aware of the privations, and hardships of the station which they covet. That ardour, which is excited by hearing a sermon on the subject of missions, when the assembly is numerous,—the preacher eloquent—and every thing conspires to make the pulse of Christian Charity beat high, may abate when these extraneous causes are removed, or when the waters of affliction threaten to prevail. Should any one form an incorrect estimate of the love which he bears to the cause of Christ, and of the fortitude with which he can endure tribulation; should he repent of having engaged in this good cause, it will be unhappy for himself, and not less so for the missionary service, that he was induced to seek a station, which he is not qualified to occupy.

Before any one is disposed to propose himself for a missionary station, let him "sit down, and count the cost." That those who have this purpose in contemplation, and that the christian public, may know something of the trials of missionaries, we publish the following extracts from a letter of Mrs. Richards to a brother and sister. Here, is an exhibition of a true missionary spirit. The letter is dated, Batticotta, in Ceylon, June 21, 1818, and it may be proper to observe, that a packet of letters which had been sent her, had failed of reaching her.

"Could I have believed that I should have remained so long in Ceylon, before any others of my brothers and sisters would have written to me? Have sisters L. and L. and A. forgotten how much they once loved me? Have brothers S. and D. and C. ceased to care for me? *You* seem to be all in one society; you can see each other almost any hour you wish; and when one suffers affliction, the others are at hand to comfort and soothe by their sympathy and love; our dear, *dear* mother is your counsellor and comforter. But look at Sarah; see her in a land of heathen strangers, bereft of every one with whom she was conversant in the loved land of her nativity; see her for a long time entirely confined to a sick bed: then her first returning strength is spent in nursing her sick husband, who is labouring under a dangerous complaint; in a few weeks he begins to amend, and *she* is again thrown upon her couch, on which she is obliged to lie more than two thirds of the time for seven or eight months; before the termination of which, her husband is again declining under symptoms more alarming than before. Then see her watching, night and day, the pale countenance and thin visage of her sickly infant, whose life for more than two months, was hardly expected; and at the same time, the husband of her youth apparently fast approaching to a seated consumption. She at length persuades him, as soon as the child begins to recover, to take a short voyage, and to reside, for a few weeks, in another part of the island, where the air is more healthy: but in a few days after he arrives there, her ears are saluted, and her heart torn by the intelligence, that the physician, to whom he had applied, (a gentleman of talents and respectability) had pronounced him "*far gone in a consumption.*" He does however, gain a little, and his physician indulges hopes that he may finally recover, in case he takes a voyage immediately;—and when on the eve of sailing for Bombay, brother Warren, who was to have accompanied him, is suddenly brought to the gates of death. As soon as the Lord opened her way, Sarah hastens to their abode, to take charge of her sick brother, that her husband may be at liberty to travel.—Knowing that she is on her way to brother Warren, and having a good opportunity to take a short voyage, he thinks it his duty to improve it—and she rejoiced that he did, though not a little disappointed at not meeting him after an absence of nearly three months. No sooner had he returned than he was employed in preparing him and brother Warren, for a voyage to the Cape. The time of parting, *a dreaded time*, at length arrives. Then see her with her infant son, returning home, nearly three hundred miles, in an uncomfortable native boat; the child is taken ill of a fever—and she helpless, through sea-sickness, is obliged to *land* for a few days, that she may take care of the child—no physician but a native—a house that will not shelter her from the rain, without floor, windows, or furniture—nothing for her own or the child's comfort, but what

she had taken with her—and not a friend to whom she could speak in her native tongue. Then, my dear brother and sister, then did your sister Sarah feel that she was "*a wanderer in a strange land.*" But she found it sweet casting all her burden on Him, who, when here on earth, had "not where to lay his head." Now, indeed, she is quietly seated in her own habitation, with kind and sympathising friends; but yet she must feel, that, in an important sense, she is alone. Whether she shall ever again enjoy the society of the best of husbands, is known only to Him who holds the secrets of futurity; and she hopes He will prepare her for every event. Do you say that had you known all this, you would have taken more pains to comfort her by frequent testimonies of your affectionate remembrance? I will answer, I have not experienced greater trials than I had reason to expect when we mutually gave and received a parting kiss; indeed I anticipated, and do still anticipate greater trials than any I have yet experienced:—then, if you wish to comfort me, as I have no doubt you do, *send me now and then a letter.*

"Think not that I have given you such a picture, because I think I have a *hard lot*, or that I repent having engaged in the missionary cause; No, *neither*. Never, for a moment, since I first made up my mind to accompany Mr. Richards to this country, have I felt any inclination to give up the object, the importance of which is daily more and more impressed on my mind, and my attachment to it is constantly strengthening. So long as I have any evidence that I can be useful here, though I labour *alone*, and in a humble way, I will spend the remainder of my time and strength here; unless the providence of God should plainly call me away. I feel an attachment and love for this people, which I did not expect; especially for my school. It is a pleasing sight to behold forty or fifty heathens present at our family worship; but, that they *are heathens*, we are constantly reminded by the ashes on their foreheads, breasts, and shoulders. We sometimes think it best to *ridicule* some of their foolish notions; and they seem to be ashamed of their nonsense; but their plea is, "Such was the custom of our forefathers." This they seem to think a sufficient argument in favor of worshipping idols, and of performing innumerable other ceremonies. Their hearts seem to be callous to all good impressions; but it will not always be thus. These heathens shall be given to Christ for an inheritance. Do you pity these miserable wretches? So you ought, for their state is truly deplorable. But, those who harden their hearts under *gospel light, will find a more dreadful doom than the poor heathen.*

MISSIONARY SOCIETY OF CONNECTICUT.

The twentieth annual narrative of missionary labours, performed in various parts of the United States, under the direction of the Trustees of the Missionary Society of Connecticut, has been published. For the information of our readers, at a distance, it may not be improper to state, that the General Association of Connecticut, is, this Society. The Society was instituted in the year 1798, and was incorporated in 1802. Its permanent fund now amounts to $31,111 73 1-2. Twelve trustees, six clergymen, and six laymen, chosen annually, manage its concerns. An annual contribution, for the benefit of the Society, is made in all the Congregational churches of the State, and very considerable donations are, from time to time, received from individuals. The contributions of the several congregations the last year, amounted to $3213 24 1-2. The amount of donations, interest of fund, &c. was $3052 21 1-2. The expenditures of the year were $7244 57.

This venerable Society, has, in proportion to its means, effected as much as any similar institution in the world. Its concerns appear to be managed with great wisdom; and we think the Society peculiarly happy in the enjoyment of the services of the Rev. Dr. Flint, whose knowledge of the state of the American churches, qualifies him, in an eminent degree, to assist in the direction of its affairs.—The gentlemen, who have been for many years, numbered with the Trustees of the Society, will permit us to observe, that a history of its operations would be received by the Christian public, with pleasure.

We give a few extracts from the report of this society:

"Since the establishment of the Missionary Society, one hundred and thirty-eight Missionaries have at different times been employed. In the course of the past year, thirty-six were in the service of the Society. Many of these, however, have pastoral charges, which employed their attention a part of the time, according to the ability of their people to afford them support; and the remaining part they devoted to missionary labors. The Missionaries employed, traversed a vast tract of country, and endeavored to distribute their labors, as nearly as possible according to the wants of the people.—All their calls it was impossible to answer, nor was it possible to tarry with them so long as their urgent importunity required. The field of labor is so extensive, and the wants of the people so pressing, that, would the funds admit, the Trustees might profitably employ many hundreds, instead of the small number they are now able to send.

"The several parts of the Lord's vineyard to which they have given a particular attention, are Vermont, N. York, Pennsylvania, Ohio, Indiana, Missouri, and Louisiana."

The information from the missionaries employed in Vermont, New-York, Pennsylvania, and Ohio, is similar to that which has been communicated in former years. They were received with joy, and in many instances their labors were crowned with success.

"The Rev. Orin Fowler received an appointment for a year as a Missionary to the state of Indiana.

"Though he preached almost every day, and conversed constantly in families, without giving himself time to study scarce an hour, yet he was able to supply but a few of the pressing invitations. Many of his hearers of both sexes travelled through the woods eight, ten, fifteen, and some twenty miles, on purpose to hear preaching.—So urgent were the people from all quarters, that when he last wrote, he had made appointments for seven weeks forward, in nearly as many different counties; and also made arrangements to administer the sacrament three times, and to form two churches within the same period. He made it his constant practice to visit families, converse and pray with them. This he thought the most effectual kind of preaching in that country.

"The anxiety of the people to see more Missionaries, was surprisingly great. He was often desired to thank the Missionary Society, and request that more Missionaries might be sent. While their trials and difficulties in the wilderness must be necessarily great, the prospect of usefulness is bright. He had taken a circuit of sixty miles, and had already seen the good fruit of his labors. The people have been in that country for so short a time, and are in so low circumstances, that the most to be done, for years to come, must be done by Missionaries.

"The Missouri Territory has opened a vast field for missionary labor. The Rev. Timothy Flint was stationed at St. Charles, on the Missouri river, and labored in adjacent towns. He also added Green's Bottom, a new settlement ten miles above St. Charles, to his missionary station. He was not however confined to these places, but itinerated up the Missouri and Mississippi, and frequently crossed these rivers, and preached every opportunity when the people could be collected.—The situation of the people where he travelled, he represents as being generally deplorable. Mr. Flint took many of his missionary tours on foot. He travelled eighty miles in a week; crossed the Missouri sixteen times in seven weeks, and sometimes when the crossing was very hazardous. He assisted in the instalment of the first Protestant minister that has been known to be settled west of the Mississippi, and north of the Arkansas. In his excursions he saw many families from Connecticut; and things appeared more encouraging than in any part of the country he had seen.

"The Rev. Salmon Giddings is stationed at St. Louis, Missouri: but makes frequent excursions into the country to preach the gospel, and has formed several churches. In Belleview is a church which he was instrumental of gathering. In returning to the place, after a year's absence, he was received with the highest expressions of esteem and joy. The church had increased in numbers, and retained its purity.—Christian professors honored their profession. He also gathered a church at Richwood. When he first visited this place the people were opposed to gospel institutions; but they soon became friendly to gospel order, and ready to subscribe liberally for its support.

"The Rev. Elias Cornelius was appointed, by the board of Trustees, a Missionary to the City of New-Orleans. On his way to that place he performed missionary duties, and arrived there Dec. 30th, 1817, after a journey of three thousand miles. This city contains thirty thousand inhabitants, and has but one Protestant minister. The population chiefly consists of French, who seem to have no idea of the sanctity of the Sabbath. The day is devoted to business and pleasure. There are thousands of English and Americans there; and the number is annually increasing. The pious of different denominations, had long been waiting for some one to break to them the bread of life. And, forgetting the peculiarities of party, were ready to rally round any evangelical minister of Christ, and lend him their support and prayers. 'Hence,' says Mr. Cornelius, 'they received me with joy and gratitude and flocked together to hear me preach; and never was I more gratified with the attention of any people.—The utmost order and solemnity were observed, and not unfrequently the silent tear evinced that some hearts, at least, could feel.'

"He was treated with great kindness and hospitality; and was instrumental of forming a regular church and congregation, which have obtained an act of incorporation from the Legislature. By these he was earnestly importuned to tarry, and take the pastoral oversight of them. This he felt himself under a necessity of declining, and directed their attention to Mr. Larned, who was soon expected in the city, under a commission from the General Assembly of the Presbyterian church.

"Mr. Cornelius preached steadily and frequently to the people, previous to the arrival of Mr. Larned, which was nearly two months. After this, and about five weeks previous to his departure, he turned his attention more particularly to other parts of the city; and preached in the hospitals, in the jail, to seamen, and to a congregation of two hundred Africans.

"His visits to the hospitals were frequent, and deeply interesting. Here were people huddled together of all descriptions, and attended with various diseases. To the sick and dying, Mr. Cornelius was a counsellor, a comforter and frequently with his own hands, administered both clothing and nourishment to their bodies. Through his influence, the internal regulations of the hospitals, were considerably improved, and the condition of the sick, greatly ameliorated.

"From the sick, the dying, and condemned, he turned his attention to seamen. He preached in a ship, that was lying in the harbour, to as many as could be collected, the cabin of which was filled with sea captains; and he had the pleasure to find the assembly attentive, solemn, and affected. Africans congregations of Africans, were no less solemn and attentive, under the preaching of the gospel.

"The various scenes through which Mr. Cornelius passed, in the discharge of his laborious duties, were of the most affecting kind; but he had the satisfaction of being hopefully the instrument of much good both to the souls and bodies of his fellow men."

The books sent to the New Settlements, in the course of the year, were 2,013. The total number of books sent since the establishment of the Society, is 43,210.

The period of the annual contribution, for the benefit of the Society, will soon arrive. We hope that the claims of this institution will be duly appreciated.—Let our readers transport themselves, in thought, to some eminence of the western country, and view the inhabitants of one of its numerous towns engaged in the profanation of the Lord's day, by the prosecution of their labours, or by the pleasures of the chase. Let them see a missionary arrive, and, hear him, with meekness, and with wisdom, declare the truths of God's holy word. Let them mark the success which the Great Head of the Church vouchsafes unto his labours; and observe how the moral wilderness is converted into a garden of God.—We would inform our readers, that such scenes as this, are not ideal, and call upon them to increase the means of a Society, whose "praise is in all the churches."

TREATY WITH THE CHEROKEES.

WHEN Mr. Kingsbury, a man of uncommon devotedness to the missionary cause, commenced the religious, literary, and agricultural instruction of the Cherokee nation, the christian

public was willing to award him the full tribute of acknowledgment for the excellence of his intentions, but it was an acknowledgment mingled with melancholy predictions of the failure of his object, and with pity that so good a man was making great exertions to little purpose. It is now, however, well known that the natives are anxious to learn the arts of civilized life, and that some of them adorn the christian profession.

Our readers are apprized of the wish of government, to effect the removal of the Cherokees, beyond the Mississippi, and of the reluctance of the natives to abandon their country.

We understand, with no small degree of pleasure, that delegates sent by this tribe to the city of Washington have concluded a treaty with government. The conditions of this treaty are said to be the following: The Cherokees cede to the United States, 5,000,000, acres of land, and have the remainder of their territory, guarantied to them. Our government has resolved that 100,000 acres shall constitute a school fund, for the benefit of the tribe, and $10,000 are put at the disposal of the President, for the amelioration of their condition.

We have no doubt but that Mr. Monroe, will, in the disposition of this sum, regard the claims of the school, so ably conducted by the Rev. Mr. Hoyt, and his coadjutors; and which has already been so signally blessed, of the Great Head of the Church.

The Bible Society of Frankfort on the Maine, sent a letter to the Emperor Alexander, with their first Annual Report:—The following reply, in the hand writing of the Emperor, has been received.

"To the Direction of the Bible Society of the free city of Frankfort, on the Maine—

"The letter from this Direction, accompanied by the account of the celebration of the first anniversary, was handed to me in due time. As the members of this respectable and salutary institution, are desirous to commune with me concerning their exertions and the happy result in the sacred cause of humanity.—I take pleasure in acknowledging my thankfulness, and to express the sentiment which animates me.

"The diffusion of the Book of the Divine Word, among all nations of the earth, this new Revelation of the invaluable Grace of God the Saviour, towards the human family, evidently aims at the completion of the sublime works of salvation. Happy he, who is instrumental in it; for he gathers fruit unto eternal life, that he who sows and he who reaps, may rejoice together.

"I do not merely say, that I have found this subject worthy of my attention; I say more; by this as my most sacred duty I am penetrated, because on it essentially depends the temporal and eternal felicity of those whom Providence has confided to my care. The Most High, in the clearest manner works in this thing. And not in Europe only and in the whole extent of the Russian Empire is the name of Jesus Christ, our Saviour and Master glorified, but it begins to be glorified even in the remotest parts, and in all languages of the Earth.

"The Bible Society of the free city of Frankfort, on the Maine, has already distinguished itself by the ardor with which it contributes towards the dissemination of the word of eternal life. Its report is an undeniable proof of its zeal.

"It is very pleasing to me to be able to declare my respect towards this society in general, and particularly to the members of the Direction.

"ALEXANDER."

Moscow, 29th Nov. 1817.

STATE OF RELIGION IN ICELAND, 1814.

The following is an extract from Henderson's Journal in Iceland.

In regard to sentiment and style of preaching, the Icelandic clergy may be divided into two classes; those of the old, and such as are of the new school. The former professes to receive the bible as an authoratative and obligatory revelation of the will of God, and bow with reverence to its decisions. They do not exalt human reason to be the arbiter of what ought, and what ought not, to be embraced as dogmas of faith; but, conscious of their ignorance and proneness to errour, they consider it at once their duty and their privilege, to believe whatever God has been pleased to communicate in his word. Accordingly, in their sermons, they insist on the grand distinguishing doctrines of Christianity: the total depravity and helplessness of

man; the eternal divinity, and vicarious atonement of the Son of God; the personality and saving operations of the Holy Spirit; the necessity of regeneration and holiness of life; and the eternity of future punishment. I had an opportunity of meeting with many of these men in the course of my travels; and some of them, whom I heard from the pulpit, convinced me, that they were themselves deeply penetrated with a sense of the importance of those truths which they were engaged in preaching to others; that they had entered the ministry from no worldly motive, but were actuated by a sincere desire to advance the spiritual reign of their Divine Master, and promote the best interests of their fellow-men; and that they were living under an habitual impression of that solemn account which all, who have taken upon them the charge of souls, will have to give to the chief Shepherd, at the day of final decision. They are men who are dead to the world, and devoted in heart and life to the service of their Redeemer.—Their private walk exhibits the genuine tendency of the holy doctrines they teach; and their public discourses are earnest, energetic, animated, pointed, and faithful.

Such of the clergy as are of the new school, the number of whom is happily not very great, treat divine things in quite a different manner. Instead of drawing the matter of their sermons from the scriptures, they gather it from the writings of heathen philosophers: and the morality found in these authors, which, at the best, is but dry and insipid, absolutely freezes when transplanted into Iceland. The divine inspiration of the bible is discarded, and all the cardinal and fundimental points of the christian faith, are either entirely omitted, or, when they are brought forward, it is only with a view to turn them into ridicule. The influence of such socinian and semi-deistical principles on the individuals who propagate them, is abundantly manifest. They are entirely men of the world. The awful realities of an approaching eternity, have made no suitable impression on their minds; and levity, callousness, and indifference, mark the whole of their conduct. Nor are the effects resulting from the dissemination of their tenets, on such as imbibe them, less visible and injurious. Their minds become imbued with scepticism and infidelity; every vestige of religion disappears, and immorality of one description or another generally occupies its place.

In their general habits and dispositions, the Icelanders are a very moral and religious people. They are carefully instructed in the principles of christianity, at an early period of life, and regularly attend to the public and private exercises of devotion. Instances of immorality, are in a great measure, confined to such as frequent the fishing places, where they often idle for days together; and where such as have made proficiency in wickedness, use every effort to ensnare and corrupt their young and inexperienced companions. In passing through the island, my stay at any particular place was too short to admit of my ascertaining the true state of vital and practical religion among its inhabitants; yet, making every allowance for the proneness of men to content themselves with a mere external form of godliness, and granting that there is often a correct moral deportment, without a single particle of love to God in the heart, I cannot but indulge the conviction, that in a country where the principles of revealed truth are so clearly and so generally known, and where the tone of morals is so high, there must be many whose minds have been savingly impressed with divine things, and who have experienced the gospel to be the "power of God unto salvation." The greatest number of these individuals are, in all probability, known only to God, having little or no intercourse with each other; and their situation may not unfitly be compared to that of the generality of real Christians in Scotland, about 30 or 40 years ago, where none of those institutions existed, which now draw them together, make them acquainted with each other, and stimulate them to greater zeal and diligence in the service of their blessed Redeemer.

It may appear strange, that such a degree of religious knowledge should exist in a country where, of late years, few have had immediate access to the holy scriptures; but it is accounted for, by the circumstance that almost every family is in possession of a volume of excellent sermons, written by bishop Vidalin of Skalholdt, about the beginning of the last century, which contains a great deal of scripture illustration, and that numerous passages from the sacred writings are produced in proof of the

doctrines taught in the Icelandic catechism. The plentiful supply of the scriptures sent them by the British and Foreign Bible Society, and other friends to the betr interests of humanity, was most joyfully and gratefully received: and while the Icelanders are now diligently employed in perusing the records of eternal life, their ardent prayers are ascending to heaven, for the present and eternal happiness of their spiritual benefactors.

REVIVALS OF RELIGION.

Extracts from a Letter to the Editor.

"The brief sketch which you gave in your last number of the late revival in Haddam, is highly satisfactory. Being called to labour, for a few days, in a place blessed, in a similar manner, and to witness the transforming influence of the Spirit of grace on *such a number* of precious souls, who, a short, time before, were walking securely in the broad road to destruction, I was led to exclaim, in the language of the prophet, "This is the Lord's doing, and it is marvellous in our eyes."

"I hope, sir, that your statements, will neither be too prolix nor too brief. By occasionally inserting more ample accounts of remarkable revivals than what appeared in your last, where you have a voucher for their correctness, and you will gratify one of your subscribers, unquestionably benefit many, and greatly subserve the interests of religion in general.

"You state that 'in several towns in Massachusetts, the power and grace of God have been signally displayed; particularly in Belchertown.' Here permit me to request the correction of an error in stating, the number admitted to the church in that town, and the time of their admission. On the first sabbath in Feb. one hundred and six were admitted to the church, which added to forty seven before admitted, makes one hundred and fifty three.—This does not differ materially from the exact number. As your statement appears, in inverted commas, you was probably led into the mistake by some previous publication. For further particulars I refer you to a letter in the Boston Recorder, from the Rev. Mr. Porter, minister of the town. He says, 'the number of hopeful converts may somewhat exceed two hundred.' The mode which you have adopted of enumerating only those who are added to the visible church, is altogether judicious, and should be uniformly pursued in the Christian Spectator, that it may furnish correct documents for a history of the church.

Having recently been called to visit Brimfield, one of the towns in Massachusetts, signally blessed of God, and to labour for a short season with my brother their pastor, in the good work of gathering souls into the kingdom of the Redeemer, I send you some intelligence from that region. Not less than seventeen or twenty towns have been visited. Among them, are West-Brookfield, where fifty six have been added to the church—Western, thirty seven added—Brimfield, fifty eight added. In Palmer, Monson, Belchertown, Enfield, Ware, South-Hadley, Northampton, and in several other towns, the work has been great. In some of them it has recently commenced, and in others it has been advancing for four or five months; and the progressive state of the work in that region is truly worthy of notice.

"It has not been so much, a sudden shower, as a continual dropping. Week after week, and month after month, new instances of anxious enquiry and apparent conversion are taking place. Another very striking feature of the work is *this*: Christians are exceedingly engaged in the duty of prayer. Nor do they pray in vain; for it is evidently in answer to persevering prayer, that the work goes on with unceasing glory, and spreads from town to town."

Our correspondent also states that 'the work has been powerful, yet silent and genuine; more remarkable for deep and pungent conviction, than for alarming terrors; that converts appear penitent, and humble,' and that many of them are heads of families.

Our correspondent gives an account of the conversion of an infidel.—'This person was a man of forty years of age, who for years has possessed such inveterate hatred against Jesus Christ, that the very mention of his name would excite his anger; but who, after a period of deep conviction, and great distress of mind, supposed that he obtained mercy.' It is stated that 'continues to give the strongest evidence of a change of heart, and is, probably, now united to the church."

Ordinations.

Feb. 3d.—The Rev. JOHN BARNARD, was ordained pastor of the congregational church and society in Lima, County of Ontario, N. Y.

Feb. 7th.—The Rev. EBENEZER PERKINS, was ordained pastor of the church and congregation in Royalston, Mass.—Sermon by Rev. C. Mann, of Westminster.

March 10th.—The Rev. JOSIAH STURTEVANT, was ordained pastor of the South congregational church in Barnstable, Mass.—Sermon by Rev. Phineas Fish, of Marshpee.

March 10th.—The Rev. Mr. KIMBALL, was ordained pastor of a Baptist church at Marblehead, Mass.

Dedications.

Jan. 1st.—A Baptist Meeting-House in Albany, was dedicated to the service of God.—A Sermon was preached by the Rev. Mr. Bradley, and one also by the Rev. Dr. Nott, President of Union College.—This edifice, which was erected in 1812, was originally a Theatre,—was purchased by a Baptist church, and is now converted into a house of prayer.

Feb. 25th.—The Meeting-House in Freeport, Me. was dedicated to the service of God.—Sermon by Rev. Mr. Merrill, of Freeport.

Obituary.

WE are called to lament the decease of the Rev. SAMUEL SPRING, D. D. pastor of a church in Newburyport, Mass. who died on the 4th. inst. and also, that of the Rev. ROSWELL R. SWAN, pastor of the congregational church in Norwalk, who died on the 22nd. inst.—It is our intention to present our readers with memoirs of these excellent men.

DIED.—At New-York, on the morning of March 9th. and in the 50th. year of his age, JOHN E. CALDWELL, Esq. a gentleman distinguished for piety, and active benevolence. Mr. Caldwell was Editor of the Christian Herald, and Agent for the American Bible Society.

Answers to Correspondents.

Ergates; Gaius; L. A. K.; A. Z.; N. H.; two communications from L. P.; Alanson; Benevolus; W. S.; Q. in answer to P.; O. A. Z. in answer to A. Z. O.; M. J.; and K. B. A., have been received, and are under consideration.

The reply of Philalethes to B. P.; and the translation of a Jewish tract by Selim, will be inserted in the next number.

T. Z. D.; O. P. S.; and A B. in reply to W. S., will be inserted.

We thank K. for his communication, and shall comply with his request.

The communication of Dion will be attended to, and, in the mean time, we request a continuance of his favours.

The communication of L. T. is valuable, but we wish for an interview with him previously to its publication.

THE

CHRISTIAN SPECTATOR.

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Religious Communications.

To the Editor of the Christian Spectator.

Sir,

There has recently fallen into my hands, a Hebrew Tract, composed by a converted Jew, and addressed to his kindred according to the flesh, the outcasts of Israel. It was published, I believe, by the London Society, for promoting Christianity among them.

The following is an attempt to exhibit it, in a literal translation. A few words and sentences, occurring here and there, and relating chiefly to unimportant Rabbinical quotations are left untranslated. Selim.

Arguments from the Prophets to prove that Messiah has come, and that Jesus of Nazareth is the Messiah.

The ground of the controversies between the Christians and the Jews, is twofold. The former assert that the Messiah has come, and that Jesus of Nazareth is the Messiah, while the latter contradict them.—The truth of the former assertion, will be evinced, if we are able to shew, that, through the power of God, those things have *already* been accomplished, which the Prophets, (according to the belief of Christians and Jews,) predicted would come to pass, after the advent of the Messiah. For if our faith in him should fail, after we have seen *all this*, the prophecies would prove vain, and be accounted a subject of ridicule in the eyes of scoffers and epicures.

1. Behold the prophetic declaration of Jacob:—"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." From this we understand, that at the *time*, when the sceptre should depart from Judah, and he should no longer possess a lawgiver, *then* the Shiloh should come; because his coming was dependant upon the departure of the sceptre, and the lawgiver from Judah. Concerning the import of the word Shiloh, already have the wise men of the ancient Jews, explained it of the Messiah: and as to the signification of the word *sceptre*, be it what it may, has it not departed from Judah? If it mean the sceptre of a *king*, must it not appear evident, to the eye of every one, that it has departed? Or, if it denote the ensign of a tribe, (as it is well known, that every tribe possessed a standard with its name inscribed upon it, as a sign of its *tribe-ship*,) this also has departed from him; for the Jews are dispersed abroad, over the face of the whole earth, and there is not an individual who recognizes his tribe. The community of the tribe of Judah, according to his standard, is forgotten by his seed; and the Jews, in our days, know not, who is descended from those who came out of the loins of Judah, Benjamin, or Levi, or from the remnant of the Ten Tribes, who came up from Babylon. Hence we may infer the impossibility of denying, that the sceptre and the lawgiver, have departed from Judah, *and are no more.* Hereby it may be proved that the Shiloh has come, for the sceptre was not to depart from Judah, until after Messiah's coming;—and as the sceptre *has* departed from him, it is clearly revealed and made

known, that the Shiloh has come;—and because Shiloh is Messiah, therefore, Messiah has come.

2. Daniel in his glorious prophecies concerning the seventy weeks, (IX. Ch. 24—27,) fixed the time of the Messiah, at the end of the days from the going forth of the commandment, to restore and build Jerusalem, announcing and declaring that after the advent of the Messiah, sacrifice and offering should be made to *cease*, that the end of the people of Israel should be with a flood, and their land become a desolation. Now then, if sacrifice and offering have been *abolished*, and Israel carried away into distant regions, by the hands of an enemy, and if their land has become a desolation, know thou that Messiah has come; because, Daniel prophetically saw that these things would take place *after* the coming of the Messiah. But *behold*, all these events have transpired. Seventeen hundred years have passed over us, from the day when the continual burnt offering, and the meat offering, were done away, and judgment was made to cease from the gate, by the power of the Romans, and all the land of Judah was laid desolate by the hand of the enemy. The certainty of these events cannot be denied.—Moreover also, observe *this:* that even the learned of the *Jews*, as Rabbi Solomon Jarchi and others, in their comments upon the book of Daniel, acknowledge of *themselves*, that the calamities which befel the Jews, in the days of Titus, were predicted by the mouth of Daniel, and Josephus also acquiesces in this. Therefore, as Daniel fixed the time of the Messiah to be before the things mentioned should happen, and as those events have been *past*, for many days, thou mayst know that Messiah came, even in ancient time. This is a plain fact not to be denied, if thou believest that Daniel is a prophet of truth. But, while the Jews concede, that the *latter* part of his prophecy was accomplished in the days of Titus, (because the truth of it, is set so plainly before their eyes,) still they *deny* the accomplishment of the *former* part, viz. that the Messiah was to come before the abolition of the sacrifice and offering, &c. They divide the words of Daniel into parts; half is *truth*, and half is *falsehood*. Daniel announces the coming of the Messiah at the appointed day; and the *same* Daniel predicts, the abolition of sacrifice and offering, and the dispersion of Israel by the hands of their enemies. Now the Jews acknowledge the *latter* part of the declaration, but not the former. But because Daniel was a true prophet, and because the latter part of his prophetic vision has been performed, (as is well known, both to Christians and to Jews,) therefore the *former* part of his words also, which he uttered concerning the antecedent cause, must necessarily be accomplished, or, in short, know thou that Messiah has come. Further:—The Jews have formed a notion, saying, that the Messiah's coming had a kind of *condition* annexed to it, and that it has been *delayed*, on account of the multitude of their transgressions. But, according to the prophecy of Daniel, so far was it from being suspended upon a condition, that he designated a *certain day*, in plain words, like the 70 years of the Babylonish Captivity, or like the 430 years of the sojourning of Israel. Therefore, so far art thou from having occasion to think in thy soul, that the advent has been *retarded*, on account of their iniquities, that it is spoken of as being the very *effect* of the coming of the Messiah, to make *atonement* for iniquities. From *this*, thou mayst learn, that sins were not to be completely removed from the earth, before the Messiah's coming. In the 53d. chap. of Isaiah, which the Jews of their own accord expound in reference to the Messiah, it is said concerning him—"He was wounded for our transgressions, he was bruised for our iniquities, and for the transgression of my people was he smitten.—All we like sheep have gone astray and Jehovah hath made to fall upon him, the iniquity of us all, and he made his soul an offering for sin." It is also

said—"he shall justify many, and their iniquities he shall *bear*." If therefore, these things were to be the works of the Messiah, viz. that he should blot out transgressions, is it not in direct opposition to the notion of the Jews, who say, that the advent has been retarded on account of the multitude of transgressions? And in truth, we find the opinion of *other* learned men of the Jews, who admit and say, that the time of the Messiah was marked out and fixed, and that it was not to depend upon any other thing. Abarbanal and Hillel upon the passage where it is said—"I the Lord, will hasten it in its time," thus comment:—"The cleansing of the children of Israel, will I hasten."—And Manasseh Ben Israel *writes*, that the coming of the Messiah, was suspended *solely* upon the promise of the blessed God himself. And furthermore, Rabbi Bachii observes that, although the redemption be dependent upon conversion, nevertheless, the time, which had been certainly determined, would not fail, even if conversion should be wanting. However, according to the idea of those who say, that the advent has been deferred by reason of the multitude of their transgressions, they acknowledge, that the most appropriate season for his coming is already past. Since, therefore, we have found in the Prophets, that not only has the advent not been delayed, because of iniquities, but that all the advantage of his coming was to atone for iniquities, thou mayst perceive of thine own self, that the Messiah has come already.

3. Haggai the Prophet (ch. ii, 3.) says, concerning the glory of the second house that it was less than the glory of the first house. But in the 9th verse it is said, "the glory of this latter house, shall be greater than that of the former."

Thus the two passages are contradictory, one to the other: but a third passage occurs, which will decide between them. In the 7th verse, a signification is given to the greatness of the second house. And this is that which is said. "The Desire of all nations shall come, and I will fill this house with glory, saith Jehovah of Hosts." And as a parallel to this, Malachi (ch. iii, 1.) thus prophecies:—"Suddenly shall come to his temple, the Lord whom ye seek, and the Messenger of the Covenant, in whom ye delight." From this, it appears to us, evident, that the man, who was called the desire of all nations, and the messenger of the covenant, was to appear in the second house. By the fact, then, that he was revealed in that second house, thou mayst perceive, that he came while the sanctuary was yet standing. But as the house is now laid desolate, it necessarily follows that the Messiah has come. *Further*, by comparing these two prophecies together, we find, by the clearest evidence, that the desire of all nations is the messenger of the covenant. And Rabbi David Kimchi, observes, that this Lord, the messenger of the covenant is Messiah; and one learned man, by name Rabbi Solomon, writes, that this is the very Angel Redeemer, of whom it was said, that my name is within him. Indeed, many of the wise men of the Jews confess, that this is the Messiah, and consequently, that the messenger of the covenant, was to come during the time of the second house, and that the Messiah himself is the messenger of the covenant, and the desire of all nations. If so, Messiah came, while yet the second sanctuary was standing. But it is now a long time since the second house was utterly destroyed, by the hands of the Romans, in the 70th year of the christian era: therefore, of a truth, Messiah has come. The Jews seek to repel the force of this argument, by two objections. In the first, they say, that the temple in which the Messiah was to make his appearance, is the third house, which is described in the 40th ch. of Ezekiel: and in the second place, they assert, that Jesus, the Nazarene, did not enter that temple which was built by Joshua and Zerubbabel, but the temple which Herod built.—

Now the first of these objections will fall to the ground, if thou wilt turn thine eyes to the words of Haggai, when he says, the glory of this latter house shall be greater than of the former. The declaration refers to the very house, which he had mentioned above, when he spake to the remnant of the people, and said, concerning it, that it was as nothing in their eyes, in comparison with the temple of Solomon. By this, it is proved, that the sanctuary in which the Messiah was to be revealed was the second house, and not the third house which is mentioned in the prophetic vision of Ezekiel.

The second objection may be cancelled by the concession of wise men, of the ancient Jews, who say, that the house built by Joshua and Zerubbabel, was exceedingly damaged in the days of Antiochus, by means of the wars of the Jews, which had been of long continuance, and that on account of its being broken in pieces, it was rebuilt from its foundation, and enlarged by Herod. Now as the body of man is accounted one body, from his birth even to his old age, so they call the house we have mentioned, one, and the same temple, from the commencement of its being built, in the days of king Cyrus, even to its destruction by the Romans, through the instrumentality of Titus. This is well known to those who have perused their books. The notion of the Jews in our time, never entered even the desperately wicked heart of the Ancients; for they continually denominated this house the *second* house, in distinction from the temple of Solomon, which they called the *first* house, and the *third* temple, which they expected to behold, is that which is mentioned by Ezekiel. Rabbi Moses Ben Maimon himself, (in Halcoth Para Adumah, section, 3, page 35th,) informs us, that the destruction of the temple by Titus, was the destruction of the second temple. Hence, thou mayst know, that *he* also, called that house the *second* house, though it was rebuilt in the days of Herod, and that his opinion coincided with the opinion of the remnant of his people, who called it the second house.

The same also, thou mayst find in another book of Josephus, in which he informs us that the house built by Joshua and Zerubbabel, was rebuilt in the days of Herod, stating and declaring that the temple which was destroyed by the Romans, was the second house. Therefore the argument stands good as at first proposed, viz. that as the Messiah was to come, during the period of the second house, and as that has been totally laid waste, Messiah has already come. And now bear in mind, the three arguments which we have stated, to show that Messiah has come, If, indeed, the period of the Messiah was absolutely fixed, to be previous to the removal of the Sceptre from Judah, and previous to the abolition of sacrifice and offering, and the Constitution of the Jews, by the hand of the enemy; and antecedently to the destruction of the second house; and if all these events have arrived, then, either the prophets foretold, what was false and foolish, or Messiah *even so has come.* But because Jews as well as Christians, acknowledge that the words of the Prophets, are true, thou mayst be assured that the advent of the Messiah is past. Having therefore proved that the Messiah has come, let us next enquire who is the Messiah.

And first:—If the period of the Messiah's coming, was to be before the destruction of the second temple, and the cessation of the offerings, and the departure of the sceptre from Judah, then he must have come before the 70th year of the Christian era; for in that year, all those occurrences took place. And moreover, if it may be *said*, that the word *sceptre* denotes the community of a tribe, (and this is a thing established, as every man must know,) then thou mayst, hereby, blunt the teeth of Barchochab, and of every false Messiah who came *after* that particular period, with those also, who came *antecedently* to the appointed time. Do not the Jews

and the Christians *deny* both *them*, and their names? From this it appears, that only one subject of dispute remains between them; and that is, whether Jesus of Nazareth be the Messiah, or not. The Christians say that he is the Messiah, and as an argument in their favour they assert, that he came before the 70th year of the Christian era. If so, no man has been upon the earth who came in perfect integrity of heart, as Messiah, except Jesus of Nazareth. And if even *he* is not the Christ, we demand of the Jews to tell *who is?* For, they themselves *know*, either that he came previous to the 70th year, or that all the prophets have seen visions of vanity and folly. There is still another argument, in the hands of the Christians, to prove that Messiah came before the 70th year, and that Jesus the Nazarene is *he*,—and that is derived from the prediction of Daniel, concerning the wonderful things, which were to be accomplished at the end of seventy weeks. The time from the going forth of the commandment, to restore and to build Jerusalem, unto Messiah the Prince, shall be three score and two weeks and seven weeks. The whole number is sixty-nine weeks.—Now the Talmud, and Manassah Ben Israel, and Abarbanel and Eben Ezra and others explain the meaning of the weeks, to be, weeks of years: and they make the number of them amount to four hundred and ninety years. If so, thou mayst know that the number of those years from the going forth of the commandment of the kings of Persia, be it what it may, was completed before the 70th year, in which the Temple was destroyed and the offerings were abolished. Therefore, say either that Messiah came before that period, or that the number of Daniel, was without any foundation. But it is clearly revealed that all parts of the number were fulfilled in the time of Jesus of Nazareth, and it is also ascertained by the narration of Josephus, Tacitus and Suetonius, as well as of the book of the New-Testament, that at that time, men were looking out, upon the watch, to see the coming of the Messiah; for they well knew, that the number of Daniel was ended. Behold here a proof, not only that Messiah has come, but also, that Jesus of Nazareth himself, is the Messiah.

(To be concluded in our next number.)

For the Christian Spectator.

On the nature of Regeneration.

The language of the Bible abounds with metaphor. As the inspired penmen, wrote for the instruction of all classes of readers, they could not teach moral truths to unlearned and illiterate men, without employing language in common use. The language, in common use, however, in its primary and literal sense, denoted natural truths, and material and sensible objects, in distinction from spiritual.—This metaphorical use of language, however, does not in the least degree, obscure the sense of the sacred writers, though it renders a degree of caution necessary in interpreting their meaning. It is true, we are not to look for a strict analogy between natural and spiritual things, yet there is always some point of resemblance, which is apparent to the common reader, and which is illustrated by the metaphor employed. We cannot, therefore, give a literal interpretation, to the metaphoric language of the bible. For example, it would be absurd to suppose that the *new birth*, which in the third chapter of John's Gospel, is enjoined by our Lord, denotes a *second natural birth*. It appears, that Nicodemus understood it in this sense; hence his exclamation, "how can a man be born when he is old!" Perhaps no one, from the days of Nicodemus, down to the present time, has ever interpreted the expression, *literally*. It is supposed by all, who read the bible, to denote some change either in the character or in the condition of man.

The nature of this change, is the subject of inquiry.

1. It is a change in the moral character of man.

In allusion to the language, employed by our Lord, in his conversation with Nicodemus, and that found in a few other connexions in the bible, it is often called regeneration. This term is appropriate, as the change is indispensable to the existence of spiritual life.

It is evident from the conversation of our Lord with Nicodemus, that this change respects the moral character of man. When Nicodemus expressed his surprise, our Lord explained to him the nature of the change. He taught him to consider it as spiritual, not as a change of natural faculties, either mental or corporeal, but as one produced by the Spirit of God; a change of which baptism, or the application of water to the body, was the symbol. He further taught him, that the nature and the necessity of this change ought not to excite his surprise. "Marvel not that I said unto thee, ye must be born again."—The manner of the Spirit's operation is mysterious; so is the manner, in which God produces common events. "The wind," for example, "bloweth where it listeth, thou hearest the sound thereof, but canst not tell, whence it cometh, nor whither it goeth; so is every one that is born of the Spirit." We perceive not the wind, we know not the manner of its rising, we cannot determine whence it cometh, nor whither it goeth, except from its effects—*we hear the sound thereof*, and we are certain of the effects. So it is, in respect to the *new birth*. The Spirit operates in a manner, of which the subject is ignorant; still his ignorance is no foundation for surprise. We do not understand the mode of God's operation, either in the natural or moral world, either on body or mind.

Again:—It is evident from the language employed in other parts of the bible, in describing the subjects of this change, that it respects the moral character of man. The Apostle Paul says, *if any man be in Christ, he is a new creature.* To those who are in Christ, there is "no condemnation; they walk not after the flesh, but after the Spirit." They are the objects of the love and favour of Christ, and are interested in the promises which he has made. The phrase *in Christ*, denotes, not merely the moral likeness which the regenerate bear to him, but it denotes that intimate and endearing relation, to him, which they sustain.

The phrase, *new creature*, is explained by the Apostle to mean something more, than simply reformation in the external conduct: *in Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.* External conduct, therefore, circumcision or uncircumcision, does not unite men to Christ. The Apostle, when addressing christians, calls them, *the workmanship of God, created in Christ Jesus unto good works.* By this creation the regenerate are made to differ from the unregenerate; *creation* here implies the same change of moral character, which is expressed by the phrase, *new creature.*

Again:—The Apostle John, speaking of those who had become the subjects of this change, mentions them, as those who *were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Hence they are called the children of God, in distinction from the unregenerate. They do not sin habitually, *for whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin,* (i. e. habitually,) *because he is born of God. In this the children of God are manifest, and the children of the devil.* This change, signified by the phrase *born of God*, is in other places denoted by the phrases, *begotten of God, new-born, born of the Spirit, brought nigh.* The subjects of it are described as standing in a new and peculiar relation to God and Christ.

2. *The heart is the seat of this change of character.*

The heart of man gives complexion to his whole moral character.—His external conduct, is morally good or bad, as in one case, it proceeds from a holy, or in another, from a sinful

heart.—*Out of the abundance of the heart the mouth speaketh: A good man out of the good treasure of his heart, bringeth forth good things, and an evil man, out of the evil treasure, bringeth forth evil things.* It is a scriptural proverb, *as a man thinketh in his heart, so is he.* The intellectual faculties of men, in distinction from their hearts or affections, have no moral quality. If then, regeneration be a change of moral character, it must be seated in the hearts of men. It is called *the circumcision of the heart.* Moses, when promising in the name of God, spiritual blessings to the children of Israel, saith, *the Lord thy God, will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thy heart, and all thy soul.*

Circumcision, among the Jews, was the external sign of that inward change, which, in this passage is called by Moses, *the circumcision of the heart.* Though the Jews received circumcision in the flesh, they were not, of course, the subjects of that internal change, which it denoted; for says the Apostle, *he is not a Jew,* (i. e. in the spiritual sense,) *who is one outwardly; neither is that circumcision, which is outward in the flesh, but he is a Jew, which is one inwardly, and circumcision is that of the heart.* This inward spiritual circumcision is the same change of heart, which is sometimes represented by baptism. It is described variously; it is called a new heart—as in the following passages. *A new heart will I give you and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh:* and—*I will give them a heart to know me, that I am the Lord, and they shall be my people, for they shall return unto me with their whole heart.* It is then apparent, that regeneration has its seat in the hearts of men.

But, it is urged by some, that sinners are described as *blind, deaf* and *ignorant,* and on this principle, it is maintained, that regeneration, is merely the illumination of the understandings of sinners, or the removal of their ignorance. To obviate this objection, we will inquire in what respect the understanding is enlightened by regeneration.

It is true, that sinners are described as blind, deaf, and ignorant, yet these are figurative expressions, pointing to the moral state of their souls. They do not imply any defect in their natural powers of understanding, perception and conscience. Sinners have all the natural powers, both intellectual and bodily, which saints have. *They have eyes, but they see not—ears have they, but they hear not—understandings, but they understand not.* Their moral vision is darkened by unholy hearts. It is the blindness of the heart, which affects their understandings and consciences, and either prevents the proper exercise of these faculties, or perverts them. Satan has, perhaps, all the intellectual faculties he ever had, and for ought we know, his intellectual powers are as vigourous, as they ever were—yet he does not regard the moral excellence of holy beings: thus it is with the unregenerate, whose minds are under the influence of unholy affections. They discern not the beauty of holiness in God, or in his creatures. Exhibit to the understanding of a sinner, all the glory of heaven, and all the moral excellence of holy beings, and he discerns no beauty to excite his admiration, no amiableness to attract his love. As soon, however, as his heart is changed, his moral vision is restored. That ignorance, which results from the blindness of his heart, is removed; and he at once, perceives moral beauties in objects, which before excited his aversion, and which appeared as without form or comeliness. To this ignorance the Apostle points, when speaking of unrenewed men, he says, *they have their understandings darkened, and are alienated from the life of God, through the ignorance, that is in them, because of the blindness of their hearts.* It remains true, therefore, that regeneration is a change of heart.

3. *Holy affections are the effect of this change.*

By the phrase, *holy affections*, is intended every thing in the soul, which is conformable to the moral law. This is all summarily expressed by *love*—supreme love to God and subordinate love to man. *Thou shalt love the Lord, thy God, with all thy heart, soul, mind and strength, and thy neighbour as thyself.* So soon as men begin to exercise this kind of love, they are regenerated. This is the fruit of the Holy Spirit, and *it gives birth to every thing in their conduct, which God regards with complacence.* The unregenerate man is supremely selfish; he neither loves God, nor approves of his law, but in all his feelings, he is directly opposed to the character of God, and the requirements of his law. This, we take for granted, in these remarks, to be the character of every man before regeneration. Does any reader doubt the truth of the position? Let him carefully examine his own soul! Will he not find a heart opposed to God? Let his affections be compared with the holy law, and scrutinized by its unalterable requirements, (and if no change has been wrought in him, by the Spirit of God,) the dispositions of his soul, will be found opposed to the holiness of the law. *The regenerate soul loves God; the unregenerate soul does not love him.* Here is the difference between them. Regeneration is a change from hatred to love, from enmity to friendship, from rebellion to reconciliation. Every person knows what it is to love an object, and what it is to hate an object. He who loves a given object, will manifest his love in many different ways; and he, who loves God more than any other being, will manifest his love. Hence regeneration lays in men the foundation of all the christian graces. These are merely different exemplifications of this holy love, which is produced in the soul by regeneration. For example, penitence grows out of love, it being ingenuous sorrow, for having offended the being whom we love. It is therefore, merely one of the modes in which this holy love is exhibited.

This love in the soul is sometimes called a new moral principle, taste, relish, temper, disposition, or habit of feeling respecting moral objects.—This difference of name, however, alters not the nature of the affection: neither can we affix any meaning to either of these names, that will make regeneration any thing more than what has been described. We are unwilling to contend about names.—The soul, that loves God will be saved. Whether the holy love, which the regenerate have towards God, be called a principle in their souls, or a relish, or a taste, or a habit of feeling, it is not, in our apprehension, essential. The question of practical importance is, do we love *God?* Are we conformed to his law? "Every one that loveth is born of God and knoweth God; for God is love."

Regeneration, conversion, and renovation, are terms of similar import, as used in the Bible. They denote the change of moral character, which is wrought in the children of God in this life, both in its commencement and progress. But regeneration is more frequently limited to the commencement of holiness in them. This limitation is of use in promoting perspicuity of thought; yet in reality the commencement of holiness is not essentially different from the increase of it—for the commencement consists in the production of holy affections, by the Holy Spirit, on the part of God, and in the exercise of this love on the part of man, the subject of it,—and the increase, consists in the continued production, and continued exercise of the same kind of love. Conversion, renovation and sanctification, as distinguished from regeneration, denote the progress of holiness in men, which is sometimes called *continued regeneration.*

4. *Regeneration considered as the commencement of a moral change in man is instantaneous.*

There is no connexion between

love and hatred; the latter cannot produce the former; nor the former, the latter. We assume the truth, which rests on evidence (but which evidence, it is unnecessary to exhibit in this place,) that the predominant affection in any soul is either love to God, or self love. Supreme regard to self, must produce emnity or hatred against God. "He that is not with me," says the Saviour, "is against me." The moment, any one begins to love Christ more than himself, *that moment*, his selfish heart is changed. The transition from hatred to love, from a supreme regard to self, unto a supreme regard to Christ, is instantaneous. Every sinner is either in a regenerate or unregenerate state. From the nature of the case, it is impossible, there should be any *intermediate state*, in which any sinner is ever found. The change which is produced in the sinner, like that which will be wrought in the slumbering dead, at the sound of the last trump, is 'in a moment, in the twinkling of an eye.' The first emotion of holy love, excited in the sinner, renders him an object of the Divine favour. It is an affection of which, he was before, entirely destitute, and it is not only unlike, but it is directly opposed to all the native affections of his soul.

It is obvious, then, that, no modification or cultivation of any native feeling, propensity or principle of the sinner's soul, is regeneration. The supposition, that regeneration is a gradual change, or melioration of the heart, renders it, in reality, nothing more than the improvement of some moral feeling, of which the sinner was, before, the subject. Hence all, who maintain, that it is a gradual change, are obliged to deny the entire depravity of the human heart, for it is obvious, sinful affections do not tend to produce holy affections—these are opposed to each other. If then, regeneration be a gradual improvement of the native affections of the human soul, it will follow, either, that there is no distinction between sin and holiness, or that all men have by nature some holiness. But if all men have by nature, some holiness, all will be saved: for under the gospel, the least degree of holy affection, entitles its subject to the promise of eternal life. The holy affection, manifested in giving a *cup of water* to one of the meanest of Christ's followers, will receive the approbation of Christ, in the day of final account. The least of our outward actions, which are expressions of holy love, furnish evidence of our union to Christ, and authorize us to look forward, in humble hope of being acknowledged by him, *when he shall come to be glorified in his saints, and admired in all them that believe.*

From the preceding remarks, we learn—

1. The error of those who represent regeneration as something different from a change of heart. Some consider it as merely a reformation in the external conduct of men. If the life of any one is immoral, if he indulges in this or that vice, if, indeed, he is notorious for his wickedness, and should he at length reform his external conduct—this outward reformation would be called the regeneration enjoined in the Bible. But was this *the newbirth* taught by Christ? May not a thousand principles influence men to be decent in their external conduct, and even to break off from particular vices, while at the same time, they have no regard for holiness?

Again, it follows, that baptism is not regeneration. The application of water to the body, in this ordinance, is significant of that change or purification of heart, which we call regeneration, and which is necessary to prepare men for the heavenly state. This application of water to the body does not purify the heart—neither does it show, that the heart of its subject is certainly purified, nor that it certainly will be purified. How erroneous then is it to represent baptism as regeneration! Equally erroneous is it to consider an admission into the visible church as regenera-

tion. An admission to the visible church implies, that the subject is baptized, and that his external conduct is moral. By uniting himself to the church, he declares his attachment to Christ. But is this outward profession, regeneration? Judas belonged to the little family of Christ; was he regenerated? Probably thousands are now in hell, who once belonged to the visible church. Profession of attachment to Christ, manifestly is not that holiness which he requires; *not every one that saith Lord, Lord, shall enter into the kingdom of heaven.* Christ himself, has clearly taught us, that many will, at last, be found numbered with his enemies, who have eaten and drunk at his table. The paráble of the ten virgins is fraught with warning to us, not to substitute a standing in the visible church, for that change of heart, without which we can never be admitted to heaven. Every representation, which does not make regeneration a change of heart, is highly dangerous to the soul. A deist, who contemns all revealed religion, may lead a moral life; many, under the preaching of the gospel, like Felix, may be made to tremble; or, like Agrippa, be almost persuaded to profess attachment to Christ: or, like the stony ground hearers may, receive the word preached, with joy, and yet fail of heaven. Whatever zeal men manifest in favour of the cause of Christ, whatever professions they make, and whatever duties they may outwardly perform, if they are destitute of holy love, if their hearts have not been changed, Christ does not look with complacency on them, and will not acknowledge them as his friends.—We would then say in kindness to our readers, let not these erroneous views prove the ruin of your souls! Though your conduct is moral—though you have been baptized—though you belong to the visible church, yet you may be in your sins, estranged from God in the affections of your souls.—Examine your hearts, and see that they are right with God.

2. From the preceding remarks, we learn the propriety of God's commands to impenitent sinners.

God commands them to make themselves a new heart, to repent of their sins, and to believe in Christ.—He requires them to love him with all the heart. They have all the faculties which are requisite to their loving or hating God, and they are as active and as free in loving, as in hating him. If the sinner in regeneration were rendered passive, if he were wrought upon as a block or stone, we do not perceive where would be the propriety of God's requiring him to exercise love, or forbidding him to exercise hatred. But if the conscious activity and freedom of sinners are suspended in regeneration, if, as the recipients or subjects of the Spirit's influence, they are more passive than before or after, *how do they differ from inanimate matter?* As the subjects of God's operation, sinners are always passive, yet their passiveness in this respect, is in consistence with their free agency. As free, accountable beings, they are always active, and their conscious activity, and conscious freedom, are inseparable from their nature. Accordingly God deals with them, as free moral beings, capable of loving or hating him. The change from hatred to love, which takes place at regeneration, neither interferes with, nor destroys their moral agency. We view them as active in the first exercise of holy love, of which they become the subjects; as in any subsequent exercises; and as they have all the faculties, necessary to render them moral agents; as they are, in the possession of these, naturally capable of loving God, he does with propriety command them to love him. So long as God remains what he is, and sinners remain what they are, he may with propriety say; "make you a new heart, and a new spirit, for why will ye die?"

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On the Judgment.

That the soul of man survives the body, and that there is a state of retribution beyond the grave, has been the belief of all nations. Testimonies to this truth every where abound. Whether we look to the East, or to the West, whether we consult the history of ancient, or modern times, we are furnished with evidence of this important truth. How it became so generally received as to be incorporated as an article in the popular theology of all nations, is a question, not easily decided. It is certain, that Pagan nations have some idea of an overruling power, and of a future state. Their oaths, their frequent appeals to the gods, their prayers, sacrifices, and other religious rites, evince their belief in an overruling Providence, and their expectations of a state of retribution.

The divine dispensations towards men in this present life,—the decisions of natural conscience, and the declarations of Scripture, teach us to expect a day in "the which, God will judge the world in righteousness."

From a slight survey of the dispensations of God to men, it is evident, that, he does not in this world, treat them in strict accordance with their moral characters. In the Scriptures, men are divided into two great classes; and God is represented, as regarding each class according to its character. In this world, however, all things seem to come alike to all: "there is one event to the righteous and to the wicked, to the good, and to the clean and to the unclean, to him that sacrificeth, and to him that sacrificeth not."—We see the righteous and wicked, alike exposed to the evils of life; we see no difference in their external condition, by which the former are distinguished from the latter, and we perceive not, but that, God regards them alike. Vice is even permitted to triumph, while virtue is oppressed. Often do we see the servants of God, exposed, on account of their adherence to his cause, to trials and hardships. Often, do we see them suffering reproach from their fellowmen; and not unfrequently are they reduced to eat the bread of sorrow, and to drink the water of affliction, while the worthless and infamous are allowed to riot in affluence. Can we admit, that, God governs the world, that he is clothed with Almighty power, that he is infinitely holy, just and good—and shall we not believe, that he will be true and faithful in the administration of the concerns of his moral kingdom? Surely, if there be a God, he will, at some future period, adjust and rectify the apparent irregularities of his dispensations. He will reward the just, and take vengeance on the wicked. We must expect a future judgment. In no other manner, can we reconcile the disorders and irregularities of the present life, with the perfections of Jehovah. The inference is then unavoidable, that there will be a future judgment, where all shall be rewarded according to their real characters.

The decisions of natural conscience, also, teach us to expect this future judgment. God has formed in the constitution of man, a principle, by which he is enabled to pass judgment on himself, in view of his moral feelings. He perceives a difference between right and wrong; he knows that he is under obligation to do that, which he perceives is right, and he approves or condemns himself, according as he fulfils, or violates this obligation. This power of sitting in judgment on himself, of erecting a tribunal in his own breast, and of condemning or approving his feelings and conduct, constitutes what is generally termed *conscience*. It is not here, necessary to enter upon any speculations concerning the nature of conscience, nor to examine the different theories, which have been formed respecting it. It is sufficient for my object, in these remarks, that all men do thus sit in judgment on themselves, and decide the moral character of their actions. It is natural for them thus to do; and in view of their feelings

and conduct, they necessarily feel pleasure or pain. We do unavoidably pass judgment on ourselves in view of our most secret actions.—*Why is this?* Why condemn, or approve of actions which are concealed from the sight of our fellow-men? Why feel remorse if those actions are wrong? It is the apprehension, that God sees, and the secret expectation that he will punish, which produce this effect. God therefore, has in our own breasts a witness in his favour. Hence, the Apostle Paul, when speaking of the heathen in contradistinction to those, who enjoy the Gospel, says—"these having not the law, are a law unto themselves, which shew the works of the law written in their hearts; their conscience also bearing witness, and their thoughts the mean-while accusing or else excusing one another."

I pretend not, in this connection, to assert, that the heathen have, in fact, correct views of right and wrong, I only affirm, that they recognize such a distinction. It falls not within my design, to shew how the conscience either of a Pagan or Christian may be defiled or perverted. I am concerned with the fact, simply, that the consciences of men do bind them over to the tribunal of God. What causes the anguish of the sinner upon a dying bed? It is conscience reasserting its authority, warning him, that he must appear at the bar of God. It can be no longer overawed by power, charmed by pleasure, or diverted by business. It strikes at his most secret conduct, and cuts off his hopes of escape from the tribunal of justice. The power of conscience, is more or less apparent in all men, at every period in life.—It made "Tiberias pine away in anguish in the midst of empire, and forced him to exclaim, that he was as miserable as the Gods could make him." By the decisions of conscience, every person is influenced in some degree, and if he duly reflect on these decisions, he must consider them as evidence of a future judgment. That which, from the decisions of conscience, and from a consideration of the divine dispensations, we should consider as probable, is made certain, by the revelation of God. It is declared—"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil,"—and, "know thou, that for all these things, God will bring thee into judgment." Of the judgment, Christ himself, has given a description.—"The Son of Man," saith he, "shall come in his glory, and before him, shall be gathered all nations;" then by a familiar illustration, he teaches that a separation will then be made between the righteous and the wicked. The Apostle John, beholding in vision, has described it as the judgment of the great day.—"And I saw," saith he, "the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life, and the dead were judged out of those things, which were written in the books according to their works. And the sea gave up the dead, which were in it, and death and hell delivered up the dead, which were in them, and they were judged every man according to their works."

A future general judgment, then, is certain. Let us, therefore, consider the universality of the judgment, and the ends to be answered by it

The universality of the judgment, may be contemplated in respect to the beings, that will be judged, and in respect to their actions.

The judgment is represented in the Bible, as a public trial, a trial deeply interesting to the whole moral creation. This creation, so far as we have knowledge of it, is made up of holy beings, who have never sinned, and of fallen or sinful beings. These are divided into three classes, holy angels, fallen angels, and fallen men. It is a question, whether all these classes, will be judged. From the representations of scripture, we feel warranted to believe, that the different orders of holy angels will be present; and it is by some, supposed, that in

a certain sense they will be judged, i. e. their characters will be made known, and they be publicly approved. Certainly, there is nothing improbable in the supposition, for it is implied in their being ministers, and attendants of the Judge.

Of fallen angels, enough is said to warrant the belief, that they will be judged. Jude speaks of them, as "reserved in everlasting chains, under darkness, unto the judgment of the great day."—From this representation, we infer, that they will remain in their present state, until the judgment; that their present state is in some respects, a state of retribution, and that at the day of judgment, they will be exhibited to public view, and be sentenced to a state of full and complete retribution.

The Bible most clearly teaches, that God will call all men into judgment. No exception is made in respect to any individual of our race.—Of all the nations, tribes and kindreds of men, no individual soul will be exempted; no one will be overlooked. The judgment will extend to all men; and it will likewise extend to all their actions.—"God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Every thing in men, of a moral nature, God will bring into judgment. He who is himself to be the judge, hath declared, that "for every idle word, that men shall speak, they shall give account thereof in the day of judgment"—and again, "there is nothing covered, that shall not be revealed, neither hid, that shall not be known." It is clearly revealed, that the character of every man will be made known, and that every man, will be rewarded or punished according to his character. The omnicient Judge, knows the most secret thoughts, the purposes and intents of every heart, and at the day of judgment, they will be revealed. Men will then appear in their real characters. All the disguises, all the masks which they wear in this world, will have been torn off; and they will appear in all their deformity. Painful beyond description, must it be to the wicked, thus to stand exposed in the presence of assembled worlds. Must all those actions, those thoughts, those secret feelings, which now lie concealed from their fellow men, be laid open to public view!—They would blush, did their fellow-men know them now, and must they be known to the universe! Where is the sinner, who does not tremble in prospect of the day of final account? And who can anticipate, without trembling solicitude, the developement of character, which will then be made?

We will now inquire, what ends are to be answered by the general or universal judgment.

In pursuing this inquiry, it is necessary to keep in mind, that we are creatures of yesterday, that we cannot fathom the designs of the Almighty, and consequently, cannot comprehend the divine administration in all its parts. While we inquire, therefore, concerning the ends to be answered by the final judgment, we must not expect to discover them all. We are unable to trace the smallest event in all its results, as it stands connected in the plan of the divine administration: obviously, then, we cannot mention all the ends to be answered by the general or universal judgment.—God has been pleased to make known to us, this judgment, and we are taught that important ends are to be answered by it. Some of these, however, he may not have seen fit to reveal.

We are to contemplate those ends, and those only, which are revealed. The day of judgment, is represented in the bible, as an important era in the divine administration: It is represented, as the completion or consummation of that scheme of mercy, which the bible reveals. The ends to be answered by it, are immensely important, both in respect to the character of God, and to the condition of creatures. Hence it will deeply interest the feelings of the whole moral creation. To vindicate the character of God, in all his dispensations towards

creatures, will be one great end of the judgment. All holy beings now love his character, and approve of his dispensations in respect to them; but fallen angels and wicked men hate his character, and complain of injustice and cruelty in his dealings with them. The children of God likewise, in this world, find many things mysterious in the dealings of Providence, which they expect will be made clear at the judgment. In their view, and in the view of all holy beings, the vindication of the character of God, is an end immensely important; this will be fully accomplished at the judgment. It will then appear, that God has been just and true in all his ways, and righteous and holy in all his dealings. His character as Moral Governour, will be fully illustrated, to the view of all moral beings. Fallen angels, and impenitent men, will be compelled to acknowledge the justice of God in their own condemnation. The holy character of God, will be fully and completely vindicated in all its parts, to the everlasting acknowledgment of every rational being.

Again;—at the judgment, the destinies of all creatures will be settled forever. All holy beings, including such as never have sinned, and redeemed sinners, of our race, will be confirmed in states of full and complete happiness. A similar confirmation will be made in respect to all unholy beings. Where the righteous are, there will be no 'death, nor sorrow, nor crying.'—Tears will be wiped from all faces, and they shall be forever with the Lord.—As their happiness will be eternal, so the punishment of the wicked shall be endless. 'Their worm dieth not.'

As the righteous and wicked, now form two distinct classes, so at the day of judgment, an open separation shall take place, which will continue forever.

Again;—when the judgment shall be finished, when the destinies of all creatures shall have been publicly settled beyond a possibility of change, then *God will be all in all.* The attention of the whole moral creation will be forever fixed upon his character, and this, surely, will be an important end, to be answered by the judgment. In this world, wicked men refuse to contemplate the perfections of God: they direct their attention to other objects, and manifest a hatred of his character: We may suppose that fallen spirits are possessed of tempers, even more hostile to God; but after the judgment, impenitent men, and fallen spirits will be so situated, that they cannot but perceive the divine perfections. They will forever exist as a part of the moral system, and will be so connected in that system, that they will be constrained to perceive the excellence of the character of God, throughout eternity. On the other hand, all holy beings will behold the divine perfections, wherever they turn their eyes. God, the great source of all their happiness, will be forever exhibiting new glories to their view. Even while they look into the world of woe, they will contemplate the holiness, justice and sovereignty of God, and in view of his perfections, they will sing—"Alleluia, for the Lord God omnipotent reigneth."—Such is the connexion, betwen different parts of the moral creation, that after the judgment, when the destinies of all the individual beings are settled, they will be placed in such different and interesting circumstances, that in the language of an acute divine—"they can never see nor contemplate each other, without seeing God, and feeling the whole weight of his infinite perfections."

In view of the preceding remarks, it is an obvious reflection, that we cannot now form adequate conceptions of the solemnity and grandeur of the final judgment. It is appropriately called by Jude—"the judgment of the great day;"—a day, in which, to use the language of the Apostle Peter—"the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works, that are therein, shall be burnt up."

The belief of a future general judgment, cannot fail to interest the feelings of every reflecting reader. As days and weeks pass over him, he is advancing nearer and nearer to the period, when he must stand at the bar of God, to be rewarded with life everlasting, or to be sentenced to endless misery. What importance then, ought to be attached to the present life! With what weight, ought the certainty of a judgment, to lie on every mind,—what holy resolutions should it produce in every breast!

O. P. S.

To the Editor of the Christian Spectator.

SIR,

I HAVE read with considerable attention, the communication of Z. O. A. in your number for January. His object is to explain the phrase *born of water*, John iii, 5, and "to rescue the passage, from a common perversion." As his view of the subject is not satisfactory to my own mind, I beg leave to state my objections, through the medium of your Magazine.

The observations of your correspondent on the common, but in his view, erroneous interpretation of the passage, may be classed thus:—

I. The 1st, 2nd, 3d, and 7th, observations are intended to prove this proposition:—*To be born of water, does not mean to be baptized with water.*

II. The object of the 4th and 5th observations, is to show that *if the phrase born of water, means baptism, then none can be saved without baptism.*

III. The 6th and 8th observations assert that *baptism is not essential to the new birth.*

Concerning the truth of this last proposition, there can be no reasonable doubt. Your correspondent, however, is under the impression, that there are some, who deny it, and with a benevolent desire to convince such persons of their errour, and to maintain the truth, he has hazarded assertions, which are liable to many objections. The assertions, to which I refer, are the I. and II. propositions, mentioned above.

In reference to the first proposition, your correspondent is undoubtedly aware, that the common opinion of interpreters is against him. But we ought not, in this question to rest on the opinion of commentators, for our own means of judging are the same with theirs.

In my own view, John iii. 5. may with propriety, be rendered thus—*except a man be baptized, and be born of the Spirit, he cannot enter into the kingdom of God.* In support of this interpretation, I would urge—

1. That it agrees with the context. Baptism is an open profession of religion. Nicodemus was probably one of the rulers that believed on Jesus, but *loved the praise of men more than the praise of God.* See John xii. 42, 43. He came to Jesus by night, actuated without doubt, by fear. What is more probable than that Jesus should require of so timid a character, an open profession of his religion? Compare in connexion with this point, our Saviour's conduct, on other occasions, towards those who wished to become his disciples. Mat. x. 37—39. Luke ix. 62. xiv. 26.—*If any man come to me and hate not his* natural relations, *yea, and his own life also, he cannot be my disciple.*

2. This interpretation comports with the context in another point of view. Baptism had been repeatedly mentioned in the first chapter, and it is said, immediately after our Lord's discourse with Nicodemus, that he *came into the land of Judea,* (that is, he retired from the city into the country,) *and there baptized.* John iii. 22. The controversy between some of John's disciples, and the Jews, was on the subject of baptism. John iii. 25. See also, John iv. 1, 2.

3. Baptism and the Spirit (Πνευμα) are often mentioned in connexion. Acts i. 5. *John truly baptized with* WATER, *but ye shall be baptized with the* HOLY GHOST. Comp. Acts xi. 16.

Acts viii. 12—17. x. 47. xix. 2—6. These passages may be consulted by the reader at his liesure.

Titus iii. 5. *The washing of regeneration*, (equivalent to the baptism of repentance, Acts xiii. 24.) *and renewing of the Holy Ghost.*

Rom. x. 9, 10. In this passage, the external profession of religion, is connected with internal belief.

But the most important passages, under this head, are those which immediately precede, in the order of the evangelical history, and to which our Saviour may be supposed to have had a direct reference. Mark i. 8. *I* (John,) *indeed baptize you with* WATER,—*but he shall baptize you with the* HOLY GHOST. Compare Mat iii. 11. Luke iii. 16. John i. 26—33.

These passages in which baptism is so often associated with the Spirit, or divine influence, render it highly probable in my own mind, that baptism is referred to in the passage under consideration.

4. We are now prepared to advance one step farther, and to explain the origin of the expression, *to be born of water and of the Spirit.* The two ideas, when written out fully and expressed separately, are, *to be baptized with water, to be born of the Spirit.* See John i. 31. iii. 6. But when the two ideas are brought into close connexion or contrast, then there is an assimilation of the two expressions, to each other, and the verb, which properly belongs to only one of the nouns, is applied to both. Sometimes the verb *to baptize*, is thus made common; for example, Mat. iii. 11. BAPTIZE *with water*—BAPTIZE *with the Holy Ghost.*—Sometimes the verb to be born, is made the bond of union, as in John, iii. 5.

This method of compressing our ideas, or of reducing our expressions to a similarity of form, which is by no means uncommon, I will illustrate by an example. In Luke i. 64. it is said of Zacharias that *his mouth was opened and his tongue, and he spake.* According to the grammatical construction, the nominative *tongue* must refer to the verb *was opened.* But the expression *to open the tongue* cannot, it is believed, be elsewhere found in any language, with the meaning which it has in this place. The sense of the verse undoubtedly is, that Zacharia's mouth was opened, and his tongue was loosed, as our translators have very properly rendered it.

5. There are, perhaps, more passages in which water denotes baptism, than Z. O. A. supposes.

Eph. v. 26. *That he might sanctify and cleanse it, with the washing of* WATER *by the word.*

Heb. x. 23. *Having our bodies washed with pure* WATER, *let us hold fast the* PROFESSION *of our faith.*

1 John v. 6—8, which see.

6. The baptism which existed during our Lord's public ministry, was a baptism of repentance, and of faith in the Messiah. See Acts xix. 4, &c. Our Saviour, in the context, John iii. 11, by using the plural number, appears to unite himself with John the Baptist. However this may be, it will not be denied, that the baptism then existing was a solemn and important rite. Nicodemus was surprised to hear *that* required of a Jew, which he thought necessary only for Gentiles.

7. If the interpretation, which I contend for, is adopted, the passage will present no other difficulty, than what is found in some parallel passages.

Rom. x. 9. 10. *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*

Mat. x. 32, 33. *Whosoever shall confess me beforemen, him will I confess also, before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.*

But the passage which is completely parallel to John iii. 5. is Mark xvi.

16. *Preach the gospel to every creature; he that believeth and is baptized, shall be saved; but he that believeth not shall be damned.* I cannot accede to the remark of Z. O. A. on this verse. An unbiassed mind, will, I think, readily admit that the two classes of persons here mentioned, include all who have the gospel preached to them and act in reference to it.

We come now to the second proposition of your correspondent, stated above, namely, *that if, born of water, means baptism, then none can be saved without baptism.*

It will be seen from what I have already advanced, that I do not admit this inference; for

1. Baptism is often used in an extended sense. Thus the baptism of John in some places, includes his whole office, instruction, and doctrine. See Mat. xxi. 25. Luke xx. 4. Acts i. 22. x. 37. xviii. 25. Admitting this acceptation of the word, *to be baptized with water*, is *to profess religion, to become a proselyte, to receive the instructions of a new teacher.*

2. We may argue that the *opus operatum*, was not esteemed of primary and absolute importance, from this fact, that the phrase is often dropped, after it had been introduced. Thus baptism is mentioned in the first clause, Mark xvi. 16. but omitted in the second. Also, water is mentioned, John iii. 5. but omitted iii. 6. It seems to have been taken for granted, that the ceremony would be cheerfully observed by the true followers of Christ.

3. The passage in question may require some modification, from the nature of the subject. Who that examines the genius of Christianity, with a candid mind, can believe that its nature consists in external rites?

Lastly, let it be considered that the words were immediately addressed to those, who enjoyed the personal instruction of our Saviour, and of course had the path of duty plainly pointed out. The words of the text were addressed to Nicodemus, a Jewish teacher, who accosted our Saviour, not in his own name only, but in that of others also. John iii. 2. "Rabbi, we know."—If literal baptism was absolutely necessary, for those who possessed the intelligence, enjoyed the advantages, and had the convictions of Nicodemus, in order to final salvation, still it does not necessarily follow, that the rite is equally necessary for all in the present age, though they may be children in years or understanding, though they may never have received the command respecting baptism, or may have been prevented from this rite, by want of opportunity, or by some other scruples, which we may easily suppose an honest and virtuous mind to indulge. A. O. Z.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

The inquiry of your correspondent, W. S. in your first number, on the subject of giving publicity to acts of charity, have excited my surprise. The writer proposes for consideration, the following question:—

"How can the practice of giving publicity to acts of charity, by publishing the sums contributed, and the names of the contributors, be reconciled with the following direction of Christ, 'when thou doest alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret?'"

W. S. not only states the question, but goes on to answer it, designing, it would seem to make an impression, that the common practice of publishing donations, to charitable purposes, is unscriptural. The construction

which he gives to the direction of Christ, reminds me of the purpose for which scripture is often quoted, viz. to destroy the light and the reproof of christian example. Does a man pray in his family, or with the sick, and the afflicted,—the wicked are sure to reprove his conduct, and convict him of hypocrisy, by saying, prayer must be in secret, not "in the corners of the streets." Does he give liberally for the relief of the poor, and for the spread of the gospel, the sons of avarice, think to blast his reputation, by repeating, with affected gravity, "when thou doest alms, let not thy left hand know what thy right hand doeth." But as W. S. appears to be serious, his question merits a serious answer. I observe then that it is proper, that publicity should be given to acts of charity. The following are the reasons for this answer:—

1. It is the injunction of Jesus Christ, that the conduct of christians, by which God is glorified, should be public.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Acts of charity are good works, and that God may be glorified, they must be seen. It is by the publication of acts of charity, that many of the friends of Christ, are now extensively known, and that God is praised and glorified. The same reasons which render it desirable, that the friends of Jesus, should make a public profession of religion, make it proper, that their acts, which are especially a confession of him, as the object of their supreme affection, should be made public.

But how are we to reconcile the publication of such good works of christians, with the injunctions of Christ, "when thou doest alms, let not thy left hand know what thy right hand doeth?"—It was incumbent on W. S. as he attempted an answer to the question, to show, in what manner, this injunction is violated by the publications in question. If the followers of Christ, are bound to confess him in works as well as words, it surely could not have been his meaning in this passage, that there should be a studied concealment of that part of their conduct, by which he is especially glorified. If W. S. will read the verse preceding the one quoted, he will find that it is the general scope of our Saviour's instruction, to reprove hypocrisy and ostentation, in alms deeds; and not to prohibit publicity to those acts of faith and love, by which he is glorified. The injunction "let not thy left hand know what thy right hand doeth," is not to be received in its literal acceptation, any more than the injunction "take no thought for the morrow." By the same rule of interpretation, that W. S. would prove it unscriptural, that acts of charity should be made public, he may prove that christians do wrong by making provision for themselves, or their families. The truth is, that both these injunctions are addressed to the judgment and feelings of christians, and are designed to communicate general instruction. A literal construction would be an infringement of plain duty, in the one case, as much as in the other. The secrecy enjoined, is manifestly in accommodation to the metaphor used in the preceding verse, of sounding a trumpet, and means nothing more, than that the motive and conduct should be the opposite of pride and vain glory.

That it was not the design of our Saviour, to prohibit "giving publicity to acts of charity," the publishing of "the sums contributed," or of "the names of the contributors," is undeniably evident from the fact, that, in all these things, he has left us an example. It is hoped that the doubts of W. S. and of all others, on the subject of giving publicity to acts of charity, will be wholly removed, on reading an incident in the life of Christ, recorded in Mark xiv. 3—10. Here we are informed, that a certain woman, anointed the head of Jesus, with very precious ointment. The box was estimated in value, at "three hundred pence." It was a work of charity, a good work, and Christ gave com-

mandment that it should be published, not "from one end of the land to the other," but "*throughout the whole world.*" Our Saviour beheld with approbation, the conduct of the poor widow, who cast into the treasury, two mites, and although he did not, in this case, give direction in regard to the publication of her good work, yet those who wrote under the guidance of his Spirit, by recording it in the Scriptures, have secured its publication through all the world.

2. Another reason for giving publicity to acts of charity, is the benefit of those who are destitute of the temper of the gospel. Uncommon instances of liberality, may convince such persons, that the followers of Jesus, have a love to him, and to his cause, of which themselves are destitute.

3. Let acts of charity be published as an incitement to good works. The example of one christian, in this way, often reproves the conduct of another; and the reproof in many instances, has been keenly felt. The cause of Christ in the world, is promoted by the publication of acts of charity: More is given, for the spread of the gospel. Christians are not only reproved and animated by the example of others, but are, every month, reminded of a duty which they owe to Christ,—that of giving a portion of their substance for the promotion of his cause. If those who give, desire that their names, and that the sums, may be made public; the motive may be perfectly benevolent. They may desire, in this way, to provoke to good works, those to whom they have given advice in vain. But whatever may be the motives of those who contribute, or of those who publish the names of contributors, the effect of giving publicity to acts of charity, is unquestionably good. The publication of the good works and the charities of the late Mrs. Norris, has no doubt had a powerful influence, in the formation of those numerous female charitable Societies, which have for their object the diffusion of the blessings of salvation. The knowledge of one charitable society, has given rise to others. Had the charities of the British and foreign Bible Society, been kept secret, there is no reason to believe, that there would now be an American Bible Society; and were the officers of this society to neglect, in future, the publication of a list of donations, their treasury would soon be empty, and the institution forgotten.

4. Giving publicity to acts of charity, is the easiest method of communicating intelligence to individuals, or to societies, that their donations have been received, and will be appropriated according to their wish.

5. The publication of donations, particularly for the spread of the gospel, furnishes an interesting article of intelligence. It is hoped that the Editor of the Christian Spectator, will, in this way, gratify a portion of his readers, every month. A. B.

To the Editor of the Christian Spectator.

Sir,

I thank B. P. for his remarks on my communication; especially as he appears to have received an impression, (perhaps the fault was my own,) which was not designed. An attempt to correct what I deem misapprehension, if marked with the same spirit of kindness, which he has manifested, will, I trust, find a place in your pages. I am not aware that I "attempted," (his expression is unqualified,) "to shew that the statements of doctrines by the Reformers, were defective," or that I made "insinuations against Calvin and the Reformers," or that I proposed to you, to aim at "theological eminence, by decrying the fathers of the reformation." Nor did I expect that I should be understood to speak of what Calvin did or did not say, when treating of the doctrine of "predestination," or that any other construction would be given to the expression, "his statements are not always safe from the charge of subverting human accountability," than that they are not in this respect, always *sufficiently guarded.* Indeed

sir, when I spoke of the reformers, as the men to whom their successors might be indebted, for all their improvements in the science of theology, I supposed that I had awarded them ample praise. So exalted is the opinion which I entertain of these men, especially of Calvin, that I am confident, no eulogy of their worth, from B. P. or from any other of their ardent admirers, would fail to command my cordial approbation.

The first question between B. P. and myself, seems to be, "are Calvin's statements of the doctrine of man's insufficiency to turn to God, always safe from, (i. e. sufficiently guarded against,) the charge of subverting human accountability?" Now if this doctrine be so stated, as to deny the *freedom of the will;* or if it be virtually declared in such statements, that man is destitute of *all* ability, whatsoever, to perform what God has required, I suppose, it will be conceded that the statements are not safe from the charge in question. To shew that Calvin has thus stated the doctrine of human weakness, in *some* instances, I offer the following quotations from his Institutes. (Allen's Trans.)

The subject of the third chapter of the second book, is thus stated, "man in his present state, despoiled of the freedom of the will, and subjected to a miserable slavery."

"Now if we are possessed of any ability though ever so small, we should also have some portion of merit."—Vol. I. p. 314.

"It is in vain to infer our possession of ability to fulfil the law, from God's command to us to obey it,—and hence it follows, that more is required of us, than we are capable of performing."—Vol. 1. p. 344.

The familiar acquaintance of B. P. with the writings of Calvin, must furnish him with many similar instances in which he speaks of the freedom of the will, and of man's inability. It ought however, to be remarked, that these passages are not adduced as exhibiting a just view of the *sentiments* of Calvin, but simply as examples of what are deemed unguarded statements. Often, this great man, distinctly recognizes the powers of moral agency in men, and seems virtually to admit, though he does not formally declare, the distinction between natural and moral inability.

B. P. is not satisfied that the reason assigned for the supposed deficiency of *some* of the statements of Calvin is correct, viz. that *the doctrine of human accountability, was not disputed ground.* Such however, if I mistake not, was the fact. Calvin did not deny this doctrine; much less did his opponents, who maintained the actual efficiency of the powers of man to his conversion. This Calvin denied, and thus incurred the charge of making void human accountability. This, he also denied. The question therefore, did not respect the matter of fact, whether man be accountable, but whether man be fully able, able in every sense, to turn to God. Calvin having this errour in view, appears to have been less guarded in his counter statements, than he would have been, had his antagonists adopted it, as a part of their creed, that man is not an accountable being, or had he foreseen the attack of Arminius, on the scheme of doctrine which he inculcated. Arminius adopted the views of Calvin, on the doctrine of human weakness, in the largest extent; affirming that man has no power whatever to perform that which is good. From this doctrine, he was led to infer, what Calvin would not have admitted, that divine grace was offered to all, to enable them to comply with the divine precepts, and that thus man became accountable.* Here he assumed ground not contested in the days of Calvin; and adopted a new mode of assailing the doctrines of man's dependence and of efficacious grace, as taught by the great Reformer. Such seems to have been the shape and progress of this controversy; nor can I doubt that had Calvin

* Vid. Declar ationof Arminius and Acts syn. Dort.

been apprised of the course which it took, he would have so effectually guarded his statements of the doctrine of human insufficiency, that Arminius could have inferred with no plausibility, the necessity of grace to render man accountable, and of course, that he had never been led to oppose those views of the operations of grace, which Calvin so strenuously and ably maintained. These views are derived from some examination of the writings of Calvin, Arminius and the Acts of the Synod of Dort. That they should prove to be correct, would by no means, afford me the pleasure, which results from the conviction that B. P. and myself are of one opinion respecting the character of the Reformers, and the great doctrines which they taught.

Permit me to add, that I fully subscribe to the "editorial paragraph," on this subject, in your first number. That you will fulfil your "intention to maintain the great doctrines of the Reformation,"—doctrines which rest "on the foundation of the apostles and prophets, Jesus Christ himself, being the chief corner-stone," is the ardent wish of yours, &c.

PHILALETHES.

To the Editor of the Christian Spectator.

SIR,

THE subjoined note, was received soon after a Ball, which occurred during a season of peculiar seriousness among the youth of my charge; and upon which a number of those who were invited declined attendance, as was then supposed, (though erroneously,) through the influence and interference of their Pastor.

Note.

"Sir,

"Obey the voice of holy scripture. "Take the following for your text, "and contradict it. Show in what "consists the evil of that innocent "amusement of dancing."

"Ecc. iii. 4. A time to weep, and "a time to laugh—a time to mourn "and a time to dance.

"A TRUE CHRISTIAN, BUT NO HYPOCRITE."

To this note, I immediately wrote the following answer; which, as the note was anonymous, has remained in my possession to the present time. Should it find a place in your publication, it may possibly meet the eye, and correct the opinions of the writer of the note.

PASTOR.

My dear Sir,

You request that I would preach from Ecc. iii. 4, I cannot comply with at present; since there are some christian duties more important than dancing, which a part of my people seem disposed to neglect. Whenever I perceive, however, that the duty of dancing is too much neglected, I shall not fail to raise a warning voice against so dangerous an omission. In the meantime, there are certain difficulties in the text, which you commend to my notice, the solution of which I should receive with gratitude from a "True Christian."

My first difficulty respects the *time* for dancing, for although the text declares that there is a time to dance, yet when that time is, it does not determine. Now this point I wish to ascertain exactly, before I preach upon the subject; for it would be as criminal, I conclude, to dance at the wrong time, as to neglect to dance at the right time. I have been able to satisfy myself, in some particulars, when it is not "a time to dance." We shall agree, I presume, that on the Sabbath day, or at a funeral, or during the prevalence of a pestilence, or the rocking of an earthquake, or the roaring of a thunderstorm, it would be no time to dance. If we were condemned to die, and were waiting in prison the day of execution,—this would be no time for dancing; or if our feet stood on a slippery place beside a precipice, we should not dare to dance.

But suppose the very day to be ascertained; is the whole day or only a part, to be devoted to this amusement; and if a part of the day only, then which part, is "the time to dance?" From the notoriously pernicious effects of "*night meetings*,"

in all ages, both upon morals and health, no one will pretend that the *evening* is the "time to dance;" and perhaps it may be immaterial, which portion of the day light is devoted to that innocent amusement. But allowing the *time* to be ascertained, there is still an obscurity in the text. Is it a command to dance, or only a permission? Or is it merely a declaration of the fact, that as men are constituted, there is a time when all the events alluded to in the text, do in the Providence of God come to pass? If the text be a command, is it of universal obligation; and must "old men and maidens, young men and children," dance obedience? If a permission, does it imply a permission also, to refrain from dancing, if any are disposed? Or if the text be merely a declaration, that there is a time when men do dance, as there is a time when they die, then I might as well be requested to take the first eight verses of the chapter, and shew in what consists the evil of those innocent practices of hating, and making war, and killing men; for which it seems, there is "a time," as well as for dancing.

There is still another difficulty in the text, which just now occurs to me. What *kind* of dancing does the text intend? for it is certainly a matter of no small consequence to a true christian, to dance in a scriptural manner, as well as at the scriptural time.

Now to avoid mistakes on a point of such importance, I have consulted every passage in the bible which speaks of dancing; the most important of which, permit me to submit to your inspection.

Ex. xv. 20.—"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels and with dances." This was on account of the overthrow of the Egyptians in the Red Sea. Judges xi. 34. The daughter of Jephthah, "came out to meet him with timbrels and with dances." This also was on account of a victory over the enemies of Israel. Judges xxi. 21.—The yearly feast in Shiloh, was a feast unto the Lord, in which the daughters of Shiloh went forth in dances. This was done as an act of worship.

II. Sam. vi. 14 and 20.—"And David danced before the Lord with all his might."—But the irreligious Michal "came out to meet David and said, how glorious was the king of Israel to-day, who uncovered himself to-day, in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself." Dancing, it seems, was a sacred rite and usually performed by women. At that day, it was perverted from its sacred use, by none but vain fellows, destitute of shame. David vindicates himself from her irony by saying, "it was before the Lord;" admitting that had this not been the case, her rebuke would have been merited.

I. Sam. xviii. 6.—On account of the victory of Saul and David over the Philistines, "the women came out of all the cities of Israel singing and dancing."

Ps. cxlix. 3.—"Let them praise his name in the dance." Ps. xxx. 11.—Thou hast turned for me my mourning into dancing." The deliverance here spoken of was a recovery from sickness; and the dancing, an expression of religious gratitude and joy.

Ex. xxxii. 19.—"As soon as he came nigh unto the camp, he saw the calf and the dancing." From this it appears, that dancing, also, was a part of idol worship.

Jer. xxxi. 4.—"Oh virgin of Israel, thou shalt again be adorned with thy tabrets, and go forth in the dances of them that make merry." This passage predicts the return from captivity, and the restoration of the divine favour, with the consequent expression of religious joy.

Math. xi. 17.—We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." That is, neither the judgments nor the mercies of God, produce any effect upon this incorrigible generation. They neither mourn when called to mourning by his prov-

idence, nor rejoice with the usual tokens of religious joy, when his mercies demand their gratitude.

Luke xv. 25.—"Now his elder son was in the field; and as he came, and drew nigh to the house, he heard music and dancing." The return of the Prodigal, was a joyful event, for which the grateful father, according to the usages of the Jewish church, and the exhortation of the Psalmist, 'praised the Lord in the dance.'

Eccls. iii. 4.—"A time to mourn and a time to dance." Since the Jewish church knew nothing of dancing, except as a religious ceremony, or as an expression of gratitude and praise, the text is a declaration that the Providence of God, sometimes demands mourning, and sometime's gladness and gratitude.

Math. xiv. 6.—"But when Herod's birth-day was kept, the daughter of Herodias danced before them, and pleased Herod." In this case, dancing was perverted from its original object, to purposes of vanity and ostentation.

Job. xxi. 7.—"Wherefore do the wicked live, become old, yea are mighty in power." Verse 11. "They send for their little ones, like a flock, and their children dance. They spend their days in wealth, and in a moment go down to the grave. Therefore they say unto God depart from us for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him, and what profit shall we have if we pray unto him." Their wealth and dancing, is assigned as the reason of their saying unto God, "depart from us," and of their not desiring the knowledge of his ways, and in serving him or praying to him.

From the preceeding quotations, it will sufficiently appear:—

1. That dancing was a religious act, both of the true and also of Idol worship.

2. That it was practiced exclusively on joyful occasions, such as national festivals or great victories.

3. That it was performed by maidens only.

4. That it was performed usually in the day time, in the open air, in high-ways, fields or groves.

5. That men who perverted dancing from a sacred use, to purposes of amusement, were deemed infamous.

6. That no instances of dancing, are found upon record in the bible, in which the sexes united in the exercise, either as an act of worship or amusement.

7. That there is no instance upon record, of social dancing for amusement, except that of the "vain fellows," devoid of shame; of the irreligious families described by Job; which produced increased impiety, and ended in destruction; and of Herodias, which terminated in the rash vow of Herod, and the murder of John the Baptist.

I congratulate you, sir, on the assured hope which you seem to have attained, that you are a "true christian," and on the meekness and modesty, with which you have been able to express it; and most sincerely do I join with you in the condemnation of all hypocrites.

I am affectionately yours.

T. D.

For the Christian Spectator.

On the instruction of the Deaf and Dumb.

Not long ago, the writer of this article, visited that interesting Institution, the Asylum for the Deaf and Dumb. The instruction was communicated by Mr. Clerc, in signs, and was written down by the pupils on large slates, standing before them.—The lesson was the History of the Creation, as recorded in Genesis. So expressive were the signs employed, that even to one, who had never been conversant with the deaf and dumb, they were perfectly intelligible. The following introductory explanation will never be forgotten. By the direction of the instructor, it was written down in this manner.

God thought,
God wished, } God Created.
God spake,

I was delighted with the clear il-

lustration of that most difficult, most perverted, most glorious doctrine of revelation, viz. that God acts according to antecedent *design*, or, in scripture language, "according to the council of his own will." A new light upon this subject, seemed to break in upon my own mind; and I said who can doubt of this doctrine as a universal principle of divine action? Who can for a moment, prefer the control of a Being who acts, without previous thought, or design, to the government of One, who embraces all things in a single scheme dictated by infinite wisdom and goodness?

I could find nothing to cavil at, in Clerc's doctrine, that, speaking after the manner of men, God thought before he desired, desired before he acted, and acted according to his desire, in the creation of the world. And having made the world, according to the counsel of his own will, I could not but wonder, that he should be supposed by any, to have departed from a course so reasonable; and to have entered upon the government of the world without a *purpose or plan*, according to which he should regulate the events of his administration. I could not but rejoice in the reflection, that my own being had been an object of thought and desire; and a subject of action to one so great, so wise, and so good: that all I possessed and all that I hoped for, was subject to the divine inspection and controul; and that in time and in eternity, I should be disposed of according to "the counsel of his will." When I contemplated the mute intelligence around me, it cheered me to think, that their defective organization was not as some would say a *lusus naturæ*, a sport of nature, but that in giving them a being under exactly these circumstances, God thought and willed, and acted. Contemplating the light of the Gospel which was beginning to break on their minds, in connection with the hope that it might become the power of God to their salvation, I was doubly cheered to reflect that in rearing this institution; in providing instructors, so humane and able; and in collecting from so many distant places, these mute children of sorrow, God thought, wished, acted; and that if any of them should by these means be brought to a saving knowledge of Jesus Christ, and should after death find themselves in heaven, they would instantly and gratefully recur to the great truth which was taught them, in this first lesson on the bible, and give glory to him, who thought upon them in their low estate, desired their future well-being, and by his providence and grace accomplished their redemption.

I attended with great interest to the progress of the History, while the "earth rose out of chaos," the sun and stars were lighted up in the heavens, the earth was adorned with vegetables, trees and fruits, and together with the waters of the sea, peopled with life; until a mass of clay rose under the plastic hand of the Creator into the form of man, and from His inspiration received life and immortality; until Adam "fell asleep," and from his side an embryo principle was taken, and formed and animated by the breath of the Almighty, to be the companion of man.

My time had elapsed. Taking a pencil, I requested Mr. Clerc, in writing, to say to his pupils for me:—"My dear friends—I am highly gratified with the improvement which you have made. When I am gone, I shall not cease to pray that you may be happy, and useful in this life; that your hearts may be renewed, and your sins forgiven; and that when you die, you may go to heaven." As Mr. Clerc explained the sentences of commendation, every countenance, beamed with delight; as he explained the assurance that I should remember them in my prayers; their countenances settled into a cheerful solemnity; but when the *subject* of the prayer was announced, every eye was filled with tears. The effect on my own heart was powerful and sudden as the electric stroke. I left the room with tears, which I could not conceal; and with emotions, which could not be uttered.

S. T. D.

Review of New Publications.

Sermons on practical subjects: By William Barlass, Minister of the Gospel; *with the correspondence between the Author, and the Rev. John Newton, late Rector of St. Mary, Woolnoth, Lombard-street, London; never before published: and a Biographical Sketch of the Author prefixed:*—By Peter Wilson, LL. D. and Professor of Languages in Columbia College, New-York.—New-York; James Eastburn & Co. 8vo. 1818. pp. 607.

When we take up an ancient Scottish work on Divinity, or indeed one written at the distance of thirty years, we do it with those partial feelings, which, in a measure, disqualify us for the labours of criticism. We expect, perhaps, to find some few positions maintained, or rather taken for granted, to which we should not be disposed to accede; and we know, that all the rules of taste, with all the exceptions to these rules will be violated; but still we anticipate much that is good, we look for plain declarations of scriptural truth, for powerful appeals to the conscience, and for fervid descriptions of the destiny of the saint and of the sinner, and expect to rise from the perusal of our volume, animated with the pious sentiments which we are sure to find, and with that ardour which 'thoughts that breathe, and words that burn,' are sure to communicate.

Scotland has, at present, her Chalmers, and her Wardlaw, who, with some others, have formed a new school of theology—new, we mean, not with respect to the doctrines taught, but to the manner, of teaching. The production of arguments, for which these men are distinguished, is not, it is true, a novel exercise for a Scottish divine; but the attractive dress, in which they are presented by these men,—the adroit arrangement of the divisions, and sub-divisions, and the appearance of the whole, when summoned to take the field, among the infidel and theological powers of Europe, is such that many a battery has been silenced, and many a retreat been sounded. By the exhibition of such skill, however, these men may be said to have lost their *nationality*,—they give us little, or no idea of the Scottish writers of former times, nor do they furnish a fair sample of the mode of preaching, now prevalent in most of the districts of Scotland. From these men, we may hear the doctrines, and imbibe something of the spirit, of Knox and Erskine; but we must learn from others, the *manner* of their preaching.

When we reflect that in all Protestant countries, some estimate of the value of ministerial instruction, may be formed from the manners of the people, we are disposed to assign a high rank, to that system of instruction which Scotland has, for these several centuries, enjoyed. Churches are formed in her remotest borders, and wherever a traveller turns, he finds an enlightened and virtuous community. The shepherds who wander upon her bleak and barren hills, are men of integrity; poor they are, indeed, when compared with their Southern neighbours, but still, theirs is the enviable lot. With rich, and ennobling views of the providence and grace of God, they discharge the civil and social duties which devolve upon them; and perhaps, few nations have numbered among their inhabitants, a smaller proportion of devotees to vice, than Scotland.

We are not ignorant that a different portraiture of Scottish manners, has often been presented to the public. Every reader has, perhaps, in his eye, the caricature which Johnson has drawn. The idea, which this great man entertained of the Scottish character, was originally formed from an acquaintance with Scotchmen, in high

Z.

life, or from an intercourse with those natives of Scotland, who were authors by profession,—characters not generally the most correct. The national prejudices, which he entertained, and the creed which he inherited, rather than adopted, and which rendered the religious opinions of the Scotch, wormwood and gall to his taste, are what peculiarly render the testimony of Johnson, concerning Scotland, of little worth. Let us appeal to facts, which are in morals, what experiments are in philosophy, and learn the moral rank, which Scotland held when compared with England and Ireland. "Upon an average of nine years, the commitments for crimes, in proportion to the population of the following towns, have been estimated as follows;—in Manchester, one in 140—in London, one in 800—in Ireland, one in 1600—and in Scotland, one in 20,000! We have not at hand the means of verifying this calculation; but even taking it upon a scale much less favourable to Scotland, what an irresistible argument, does it afford for the moral, religious, and mental culture of the human race!"*

We would not be understood, to put in a claim, on behalf of the Scotch ministers, for the whole of that praise which this statement, is calculated to draw forth. Much, no doubt, of that correctness of manners, and of that spirit of piety, which prevail in Scotland, is to be attributed to the universal establishment of parish schools: nor should we forget that the distance at which they are placed by their soil and climate, from the approaches of luxury, contributes, in no small degree, to the formation of a correct national character.

After all the deductions, however, which these considerations induce us to make, much good remains, which is to be placed to the account of Scottish preaching. No one will deny that the superiority of the manners of a Protestant, over those of a Papal country, is, in some measure, to be accounted for, by the more ample dissemination of religious knowledge, and by the greater purity of the sources of instruction. Why is not the moral distinction among Protestant nations, to be, in a degree at least, attributed to the partial operation of the same causes?

With a favourable opinion, therefore, of Scotch sermons, let us inquire what are their characteristics.

The mode of preaching which prevails in Scotland, is of that kind which is termed evangelical—it inculcates the doctrines of the gospel. The fall of man from a state of holiness, his entire destitution of the image of God, the necessity of a change of heart by the influence of the Holy Spirit, justification and eternal life bestowed upon the sinner, through the Atonement made by Christ, the eternal happiness of the righteous, and the everlasting punishment of the wicked: these, and the doctrines connected with them, may be considered as the burden of Scottish preaching; and while *duties* are explained and enforced, salvation by grace, and the necessity of an interest in the Saviour's righteousness, are more frequently held up to view.—The sinner is regarded as a wretched wanderer, and is invited home to God.

Having mentioned the subjects upon which the teachers of religion in Scotland, insist, we will notice the manner in which they teach them.

It cannot be maintained that their sermons are distinguished for acuteness of thought, or depth of investigation. While they inculcate the pure doctrines of the gospel, and substantiate them by undeniable proofs, they do it in a manner, to be comprehended by the weakest capacity: When by a simple train of reasoning, the doctrine which engages the preacher's attention has been established, he then shows his hearers, the influence which it ought to have upon their minds, and the immense interests involved in its reception, or its rejection. This is not, however, the universal mode of procedure. The principle of accommodation, as it is term-

* Christian Observer, Vol. XVI. p. 468.

ed,—the practice of selecting a text, which contains no doctrinal precept, nor any rule of conduct, but yet of making it the basis of doctrinal, or practical remark, is much too common; and perhaps, in no country, have the teachers of religion discovered so many types and antitypes, as have the ministers of Scotland. Remote allusions, also, which none but a Scottish audience, or one equally familiar with the bible, can understand, are frequently made; and their technical expressions, are far from being few in number; the invectives against the Papal Hierarchy, also, which the reader may sometimes find, will remind him that he is reading the production of a sturdy Presbyterian, and that a Scotch one, while in the length and diffuseness of the composition, he will discover traces of a volubility, which may, perhaps, be considered as national.

Such is a brief, and we are sensible, an imperfect outline, of the mode of preaching, which has prevailed in Scotland. That there are exceptions to all general descriptions, as well as to all general rules, our readers need not be informed. Our opinion has been formed from a perusal of volumes which have been long before the public. Exceptions which might be made to the description we have given, in favour of some individuals, will not invalidate the general statement, and a notice of these, is not necessary for our present object.

Let us, for a moment, compare the mode of preaching, which has been described, with that of preaching moral duties only; of preaching these duties, without inferring their obligation from the doctrines which are their source, and without pointing to the motives which should enforce their observance. The man, who confines himself within the circle of these duties, may perhaps, display great powers of mind. His nice distinctions, his correct ratiocination, the variety of his illustrations, the boldness and beauty of his metaphors, and the purity of his style, may gratify those of his audience, who are persons, of taste, and may acquire for him, fame, little, if at all inferior to that of Addison or Johnson.

Now when we compare with this, the mode of preaching which has prevailed in Scotland, we shall feel no difficulty in granting, that possibly more talent, and unquestionably more of what the world calls taste, may be displayed in these moral essays, than is required to compose a sermon upon the good old Scottish model. We deny that this is the universal fact, but that specimens of this moral preaching, may be selected, to which this tribute of praise, (such as it is,) must be paid, we are not disposed to deny.

There is still another mode of preaching, which, in addition to the advantages of talent and taste, adds those of learning, but which even as friends of evangelical preaching, we are not unwilling to have brought into the comparison. Some men, instead of preaching the doctrines or the duties enjoined in the bible, employ themselves in the labours of exegesis. By a knowledge of Oriental literature,—by an acquaintance with the manners and customs of the ancients, with the history of nations, and with all the discoveries of modern travellers, they are enabled to gratify an audience with the elucidation of difficult passages of scripture, and to refer to some custom or event, which induced the sacred writers to adopt a particular phraseology. Concealed beauties are thus disclosed, and curiosity attains the object of its wishes.

Upon comparison therefore, we find that other modes of preaching may have more talent, or taste, or learning, than that which is the subject of consideration. But can these advantages, simply, give either of these modes the preference? We confidently answer, No. Do our readers demand a reason for such an answer? We request them to advert to the moral and religious effects produced by Scottish preaching, and to inquire whether similar effects have crowned the la-

bours of those who have emulated the fame of the British Essayists, or who have bowed the knee to German Criticism.

The truth is, that the preaching, which it has been our object to describe, and which we feel it to be an honour to defend, has, notwithstanding all its faults, the merit of inculcating the simple Gospel; while the rival modes, with which we have compared it, have, notwithstanding all their excellencies, the fault of deserving no 'part or lot,' in such a commendation. A declaration of the way and plan of salvation, through Jesus Christ, does not, necessarily, obtain a place in these latter modes of preaching. An audience may be informed how the name of David was spelled before, and after the Captivity; how the *yod* came to be introduced, and may hear many Rabbinical observations, quoted in support of the preacher's opinion; or if a *moral* subject engages the attention of the preacher, he may pay divine honours to Plato, or to Tully, and in the height of his ardour, inform his auditory that unless they observe the duty enjoined, 'they will go to a place which politeness forbids him to name!' But on this most important subject, we have no heart for merriment.

The men who are here the most eminent, may be ashamed of the grand peculiarities of the Christian system. The conscience of the sinner, will not be alarmed,—the wanderer will not be reclaimed, nor will the faith of the believer be strengthened.

We venture to detain our readers still longer from the volume before us, and to make in this place, those inferences which the preceding observations will warrant. Let us observe, then, that it is never safe, to form our estimate of the value of a sermon, by the talents, or taste, or learning, which it may exhibit; and that we should esteem it of little worth, unless it contain the simple, but sublime truths of the gospel.

Another inference which we would make, is this:—That if the mode of preaching in Scotland, has been productive, in any considerable degree, of those moral and religious effects, which we have attributed to it; we may expect still greater benefits, to result from a mode of preaching, in which, the same doctrines are taught, but where nothing obtains a place that will offend the man of taste; and much that will command the respect, and excite the attention, of the man of learning. It has not been our intention to undervalue talents or acquirements, in the ministers of the gospel; and never would we undervalue the grace of God. We are aware, that with respect to the achievement of any object, we may with propriety be referred to the record of the Prophet:—"Not by might, nor by power, but by my Spirit, saith the Lord of Hosts." Still, it does not follow, that human effort, is, even in the eye of God, of no moment. 'The wisdom of the serpent, and the harmlessness of the dove,' still have their value; and talents, and learning, and taste, rightly directed, will not fail of their effect. Men possessed of these, but possessed also of what is of infinitely more importance, the Spirit of Christ, are, in various parts of the earth, engaged in the prosecution of his cause. From their labours, the best consequences may be expected,—truth will be crowned with victory, and the flight of the 'armies of the aliens,' will show the christian champion, that the weapons of his warfare, are not without their value.

The author of the sermons before us, was minister of Whitehill, in the vicinity of Aberdeen, in Scotland. In consequence of ill health, he retired from the ministry. The latter years of his life, he spent in the city of New-York, and it is stated by his biographer, that he "was humble, patient, and submissive to the will of God, his heavenly Father, under a severe and distressing malady, with which he was afflicted for many years, and which at last brought him to his grave." That, which, in the title page of the volume is termed—'a Biographical Sketch of

the Author,' is a meagre account of him, contained in a few sentences.—The sermons, though preached in Scotland, were published in this country

The excellencies and defects of these sermons, alike mark them as a Scottish production. They are, perhaps, more assimilated, both in matter and in manner, to the sermons of our own country, than we should naturally expect. We give extracts, from which our readers will learn some of the doctrines, they contain, and the manner in which they are taught. In the second discourse, which is from I. Cor. xvi. 22. the preacher observes :—

"Light and darkness will as soon agree as real religion with contempt of, or enmity to Christ. With infinite propriety is he denominated the believer's all. Many pretend to much religion, and speak of their eternal salvation, either with great hope, or affected certainty, and make a great figure in the church, who are altogether ignorant of Christ's person, unacquainted with the importance and value of his death, ashamed of his cross, make light of his gospel, and neglect his great salvation — These must be in a fatal mistake; for all who have not a superlative love to Christ, are accursed.

"In every period the doctrine of grace will meet with opposition, whithersoever it is sent; and the strongest endeavours will be used to seduce the church: But the Lord has always raised up instruments to counteract error, defend the truth, and establish his people; and his care of Zion will be unceasing. Corinth was pestered with seducers. These, with the utmost assiduity, laboured to prevent the success of the gospel. They employed all their art both to pervert the faith of those who had already believed, and prevent others from receiving the doctrines of salvation. Against these Paul warned the Corinthian church with plainness and fidelity. Though none of Christ's enemies can justly be excluded from the curse denounced in the text, yet Paul seems to have had these false teachers, and their votaries, very particularly in his eye, when he said—"If any man love not the Lord Jesus Christ, let him be Anathema, Maran-atha."—pp. 35, 36.

"Love to the Lord Jesus, is the beginning, essence, and amount of true religion. It must, surely, be something very important in Christianity, the want of which, incurs the awful sentence in the text. Religion cannot begin without love to the Redeemer If all proper exercise begins in knowing him, he needs only to be known, that he may be loved! We do not mean that love is prior to faith, or even any other grace, in the order of nature. When faith apprehends Christ, it apprehends him as a most lovely object, and the person believes with the whole heart. Faith works by love, and purifies the heart. *Love is the very amount of religion.* To love the Lord with all the heart, is the first and great commandment; and the second is like unto it, thou shalt love thy neighbour as thyself. Love constrains to the performance of every duty, and makes the saint cheerfully undergo every hardship. All who love the Lord, hate every false way, and press after conformity to him in holiness. Loving him, they pant after communion with him, here and hereafter; and improve every opportunity and appointed mean. The scripture lays the greatest stress on love to our neighbour, and gives it a very distinguished place in the exercises and attainments of the saints. I Cor. xiii. 1—4.—"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.' 'And now abideth faith, hope, charity, but the greatest of these is love.' Love to Christ is not only of equal importance, but is the spring and source from which love to our neighbour flows; while, on the other hand, love to our brother is the surest evidence of love to the great Head. I John iv. 20.—'If a man say, I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?' Love to Christ is the great criterion by which we may judge, with safety, of our liveliness and spirituality in every duty, and of our attainments in religion. The great and leading question which Christ asks all who profess to follow him, and which they should ask at themselves, is that thrice put to Peter on a memorable occasion—'Lovest thou me?'"—pp. 40—42.

"This subject points out in the strongest light the stupidity, blindness, and degeneracy of human nature. There can be no greater proof of our depravation, than to be indifferent about, and enemies to such a lovely Saviour. We are enough ready to esteem what appears beautiful, lovely, and excellent, *except in spiritual things;* where, instead of valuing, we have the greatest aversion and enmity to every thing truly worthy. Our affections cleave to the

dust, and spiritual objects are neglected. Christ himself is esteemed as a root out of a dry ground, without form or comeliness, and we see no beauty in him why he should be desired. We spend our labour for that which doth not profit, and the sure mercies of David are disregarded, though sweet, nourishing, and precious as wine and milk. The means of grace are a weariness, and we long for the Sabbath being ended, that, without the appearance of restraint, we may sell and buy, and transact our worldly business. Things insignificant, and even wicked, are engaged in with heart satisfaction; while the Lord's word, which testifies of eternal life and brings it near, is neither relished nor improved. How is human nature sunk! How dreadful is sin, which blinds our minds, and makes us call good evil, and evil good! 'The crown is fallen from our head: Wo unto us that we have sinned!'"—p. 62.

In the sermon from Luke xxiv. 50—52, we are taught, that there is nothing accidental in the bestowment of divine grace.

"It may be truly said of all who ever came to the place where Christ was dispensing his blessings, and were made sharers of his grace, as of the disciples, that they came not by chance. They are always brought by the Lord's secret and powerful providence. His hand may not be noticed at the time; but if divine grace is communicated, those who receive it will afterward observe that the Lord himself led them. Indeed, there is nothing accidental about divine grace. The time, place, and measure, were all determined; and often the Lord's providence appears almost as powerful and miraculous in bringing the persons unto the means of divine institution, as his grace in conquering their hearts and gaining them to himself."—p. 17.

"As converting grace is never bestowed by chance, so every future communication is the effect of divine purpose and counsel. Where he designs to hold singular communion with his people, or grant increase of grace, *he will always lead them out himself*. However unobserved it may be in this world, in the other, where the saints are remembering all the way in which the Lord hath conducted them, as to all rich communications of grace, it will be remarked, he led us out as far as this place or that, and blessed us.—p. 18."

While we are ready to commend the following passage, we think that it would be more valuable, did it contain a distinction between the compassion of Christ, for all sinners, and the complacent love, which he entertains for his followers.

"This subject sets the greatest encouragement before all gospel hearers, whether they be saints or sinners. It is not for nought, that we are told that Christ went away in the act of blessing. It is left on record to encourage us to make application to him: We may be assured, that he is as much disposed to bestow the blessing now as when he ascended. If any waters could have quenched his love, it would have been extinguished before he ascended.—We have many proofs that there is no change in his love since he entered into glory. There was none a few days after, when he poured out the Spirit. Stephen found none, when he saw Christ ready to receive his soul. He appeared equally amiable and ready to bless, when he spake to Saul of Tarsus, and bestowed the blessing on him, though a blasphemer, a persecutor, and injurious. John, too, in Patmos, found him equally concerned about his church and people, as when he leaned on his bosom at supper, or when Christ was parted from the disciples at Bethany. Every saint should apply for every blessing which he needs, firmly persuaded that he is willing to bestow. The greatest sinner may apply with confidence, trusting to Christ's gracious declaration—'Him that cometh to me I will in no wise cast out.' To this day no instance can be adduced of a single individual who applied in vain to an ascended Lord for the blessing. No, all who, like the publican, have cried—'God be merciful to me a sinner,' with him have gone away *justified*."—pp. 32, 38.

We give the following extract, without comment, begging leave only, to observe that the word *guilt*, as used by theologians, has two different significations. The more common meaning of the term, as used in Europe and in this country, is *moral pollution*.—In this sense, few suppose that *guilt* can be transferred. *Guilt* is also used to denote an *exposedness* to punishment, as distinguished from the suffering or punishment, itself; but we are inclined to think that *to bear iniquity*, means in prophetical language, to bear the punishment of iniquity, and of course, suppose, that when the removal of past iniquities is spoken of, it is not the *transfer of guilt*, taken in either of these significations, but the *transfer of punishment*, that is intended. The passage is contained in a sermon from Malachi iii. 10.

"He alone, by his grace without us, can remove the guilt of sin, and by his grace within us the power. The effects of the curse would also be removed. These were various, both on God's part, and their own. God was angry and hid his face.—He contended, and wrote bitter things against them. He threatened judgments, and partly inflicted them. In a great measure he acted as their enemy. All these he would remove by turning away his anger. On their part were sin and suffering. They smarted for their conduct; but they were obstinate and refused to be reclaimed. They had inward murmurings, and outward wickedness. They withheld the tithes and robbed God. All these things would be removed by the divine blessing. Their famine and want should be no more. Their ills of doing and suffering would cease; and Haggai's words would be verified to them—'From this day will I bless you."—p. 340.

The occasion upon which these sermons were delivered, has given to them a peculiar character. Many of them 'were delivered on sacramental occasions, and therefore treat of important, practical and experimental subjects.' The preacher was faithful in informing his hearers of the necessity of piety, and of the danger of self-deception.

"We may also see who will be worthy communicants at the table of the Lord this day. Surely not these who do not love him, and are accursed. That any service may be acceptable, the person who performs it must first be accepted; but if any man loves not Christ, he is accursed, and not worthy to sit down at his table. Unto such wicked persons God says—'What hast thou to do to declare my statutes, or that thou shouldst take' the seal of 'my covenant in thy mouth.' The passover and the Lord's supper both commemorate a great deliverance. It would have appeared very strange in Pharaoh, continuing still in the same mind, to have gone and eaten the passover in an Israelite's house. However custom may render people blind or inadvertent, it is equally absurd for a sinner, persisting in his sin, and destitute of love to the Lord Jesus, to sit down at his table. He has no interest in the Saviour, or the fruits of his death. He has no love to his person, or finished work, He is an entire stranger to his righteousness and grace, his spirit and salvation, and an enemy to them all. If the sinner is for heaven at all, it is on the plan of the covenant of works; and what can such a person have to do with the seal of the New Covenant!

"Those only will communicate worthily, who love Christ above all, desire an interest in his person and righteousness, and can say—'Whom have I in heaven but thee? and there is none upon earth that I desire beside thee;' and about the covenant, the seal of which they are to receive with David, 2 Sam. xxiii. 5—'Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure; for this is all my salvation, and all my desire.'

Intended communicants, and especially such as have the deepest concern, fully sensible that love to Christ is essential to a worthy partaking of the Lord's supper, will be ready to say—'I have been endeavouring to look into my heart, but I cannot satisfy myself about being possessed of genuine love to the Redeemer: I find my heart so cold to him, and the power of indwelling sin so strong, that I am afraid of being mistaken in imagining I have any love at all to that glorious Person whose death we are about to commemorate.'

"Nothing can be of more importance to communicants than to have this matter comfortably settled. You ought to do much in secret, and we in public, to make you acquainted with your own hearts. To enable you to determine the great matter about loving or not loving Christ, we would beseech you to think on the following questions.

"Do you recollect a time when you thought but little about Christ, and cared little whether you loved him or not? Are matters now in some measure changed? Is it your chief concern both to love him, and to know that you do so? Are you fully sensible that, separate from him you can do nothing, and must perish? Are you persuaded that love to him is a great privilege, as well as a great duty? Are you impressed with the amazing greatness of his love to sinners? And do you think these the only happy persons who are interested in him, even while you cannot claim this privilege as your own? Though you cannot say in express terms, that *you* love Christ, is it the desire of your hearts that *others* may love him, and especially your friends and relations? Little love as you may think you have to him, could you easily part with it? Do you feel yourselves careless and unconcerned when his name is dishonoured, his day profaned, his ordinances neglected, and his people undervalued or persecuted? While you cannot satisfy yourselves about the reality of your love to christ, do you often look into your hearts, and examine and prove if that principle be in them? Are you absolutely sure that you think much about, and tremble at the danger of not loving Christ? And do these words sound like thunder in your ears—'If any man love not the Lord Jesus Christ let him be Anathema, Maranatha!'"—pp. 66—68.

Upon these sacramental occasions, the preacher also brought into view, the necessity of discipline, to the prosperity of a church.

"It also implies, that so far as these who love not Christ, discover their true character by outward apostasy from, or direct opposition to Him, or his cause, instead of being cherished in the bosom of the church, they ought to be looked upon by her as execrable and detestable, as the word anathema literally signifies. It is a long time since Balaam said, how shall I curse whom God hath blessed? The church may with great propriety invert the question, and ask, how shall I bless, with my most solemn privileges, such as God evidently curses? There is nothing that can be more ruining to the church than to retain in her bosom, and neither censure nor exclude, the known and avowed enemies of Christ, and his precious doctrines. We have the spirit and temper of Paul on this head, expressed in the most forcible manner, to the Galatians, chap. i. 8, 9, 'But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you, than that ye have received, let him be accursed.' There he expresses his great zeal for the gospel, and the danger which the Galatians incurred by listening to, and indulging among them, the inveterate enemies of the cross of our Lord Jesus, and justification by his imputed righteousness. Such enemies ought to be excluded from her communion *with a view to the salvation of the soul in the day of the Lord.* Zion ought to aim at keeping all Christ's ordinances pure and entire, and should 'not give the children's bread to dogs.' But all means ought to be used with them to acquaint them with their true situation, the loss they sustain by not being in communion, and their great danger if they were admitted in their present condition."—pp. 58, 59.

We shall not make particular remarks upon the style of these sermons. The extracts which we give, will enable our readers to form an opinion respecting it. The author occasionally reminds us of the characteristic manner of the Scotch writers. Of this manner, we give a specimen:—"In believer's too, who have *the root of the matter in them*, we see the danger of temptation. *David got his bones broke.*" Scottish idioms occasionally occur, but not so frequently as to obscure the meaning.

We can very cheerfully recommend this volume of sermons as one which is calculated to excite and cherish a spirit of piety. To do this, was we think, the object nearest the author's heart, and in saying that, we think his benevolent intention, not feebly seconded by the efforts of his pen, we feel that we are paying him, but a just tribute of praise.

With one more extract from the sermons, we take our leave of them. We give the concluding remarks of the sermon from Zechariah iv. 7.

"It now remains to make some application; and,

"1. We have the highest security that all opposition to the Lord's work, whether outward, or inward, will be in vain. The greatest mountain shall be a plain. The Lord hath said it. He has sworn it. He has given many proofs of it. Heaven and earth may pass away, but his work shall prosper. The stars have fought against his enemies, and the sun has stood still that his people might be avenged of their foes. Zion hill can never be moved. Jerusalem shall continue. The election shall obtain. Sin shall not have dominion.—The God of peace shall bruise Satan.—Though his enemies should prevail for a season, they shall fall. Christ shall reign till they be made his footstool. God is able to bring them down. His glory is concerned. While grace is in his heart, his people shall be blest, and his work shall prosper. We have,

"2. The way in which guilty sinners can be saved. By grace they are saved. This is the only way, and it is open to all. The least sinner can *only* be saved by grace; and grace *can* save the chief of sinners.

"All are invited in the gospel. Him that cometh, grace will receive, and Christ will not cast off. All who follow an opposite course, instead of building, are pulling down the Lord's temple. No method of opposition is more dishonouring to Christ, or ruining to sinners, than free will or good works. These are diametrically opposite to grace, and inimical in the highest degree. Grace opens a door of hope to the chief of sinners. If it should be objected, 'that grace only saves them who receive it when offered, and believe when they hear; but I have long trampled on it and refused it; it should be remembered that it is the nature and glory of Grace, not to pardon *some* sins only, but *every* sin.—The blood of Christ cleanseth from all sin; and some sinners of every description will at last join in shouting, grace, grace.

"3. The reason why sinners under the

gospel perish. It is not that grace cannot save them, for it is almighty. It is not that it will not save them, for then it would cease to be grace. It is not that others are preferred; were this the reason, grace would be no more free. It is not because grace is out of their reach; it is brought near in the gospel. They do not perish because they are not invited; the Saviour in his grace says, look unto me, all ye ends of the earth, and be ye saved. It is not because they have ground to doubt about the sincerity of the offer. We cannot hesitate a moment about the sincerity of him who laid down his life, and beseeches sinners to be reconciled. But gospel hearers perish because they *wilfully neglect and despise* salvation by free grace. Now as well as formerly Christ has reason for the complaint—'Ye will not come to me, that ye might have life.' What can sinners object to this method of salvation? It gives God the glory, and saves the sinner. How can you escape if you neglect so great salvation? Consider. Be wise. Now is the accepted time. Receive not the grace of God in vain. You are called; Christ now waits for your answer. In a little while you must appear before him to receive your sentence and doom. Think on eternity. Compare the torments of hell with the exercise and enjoyments of heaven. Those who perish have nothing but weeping, wailing, and gnashing of teeth; but the saints will eternally enjoy God, and praise his grace.

"In fine, from this subject believers may learn when they are most meet for heaven, and have the best evidence that they shall be brought into the palace of the King. It is when they are most employed in adoring and admiring Divine grace. We are fitted and qualified for the enjoyment and exercises of the redeemed above in proportion to our receiving and improving the Lord's grace below. In heaven the saints will be swallowed up in eternal admiration of Divine grace. We should not be slothful, but followers of them, who through faith and patience inherit the promises. If the Lord's people would form any just conceptions of the exercise and employ of heaven, they should reflect on those seasons when they were admitted to the greatest nearness and familiarity to God. Then, abstracted from the world, sovereign and free grace occupied their attention, impressed their minds, and ravished their heart. Believing the promises, and invigorated to see their names in the Lamb's book of life, pouring out their hearts to God, and tasting the comforts of the Holy Ghost, they have been filled with joy unspeakable and full of glory. These are their best seasons and sweetest enjoyments. They are the gate of heaven, but inconceivably short of future glory. Heaven will be a great surprise to all who reach it! After all they have heard and enjoyed, they will find their ideas have been low, disproportionate, and inadequate; and that heaven has been indeed within the vail! Courage, O believer, your warfare will be accomplished. Your trials will be ended. Your enemies will be conquered, and you will be crowned. You shall obtain joy and gladness, and sorrow and sighing shall flee away. Heaven will compensate all your troubles. Grace will save you, and you shall praise grace. Christ will bring forth the head-stone, and then, in conjunction with all the redeemed, to eternity, you will shout and sing GRACE, GRACE UNTO IT!!"—pp. 514—517.

In some future number, we shall call the attention of our readers to the correspondence between the Author of these sermons, and the Rev. John Newton.

LIFE OF RICHARD WATSON.

(Concluded from page 153.)

IN the great political measures, which agitated the British nation, Bishop Watson was ever interested; and by his tongue, and his pen, he supported his favourite opinions. In many of them, we mark an honourable liberality; and his intrepidity in their avowal before the Parliament, or the monarch, while it prevented his translation to a wealthier and more powerful bishopric, assured him of the respect of his enemies. Their neglect, however, appears to have most unhappily irritated his mind. We find him constantly complaining, that because he was not a creature of the court, "a mean-spirited time-serving bishop," the ministry, and the King, passed him in silence; and promoted others, of inferiour merit, to the dignities of the Church. In 1809, Bishop W. was attacked by a slight paralysis; and after this period he confined himself almost exclusively to his seat in Westmoreland. The brief notice of his death we give, in the words of his son:

"From this period the health of the Bishop of Landaff rapidly declined; bodily exertion became extremely irksome to him; and though his mental faculties continued unimpaired, yet he cautiously refrained from every species of literary com-

position. The example of the Archbishop of Toledo was often before him, and the determination, as frequently expressed, that his own prudence should exempt him from the admonition of a Gil Blas.

"He expired on the 4th of July, 1816, in the 79th year of his age; illustrating in death the truth of his favourite rule of conduct through life; "Keep innocency, and take heed unto the thing that is right, for that shall bring a man peace at the last."—p. 456.

The character of the Bishop of Landaff was marked by features of an uncommon and decisive nature. As a scholar; a bishop; and a man; his works, and his life, present us with forcible illustrations of the truth of this assertion.

From the earlier periods of his academic life, till his death, the respect paid to him by great numbers of his countrymen, evinces his literary and scientific reputation. The extent and diversity of his attainments, his thirst for knowledge, and his perseverance in its acquisition, are recorded by his works in explicit characters. His Chemical Essays, his replies to Gibbon and Paine, and his Parliamentary efforts, are impressed by the same seal, the stamp of a capacious and vigourous mind.

We cannot approve of the character of Bishop Watson, as a prelate. That blamelessness, which should characterize every minister of the Gospel, as a steward of God, consists not in external morality; or in a *legal* compliance with the requisitions of his office. The high duties which necessarily rest upon the dignitaries of a church, constituted as that of England, can be discharged only by distinguished energy, and love of religion. Where zeal for the truth is united to superiour ability in its defence, where the wish for promotion springs solely from a desire of more extensive usefulness, and where the applause of men is esteemed nothing, if secured by neglect or desertion of duty; the prelate and his diocess may well rejoice in their mutual relations. But how melancholy the reverse: and we fear that the reverse was true of Bishop Watson. Were his talents and acquisitions—talents and acquisitions of no common order, consecrated to the honour of his Maker? Or was the energy of his mind wasted in perpetual solicitude for the measures of government, and his personal elevation? Did the mitre afford him greater facilities for benefiting the Church; and were those means to be neglected? Let us not be misunderstood. We would not undervalue his intrepid defence of the truth against her assailants; nor would we censure his solicitude for the interests of his country, a solicitude felt by every good man. But we would censure that thirst for ecclesiastical preferment, and that attachment to the politics of Great Britain; which appear to have been the dominant principles of his life. Of the thirty-four years during which he was Bishop of Landaff, twenty-nine were spent in Westmoreland, and, as has already been observed, near two hundred miles from his diocess. At this remote residence, the religious interests of his charge appear but little to have occupied his thoughts: and his estate, his scientific pursuits, his political concerns, any thing but his diocess called forth his efforts, and engaged his affections. When he had thus forsaken his duty, who could have expected, or desired, that promotion should reward the man, however distinguished by intellectual superiority, to whom the concerns of his bishopric were but of secondary importance.

As a man, Bishop Watson was eminent for perseverance of effort. This quality, indispensable to distinction and usefulness in every station, was, in him, conspicuous from his youth till his death. In the prosecution of whatever favourite object; whether the acquisition of literary celebrity, the accomplishment of political designs, or the pursuits of agriculture, no discouragement prevented his exertions. The opposition of rank, of wealth, of ministerial influence, could repeatedly frustrate his purposes, but could not shake his resolution. Of

these remarks his persistance in his endeavours to secure the adoption of one of his favourite schemes, a reform in the state of the Ecclesiastical revenues, is a striking example. Although his mitred brethren, and the ministry, resisted its accomplishment; his efforts were, perhaps, undiminished, until convinced that he *could not succeed.*

Independence of mind was peculiarly attributable to Bishop Watson. Our remarks upon this trait of his character, we have necessarily, somewhat anticipated, in the preceding paragraph. The Bishop's theological and political sentiments were not originated, or controlled by any party. Whatever we may think of his principles, and we shall allude to them before the close of this article; we cannot but respect that manly system of thought, and of action, which he adopted. Although courted by the ministry, and perhaps satisfied, that the object of his desires, advancement in the church, would compensate him for his espousal of their cause; he seems, uniformly, to have proclaimed his sentiments, without regarding the consequences of their avowal. Of this we give an extraordinary example:

"Though levee-conversations are but silly things in themselves, and the silliest of all possible things when repeated, yet I must mention what happened to myself at the King's levee, in November, 1787. I was standing next to a Venetian nobleman; the King was conversing with him about the republic of Venice, and hastily turning to me, said, 'There now, you hear what he says of a republic.' My answer was, 'Sir, I look upon a republic to be one of the worst forms of government.' The King gave me, as he thought, another blow about a republic. I answered, that I could not live under a republic. His Majesty still pursued the subject; I thought myself insulted, and firmly said, 'Sir, I look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred to be an hundred times as bad.'—The King went off. His Majesty, I doubt not, had given credit to the calumnies which the court-insects had buzzed into his ears, of my being a favourer of republican principles, because I was known to be a supporter of revolution principles, and had a pleasure in letting me see what he thought of me. This was not quite fair in the King, especially as there is not a word in any of my writings in favour of a republic, and as I had desired Lord Shelburne, before I accepted the bishopric, to assure His Majesty of my supreme veneration for the constitution. If he thought that in giving such assurance, I stooped to tell a lie for the sake of a bishopric, His Majesty formed an erroneous opinion of my principles."—pp. 162, 163.

But our approbation is not unqualified. While the Bishop fearlessly published his opinions, we mark a pertinacity and pride in his conduct, which demand explicit censure. When the Archbishop of Canterbury had disapproved of one of his sermons, Bishop Watson addressed to him a letter, in vindication of his sentiments. The following is his own comment:

"This letter was not at all calculated to promote a good understanding between the Archbishop and myself: but I was very indifferent about it, and I never afterwards troubled myself with him; for I had no opinion of his abilities, and he was so wife-ridden I had no opinion of his politics."—p. 61.

On a similar occasion, when the Primates of Canterbury and York had not approved of his collection of Theological Tracts, we find these observations:

"The Archbishop of Canterbury, to whom I sent a set, had never the good manners to acknowledge the receipt of the present, and the Archbishop of York objected to the collection being given by the associates of Dean Bray, to a young divine who was going out as chaplain to a nobleman in Canada. I was not at all mortified by this conduct of the two Archbishops, for I had but a poor opinion of the theological knowledge of either of Their Graces."—p. 116.

Throughout the Biography, indeed, we find unequivocal indications of unbending, but wounded pride. The preferment of his younger brethren afflicted him; not because they were less evangelical and excellent; but because they were men of inferior talents and reputation, and the preference, manifested in their favour, was a mark of ministerial and royal disapprobation. How unlike that ornament of a meek and quiet spirit,

which adorned the human nature of the great Head of the Church!

We would also notice that liberality of sentiment, which, in many respects, was honourable to Bishop Watson. He feared not an analysis of his own opinions; and he did not discountenance a spirit of fair and manly opposition in those who cherished different tenets. Respecting the dissenters, so large and respectable a portion of the British population, his views were peculiarly catholic. From the importance of the subject, we give in his own words, his reflections on the injustice and impolicy of the Test, and Corporation Acts.

"There appear to me but two reasons for excluding any honest man from eligibility to public office,—want of capacity to serve the office, and want of attachment to the civil constitution of the country. That the Dissenters want capacity, will not be asserted; that they want attachment to the civil constitution of the country, is asserted by many, but proved by none. On this point the whole question turns. If the Dissenters have secret views of undermining the civil constitution, of introducing a republican form of government in the place of that which, notwithstanding its defects, we at present so happily enjoy, the Test Act ought not to be repealed; and if they have no such views, its continuance is an oppression. Whether they have, or have not such views, cannot be known from the affirmation of their enemies on the one hand, or from the denial of their friends on the other: on both sides it may be said, *Quiescat lingua, interroga vitam.* Now the history of the conduct of the Dissenters since the Revolution, nay and since the Restoration, proves (to me at least it proves) that they have no such views.

"The Dissenters are neither Tories nor Republicans, but friends to the principles of the Revolution. Notwithstanding the virulence of Mr. Burke's invective against him, I give entire credit to what Dr. Price has said of himself, and of the Dissenters, in the following extract from his Sermon, preached April, 1787, before the supporters of a new academical institution among Protestant Dissenters:—'I cannot help taking this opportunity to remove a very groundless suspicion with respect to myself, by adding, that so far am I from preferring a government purely republican, that I look upon our own constitution of government as better adapted, than any other to this country, and in theory excellent. I have said in theory, for in consequence of the increase of corruption, and the miserable inadequateness of our representation, it is chiefly the theory and form of our constitution that we possess; and this I reckon our first, and worst, and greatest grievance. What I say of myself I believe to be true of the whole body of British subjects among Protestant Dissenters. I know not *one* among them who would not tremble at the thought of changing into a democracy our mixed form of government, or who has any other wish with respect to it, than to restore it to purity and vigour, by removing the defects in our representation, and establishing that independence of the three states on one another, in which its essence consists.'

"But it may be said that I have not stated the whole question, in as much as the Dissenters are enemies to the Church-establishment, and that the State is so *allied* to the Church, that he who is unfriendly to the one, must wish the subversion of both. I think this reasoning is not just: a man may certainly wish for a change in an ecclesiastical establishment, without wishing for a change in the civil constitution of a country. An Episcopalian, for instance, may wish to see bishops established in all Scotland, without wishing Scotland to become a republic; and he may wish that Episcopacy may be established in all the American states, without wishing that monarchy may be established in any of them. The protection of life, liberty, and property, is not inseparably, or exclusively connected with any particular form of church-government. The blessings of civil society depend upon the proper execution of good laws, and upon the good morals of the people; but no one will attempt to prove, that the laws and morals of the people may not be as good in Germany, Swisserland, Scotland, under a Presbyterian, as in England or France, under an Episcopal form of church-government.

"But it is thought that, were the Test and Corportion Acts repealed, the Dissenters would get a footing in some of the boroughs returning members to parliament. The Dissenters have, at present, a considerable influence in many boroughs; but there is little probability that, were all legal obstacles to their eligibility to public offices removed, they would ever be able to overcome the influence of government, the influence of the aristocracy, and the influence of the Church, in the majority of the boroughs in this kingdom. But, admitting so very improbable an occurence to take place, what then? Why then a majority of the boroughs would return Dissenters to sit in parliament. Dissenters are allowed to sit in parliament at present; the danger, then, such as it is, arises not from dissenters having seats in parliament, but from the number of dissenting members being increased. But that the number of dissenting members should ever be so far increased as to constitute a majority of the

House of Commons is to me quite an improbable circumstance; I think it a far more likely event that, all restraints being removed, the Dissenters will insensibly become Churchmen. Suppose, however, even that improbable circumstance to take place, and that a majority of the House of Commons has ceased to be Churchmen—what then? Why then the House of Commons may present to the House of Lords a Bill for changing the constitution of the Church of England into that of the Church of Scotland. Be it so—what then? Why then the House of Commons will compel the House of Lords to agree to such a Bill: this does not follow: I know not any legal or probable means of affecting such a compulsion; but for the sake of coming to a conclusion, let it be admitted that, at some distant period, of which no man can form a reasonable conjecture, the House of Lords would, by compulsion, or choice, agree with the House of Commons, and that the King would agree with them both in establishing Presbytery in the room of Episcopacy—what then? Why then the present form of the Church of England would be changed into another! And is this all?—this the catastrophe of so many tragical forbodings—this the issue of so many improbable contingencies—this the result of so much unchristian contention—this a cause for continuing distinctions by which the persons and properties of peaceful citizens are exposed to the fiery zeal of a senseless rabble?—A great *Protestant* nation does not return to *Popery*—a great *Christian* nation does not apostatise to *Paganism*, or *Mahometanism*; it simply adopts an ecclesiastical constitution different from what it had before. What is there in this to alarm any man who liberally thinks with the late Dr. Powell, that there is nothing in the regimen of the Church of England, or in that of the Church of Scotland, repugnant either to the natural rights of man, or to the word of God:—*Ecclesiastici regiminis in Anglia et in Scotia constituti, neutra forma, aut juri hominum naturali aut verbo Dei repugnat.*"—pp. 216, 219.

While noticing the liberality of Bishop Watson, towards his dissenting brethren, our readers will permit us to present them with other evidences of his catholic spirit. We give extracts from his works. In a letter addressed to the Archbishop of Canterbury, he observes—"I have long considered the clergy, who are dispersed through the kingdom, as a little leaven, preserving, from extreme corruption, the whole mass; and the great kindness and respect, with which the whole order is treated by the best and most enlightened part of the Laity, is a proof that they consider them in the same light. Your Grace's candour and moderation will excuse me, if in this commendation, *I include the Dissenting Clergy, whom I cannot look upon as inferior to the Clergy of the Establishment, either in learning or morals.*"*

In his preface to a "Collection of Theological Tracts," Bishop Watson observes;—"The Books and Tracts, which I have here printed, are all of them so well known, that there is little need to give a long account of any of them. I have chosen them out of a great variety, which suggested themselves to my mind; but I have no expectation that every one should be pleased with the choice which I have made. I once knew a Divine of the Church of England, of great eminence in it, and deservedly esteemed a good scholar, who having accidentally taken up, in a friend's apartment, a book written by a Dissenter, hastily laid it down again, declaring, that 'he never read dissenting Divinity.' I ought to apologize to men of this gentleman's opinion, for having made so much use of the works of the Dissenters in this collection; but the truth is, I did not at all consider the quarter from whence the matter was taken, but whether it was good, and suited to my purpose; it was a circumstance of utter indifference to me, whether it was of *Paul*, or *Apollos*, or *Cephas*, provided it was of *Christ*."†

The liberality of Bishop Watson, however, appears far more clearly, in his religious views, than in those of a political character. When some of the primary and consoling doctrines of christianity, e. g. the Divinity of the Redeemer; the influences of the Holy Spirit, &c. were questioned by individuals of his acquaintance, his friendship for them was not affected; but, towards his political antagonists, he cherished not the same spirit of conciliation. The unhappy causes

* Sermons on Public Occasions, and Tracts on Religious Subjects.—p. 413.

† A Collection of Theological Tracts.—p. xix.

were, as we fear, his attachment to the world, and his indifference to Evangelical religion.

Let us not be reproached with censoriousness, if we express our fears, that talents so commanding, and acquisitions so diversified, as were those of Bishop Watson, were not united to that holiness, without which the intellect of an archangel would be as the small dust of the balance. We estimate him by his own acknowledgments. We furnish the evidence of his own Biography. After the death of the Duke of Rutland, one of his intimate friends, Bishop Watson in a speech delivered in Parliament, of which, the conclusion was an eulogium upon the Duke; makes the following observations.

"In private life, My Lords, I know that he had a strong sense of religion on his mind, and he showed it by imitating his illustrious father in the practice of one of its most characteristic principles—in being alive to every impulse of compassion. His family, his friends, his dependants, all his connexions can witness for me the warmth and the sincerity of his personal attachments."—p. 161.

What then shall we think, what must we think, of the Duke and of his panegyrist; when we find that the Duke was a notorious gambler, that he was grossly licentious, and that his premature death, was the consequence of excessive dissipation!* After the duel between the Duke of York and Col. Lenox, Bishop Watson addressed the following letter to Lord Rawdon, the Duke's second.

"Cambridge, May 28, 1789.

"My dear Lord,—I know you will forgive the liberty I take in requesting you to present, in the most respectful manner, to the Duke of York my warmest congratulations on a late event.

"As a Christian bishop I cannot approve of any man's exposing his life on such an occasion. As a citizen, I must think that the life of one so near to the Crown ought not to be hazarded like the life of an ordinary man; but as a friend to the House of Brunswick, I cannot but rejoice in the personal safety, and in the personal gallantry too, of so distinguished a branch of it.

"I am, &c. R. LANDAFF."—p. 190.

* Vid. p. 198; and also Phillips' Recollections of Curran.

Are these the sentiments of "a Christian Bishop?" Are these the feelings which a prelate, who reverenced His authority who enacted the Decalogue, could express? How was the "purity" of his lawn sullied, when he addressed this complimentary epistle to an intentional murderer! What, also, are we forced to think of the principles of Bishop Watson, when we hear him asserting, with self-approbation, that he had attempted to purify the Church from the "*impiety of Calvinism*"; and that he could not listen, for a moment, to the desponding doctrines of Calvinism.† Let our readers suppose, in charity, that he knew not the import of the term. On any supposition, could he have been qualified for his dignified office in the English church? We invite our readers to the perusal of his life; to the faithful description of his wishes and his labours, his hopes and disappointments, his friendships and aversions, his principles and his character: and they will we fear, form the melancholy conclusion, that the love, which is the fulfilling of the law, was not the flame which animated his breast.

We shall close this article with a few observations, suggested by the Biography of Bishop Watson. The life of this distinguished prelate is an affecting evidence of the truth, that no capacity, no attainments, are a substitute for evangelical excellence. If the love of God be absent, the soul, deserted by its guardian, will wander, as in a wilderness, solitary, helpless, and sad; and, though destined to survive the ruins of the world, will waste its noblest faculties on the pleasures of an hour. We would also notice the peculiar dangers, to which the dignitaries of a church, constituted as is that of England, are exposed. Their political alliance with the ministry, or the opposition, their devotion to the monarch, and their consequent strong temptations from the hope of patronage and prefer-

† Vid, p. 88, and p. 437.

ment; are ever to be deprecated.—What gratitude to the Giver of all good should glow in our hearts, that, in our own happy country, the ministry of reconciliation is not threatened by these, or similar dangers.

Literary and Philosophical Intelligence.

C. F. Rafinesque is preparing for publication, "Travels and Discoveries in the West," containing a classification of a large number of newly discovered plants, animals, fishes, reptiles, fossils, &c.

Caleb Atwater, Esq. of Circleville, Ohio, has issued proposals for publishing a work to be entitled "Notes on Ohio," to contain the most recent information of the physical characteristics of that State.

A letter has been addressed by Professor Hartmann of Hamburgh, to the Hon. Timothy Pitkin, late member of the House of Representatives, of the United States, and author of 'A Statistical View of the Commerce of the United States of America,' declaring his intention to translate that work into the German language, and requesting such additional information as will increase the value of the work.—Professor Hartmann is successor to the late Professor Ebeling.

The Government of Saxony has determined upon the erection of a magnificent monument, in honor of the celebrated Werner.

The municipality of Cambray, have opened a subscription, for the purpose of raising a monument to the virtues and genius of Fenelon.

It is stated in a Scottish Journal, that the foundation stone of a monument to the memory of the poet Thompson, is soon to be laid, near his native place, the Village of Ednam, in Roxburghshire, by Walter Scott, Esq.

There were in the year 1815, more than forty periodical works, of different descriptions, published in Russia. It is stated, that 'several of them have experienced the fluctuations of public opinion, or the difficulties of a first establishment,' and the number has since decreased. The Transactions of the Academy of Sciences, and of the Russian Academy, are published; and it appears that, among the authors of Russia, there are several poets, who enjoy a distinguished reputation.

The Legislature of the State of New-York, have granted the sum of ten thousand dollars, for the support of the Deaf and Dumb Asylum in the city of New-York.

The late Rev. Dr. William Richards, of Lynn, Great-Britain, bequeathed his library, which consisted of upwards of 1200 volumes, to Brown University, at Providence, R. I.—Our Minister at the Court of London, has given the necessary directions for forwarding the books to the Institution.

A Medical College, on an extensive plan, is to be immediately established in Cincinnati, Ohio. Very great public benefits, are anticipated from this Institution in the West.

In the State of New-York, the sum set apart, for the support of parish schools, is one million of dollars, and eighty thousand acres of land, which is continually increasing in value. During the last year, 140,000 dollars were paid by the state, for the support of schools, of which there are nearly 6000; and in which probably, 250,000 children are annually instructed.

The amount of gold coins made at the mint of the United States, during the year 1818, was $242,940: of silver $1,070,427 50: of copper $52,320; making a total amount of $1,365,687 50;—which added to the amount of coinage at the mint, from the date of its establishment, to the end of the year 1817, makes $15,549,455 86. The expense of coinage, from the commencement of the institution, to Dec. 31,

1818, including the costs of lots, buildings and machinery, was $514,016.

Gregoria Pietro Giarve, the Syrian Archbishop of Jerusalem, is in London. The Archbishop's object in visiting England, is to solicit assistance for the establishment of a printing press at Mount-Lebanon. Although almost the whole of Syria, is governed by the Turks, Mount-Lebanon is under the dominion of a Christian Prince. It is stated, that many of the Syrian Turks, have lately embraced the Christian faith, and the most beneficial effects would, probably, result from the distribution of the Bible among them.—The Archbishop wears the 'blue turban, loose robe,' &c. and excites much attention. It is supposed that he will effect the object of his visit.

Island of Sumatra.—In this Island the European establishments, have hitherto been confined to the Coast—all attempts to penetrate the interior, were regarded as desperate, and no European would venture to embark in them. Sir Thomas S. Raffles, Governor of one of the Establishments, has at length, led the way; and succeeded with incredible effort, in passing the mountains and forests, which intervened, and in reaching the heart of the Island. The result has been the discovery of a country, highly cultivated, and abounding in wealth. Within the space of twenty miles, in one part, the population does not fall short of a million. The inhabitants of the interior, are stated to be a firm athletic race of men, far superior to the people of the coast. A central government, is to be established, and the avenues of commerce, laid open. In the extending power of the British government, in India, the enlightened Christian, cannot fail to trace a gradual preparation of Providence, for communicating the blessings of Christianity to unnumbered millions.

Much has been said in England, and in other European countries, and something in this country, respecting a supposed deterioration of climate. The following table, which is published as an extract from the Journals of the Royal Society, proves, that, in Great Britain, at least, vulgar credulity has been the subject of much imposition. The table exhibits the average heat, in the open air, of every year.

1774	50. 6	1799	48. 5
1775	51. 5	1800	51. 1
1776	51. 1	1801	51. 3
1777	51. 0	1802	50. 3
1778	52. 0	1803	50. 9
1779	53. 9	1804	52. 1
1780	51. 7	1805	50. 5
1781	53. 0	1806	53. 2
1787	51. 0	1807	51. 2
1288	50. 6	1808	50. 3
1790	50. 9	1809	51. 3
1791	50. 8	1810	51. 5
1792	50. 5	1811	52. 7
1793	50. 3	1812	49. 2
1794	51. 2	1813	49. 7
1795	49. 9	1814	48. 2
1796	50. 5	1815	51. 6
1797	50. 0	1816	49. 1
1798	51. 3		

The hottest day in the above period, was in July, 1808, when the thermometer was 98. 5.—The coldest day was in Dec. 1796, when the thermometer was at 5.

It is stated, on official authority, that the dominions of the King of Prussia, contained in 1818, 10,568,157 souls,—which population gives 2,106 inhabitants to each square league. The principal towns are Berlin, containing 166,584 inhabitants; Breslau, 68,020; Magdelburg, 27,869; Potsdam, 15,426; Dusseldorf, 15,000; Frankfort on the Oder, 12,500.

M. Morichini has made a discovery respecting the magnetizing power of the violet rays. The discovery, when first reported, was scarcely credited; but Professor Playfair has given the following account of an experiment, of which he was a witness, and which was performed by M. Carpe;

After having received into my chamber a solar ray through a circular opening made in the shutter, the ray was made to fall upon a prism, such as those which are usually employed in experiments in the primitive colours. The spectrum which resulted from the refraction, was received upon a skreen: all the rays were intercepted, except the violet, in which was placed a needle, for the purpose of being magnetized. It was a plate of thin steel, selected from a number of others;—and which, upon making the trial, was found to possess no polarity, and not to ex-

hibit any attraction for iron filings. It was fixed horizontally on the support by means of wax, and in such a direction as to cut the magnetic meridian nearly at right angles. By a lens of a sufficient size, the whole of the violet ray was collected into a focus, which was carried slowly along the needle, proceeding from the centre towards one of the extremities, and always the same extremity, taking care, as is the case in the common operation of magnetizing, never to go back in the opposite direction. After operating in this manner for half an hour, the needle was examined; but it was not found either to have acquired polarity, or a sensible attraction for iron filings. The process was then continued for twenty-five minutes more, fifty-five in the whole; when the needle was found to be strongly magnetic: it acted powerfully on the compass, the end of the needle which had received the influence of the violet ray repelling the north pole, and the whole of it attracting and keeping suspended a fringe of iron filings.

List of New Publications.

THEOLOGY.

A Word in Season, in behalf of the Holy Scriptures, to which is prefixed a brief reply to the observations of Friend Edward Cobb; by Rev. Asa Rand, Pastor of the Church in Gorham, 75 cts.—Portland.

An inquiry into the Doctrine of Christian Baptism: By Jacob Rush, Presiding Judge of the first Judicial District of Pennsylvania, 37 1-2 cts.—Philadelphia

A Series of Letters on the Mode and Subjects of Baptism: By Stephen Chapin, late Pastor of the Congregational Church in Mount Vernon, N. H. 37 1-2 cts.

Jubilee Sermons.—Two Discourses, exhibiting an Historical Sketch of the First Baptist Church in Boston, from its formation in Charlestown, in 1665, to the beginning of 1818: By James M. Winchell, A. M. Pastor of said Church, 81 cts.

An Examination of the Rev. Mr. Tyler's Second pamphlet, entitled, "The Doctrine of the Saints Perseverance, further vindicated," &c. with "An Appendix upon Calvinism in general." By the Rev. Menzies Rayner, Rector of the Episcopal Churches in Huntington, 37 1-2 cts.—New-Haven.

MISCELLANEOUS.

American Medical Botany, with coloured engravings. Vol. II. No. 1. By Jacob Bigelow, M. D. Professor and Lecturer in Harvard University.—Royal 8vo. $3 50.—Boston.

Elements of Chemical Science, Vol. I. By John Gorham, M. D. Professor of Chemistry in Harvard University.—Cambridge.

The Printer's Guide, or an Introduction to the Art of Printing: By C. S. Van Winkle, $1 75.—New-York.

A View of the Commerce of the Mediterranean, with reflections arising from personal experience, during many years residence in Spain, France, Italy, and Africa: By John M. Baker, late U. S. Consul.—Georgetown, Col.

Address before the Massachusetts Peace Society, Dec. 25, 1818: By Andrew Ritchie, Esq.—Boston.

Letters from Geneva and France, written during a residence of between two and three years in different parts of those countries, and addressed to a lady in Virginia, by her father, 8vo. 2 vols. $4 50.—Boston.

Notes on the War in the South: with Biographical sketches of Montgomery, Jackson, Sevier, the late Gov. Claiborne and others: By Nathaniel P. Claiborne, a member of the Executive Committee, during the late war. 12mo. $1.—Richmond.

Catharine Brown, the Converted Cherokee: A Missionary Drama, Founded on Fact. Written by a Lady.—New-Haven.

The Young Preacher's Manual, comprising Claude's Essay on the composition of a sermon, abridged; Gregory on the composition and delivery of a Sermon; Reybaz on the Art of Preaching; Fenelon's Dialogues on the Eloquence of the pulpit; Brown's Address to Students in Divinity, &c.—The whole revised by Ebenezer Porter, D. D. Bartlett Professor of Sacred Rhet-

oric in the Theological Seminary at Andover, 8vo. $2 50.—Boston.

Poems, by Jacob Porter.—Hartford.

The Pilgrim's Progress, exhibited in a Metamorphosis, or a Transformation of Pictures, for the entertainment and instruction of Youth. Designed and Published by J. W. Barber; 12 1-2 cts.—Hartford.

Religious Intelligence.

The power of Conscience, exemplified in the death of an unfortunate Female.

In one of the early volumes of the Christian Observer, there is an account of the dreadful end of the Hon. Francis Newport. The scenes which it discloses, are appalling; but in many instances within our knowledge, they have produced the most salutary impressions. When God thus abandons the objects of his displeasure to the retributions of conscience, on this side of the grave, he does it expressly, we apprehend, for the purpose of silencing those scoffers, who cry, "where is the promise of his coming, for since the Fathers fell asleep, all things have continued as they were from the creation of the world." We feel ourselves bound, therefore, however painful the duty, to make public, well authenticated accounts of these awful testimonies of his vengeance. The following is the history of a female, who was once accomplished, beautiful, religiously educated and a professed disciple of Christ; but who, yielding to guilty passions, sunk to the lowest depths of infamy and wretchedness, and departed from this life, under the lashings of an awakened conscience, in the fearful anticipation of eternal perdition. Perfect confidence may be placed in the correctness of this statement, which was drawn up by the Rev. THOMAS H. SKINNER, of Philadelphia, from the relation of an eye-witness, Mrs. S. a member of his church. Another eye-witness, has likewise testified to its correctness.

"In the months of February and March, 1819, Mrs. S. was repeatedly and urgently requested, to visit a woman, said to be extremely low and unhappy; and for a very special and important purpose, anxious to see Mrs. S. For reasons which the sequel will disclose, the latter could not feel willing to go, until she was told, that if she did not go, the woman, though in a dying condition, would be brought to her door. These tidings inspired Mrs. S. with the fortitude to endure an interview with a person, of whom she could scarcely think without horror. On Friday, 19th March, she went in pursuit of her habitation, which she was told, was some where in Little-Water near South-Street. She came to the house, in the cellar of which she lay; and with a palpitating heart, entered the chamber, where poverty, disease, and distress, presented themselves in a mien, never seen, and scarcely conceived of before. The dying woman, stretched on a squalid couch, and almost literally imbedded in filth, was attended by a sympathetic female, and a little boy, one of her own unhappy offspring. As soon as she saw Mrs. S. she said, 'I did not expect you would come to see so miserable a wretch as I am;' and then covering her face with the bed-clothes, she wept most bitterly for a considerable time. 'Why do you weep so?' Mrs. S. inquired. She replied, that she saw in Mrs. S. the image of her father, and that it wrung her heart to think of him. 'How,' said Mrs. S. 'did you happen to know where I reside?' She answered, that she was up Cherry-Street, on a visit to some of her acquaintances, that a paper was thrown in the door, giving information, that a new house for worship, was to be opened in Wagner's Alley, and inviting the neighbours to attend; that she with several of her associates, went the first evening it was opened. 'I was,' she added, 'much intoxicated, but had not been seated long, before I became perfectly sober.'* I sat near

* Whether this alteration was the result of the exercises of which she goes on to speak, or was produced immediately by that Providence, which appears so conspic-

the door; the moment you came in, I saw you; my eyes were fastened upon you. Horror, in an instant seized my soul. I had supposed you were dead, and the sight of you recalled to my mind, the injuries I had done you. Your minister began to preach, and every word struck me as a dagger, to the heart. I attempted to go out, but seemed revited to the spot. I attempted to speak to you, but fear prevented me; and I followed you home.' It was in this way she learnt where Mrs. S. resided.

"This awful night, was the end of all peace to this poor woman. She went on to state, that the agitation of her mind, threw her into a violent fever, which, along with unintermitted horrors of conscience, had induced consumption, and at length brought her to her present wretched situation.* She then told Mrs. S. the cause of her anxiety to see her, before she left the world. 'I thought,' said she, 'if I could only see you, and obtain your forgiveness for the injury and disgrace I have brought upon your family, it would smooth, even the path to hell. O madam, my breast has long been a stranger to comfort. Once, I could drown my sorrow with liquor—but now it has no effect. Death, hell, and judgment, lay before me.'

"She disclosed to Mrs. S. with a view, as will be seen, to a more extensive disclosure, her career of crime, from its commencement to its close.—She was the only child of respectable parents, who lived in one of the Southern cities. Her father, was a minister of the gospel, and was most tenderly attached to his daughter. Deprived of her mother by death, when she was but seven years old, she was placed under the care of an affectionate aunt, who spared neither expense nor pains, to give her an accomplished education, and fit her for refined and polished society. At the age of fifteen, she returned to her father's; and to please him rather than her God, she soon after made a public profession of religion. She was a young lady of extraordinary beauty, and was conscious of her personal charms. To gain admiration she made herself an active and distinguished member of the church, of which her father was Pastor.

"After she had been united to the church about a year, a gentleman lodged at her father's, and was there confined by a fit of sickness. Charmed with his affable and easy manners, she cherished, for this gentleman a passionate attachment, which, being perceived by the father, caused him to tell her, that the gentleman was a married man and had two children. But her passion was now too violent to be suppressed by this information. She conceived, and soon after executed the purpose of seducing this gentleman.

"He was a man of reputation, and was engaged in business; and having fitted out a ship for the West-Indies, in which he himself was to go, she secretly embarked in the ship, that she might continue with the object of her unhallowed passion. But the God who rules the winds, would not suffer such wickedness to prosper: The vessel was cast away, and they narrowly escaped with their lives.

"Here to his astonishment, Mrs. S. observes in her letter, to the writer, 'Sir, I shall now inform you, that I have been relating the melancholy downfall of my poor unfortunate FATHER!' a man of excellent talents and of amiable manners; but whose infatuation drowned his family in sorrow, and drove them from his presence.—His wife and two daughters forsook him, resolved to live with him no more.

"The dying woman continued her dreadful story. She lived with this infatuated mortal, in habits of grossest vice, for many years. At length from some cause, he abandoned her; but after a while returned to her again.—He abandoned her a second and a third time. At last suspecting that his family had some agency in persuading him to leave her, she conceived a mortal revenge against them, and actually sought to destroy Mrs. S.* but being

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uous and awful, in what succeeded is uncertain to the writer. The first cause would be sufficient to account for the effect.

* The time that intervened between her awakening and her death, was a month and twenty days.

* Some person one day in the Market, presented to Mrs. S. five oranges, which it was said, her father had sent her. Mrs. S. refused to take them at first, but being urged, consented. An acquaintance who remarked the manner of the woman in urging Mrs. S. to take the oranges, had his suspicion awakened, and as soon as she had departed, begged Mrs. S. to let him

unsuccessful, she directed her malice against the man himself; with her own hands, endeavoured to take his life, but her projects for his murder being also defeated, she suborned a person to fulfil her purpose, who actually compassed his death, was brought to trial for the deed, and escaped the reward of his wickedness, on the plea of intoxication at the time it was done."

The narrative proceeds to state that, though not without occasional fits of remorse, she went on step by step in her foul career, till she was covered with unmingled infamy, and became an associate of the lowest wretches, ever found in human society.

"Her venerable parent, (it is believed a pious servant of Christ,) could not sustain the affliction laid upon him by such unnatural conduct in an only child, once so blooming, accomplished and tenderly beloved. He became broken-hearted, lost his reason, and in a fit of madness, took his own life!

"'I heard,' said she to Mrs. S. 'that you were out of your senses in consequence of the untimely death of your father, to which I was accessary; and I understood that your derangement, ended in your death. Oh madam, forgive me for bringing so much pain and sorrow upon you.' 'I do forgive you,' Mrs. S. replied, 'but I am only a creature; you must look to God for forgiveness.' 'Forgiveness for me,' said she, 'there is none. I have sinned against the Majesty of Heaven, with an uplifted hand.' 'But though you have been a great sinner, the blood of Christ is all sufficient. He took our flesh, and died for the very chief of sinners.' 'Oh madam,' she cried, 'can I look to God for mercy? No: There is no mercy for me. The door of heaven is shut against me. Oh I feel the pains of hell. Hell is my reward.' 'Shall I pray for you, or go for some person more capable of praying than myself?' 'No,' was the awful answer; and with the keenest despair in her countenance, she added—'God will not hear prayer for me: To pray for me, would be wrong; it would be abusing the throne of mercy. But pray for my unfortunate children, whom I have brought into the world without knowing a mother's affection, and who are pursuing the same course of life that I have led. Oh MUST I be arraigned before the bar of God to hear my awful doom? Oh yes, it is just; DEPART ACCURSED.' Mrs. S. proposed, going for her Pastor. 'No,' said she, 'I am too great a monster to be looked at by any pious person; and I wonder how you can look at me as you do.'—Here her eye-balls glared in the most frightful manner, and she was so violently agitated, that the greatest exertions were necessary to prevent her from falling out of bed. After being a little quieted, she observed to Mrs. S.—'Your minister carries the fiends of hell about him, else he could not have so tortured my soul, the first time I ever heard him.' 'It is not so, madam, he has no other instrument than the gospel; that is his weapon.' She replied, 'the TRUTH to a guilty conscience is sharper than a two edged sword.'

"'Tell your minister,' said she, 'to exhort females of my manner of life. Tell him to warn them against pursuing the way I trod. Tell him to proclaim to the world, the manner of my death. Tell him I sink to hell, with the vows of Christ's covenant on my soul. Tell him five years ago, I had mercy offered me, but I despised the grace of God, I regarded not his threatenings, and trampled the blood of Christ beneath my feet.* Oh that I could tear my soul from me and cast it away from the presence of God.' Beating her breast in the most frightful manner,

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open one of the oranges, on doing which, he immediately discovered a greenish appearance, which he thought indicated poison. Nothing *certain* on the subject was known, until now, when this woman confessed that she had inserted arsenick in the oranges, with the design of poisoning Mrs. S. She likewise confessed, that she had attempted a second time, to poison her, by means of some punch, which she had prepared for the purpose; from which snare Mrs. S. narrowly and wonderfully escaped.

* After Mrs. S. left her, the other lady asked her what she meant by these expressions; she replied, that, about that time she was sick in the Alms-house; that a pious female came and conversed with her, particularly, on the subject of religion; that at first she refused to hear her, but was at length so awakened by her conversation, that she saw herself on the very verge of perdition; that overwhelmed with horrour, she still had a view of the sufficiency of the blood of Christ, to cleanse her from her sin, and knew she would be pardoned if she would repent, but, that she spurned the mercy of God, arose and left the lady. This Mrs. S. received from the lady herself to whom the explanation was given.

she exclaimed, 'yes, hell is my awful doom forever.' It was observed, 'the adversary of your soul is tempting you to despair of the goodness and mercy of God.' She replied, 'God is merciful and he is also just; and his justice it is, that dooms me to hell. Oh yes,' she cried, with the fury of despair in her manner, 'Oh yes, his justice dooms me to the lowermost pit.' The lady whom Mrs. S. found with her, inquired whether she had not some hope in the doctrine of universal salvation. 'No,' she replied, 'I shall never be redeemed from endles torment.' Piercing Mrs. S. with an eye of distraction, she said, 'do you think there is any reason to hope in that doctrine?' 'No,' was the reply, 'there is no repentance beyond the grave, nor pardon offered to the dead.' 'That there is not,' she subjoined, 'between the lids of the sacred volume;—there is no redemption beyond the grave. Years and time will roll away, but my pains will never end. The thunderbolts of the wrath of God will smite me down to a lower hell, than that of the fallen angels.' Again, Mrs. S. tried to console her, by representing to her the boundless extent of the divine compassion. 'Though you have been a vile sinner, God may yet shew you mercy. Though your sins are like mountains, the ocean of a Saviour's blood can cover them all.' But all was in vain. 'God,' she replied 'will never pardon me, who have given forty-nine years to the devil. Will he now be put off with one wretched hour? You do wrong to tell me so. I who have been the cause of distress to so many innocent families; I who have brought the grey hairs of an indulgent parent, with sorrow to the grave, who have also been the author of your father's death—oh my tortured soul, it is more than I can bear. Oh that I could weep to ease my aching heart, but tears are not allowed me. Oh that another female may never sink to perdition besides myself.'

"Pointing to her little boy that sat by her side, 'that child,' said she, 'reproved me for my wickedness when he was but seven years old.' The poor child then arose; said, 'this is an awful scene,' burst into tears, and left the room.

"Looking very earnestly at Mrs. S. she inquired; 'are you a communicant of that church?' 'Yes.' 'Do you think you have an interest in Christ?' 'I hope I have.' 'And do you sincerely forgive me, the injuries I have done you?' 'I DO forgive you madam, and may God Almighty forgive you also, and snatch you from the torment that stares you in the face. Oh that you would lay your soul at the feet of Jesus; pray to him to forgive your sins, and receive you into the mansions of the blessed. There may you spend a happy eternity singing allelulas to the great Redeemer; and there when I am called from this world of sin and sorrow may I meet you and my poor unfortunate parent.' She lay perfectly silent, until Mrs. S. pronounced the words, *unfortunate parent.* At the mention of them, she startled and said, 'You will meet your father, I have no doubt; but as for me, I am doomed to hell.'—Mrs. S. then asked her whether she still doubted her forgiveness. 'I know not,' she replied, 'how you CAN forgive me.' Mrs. S. then observed, 'I am a great sinner, and hope for forgiveness from God; but if I cannot forgive you, how can I expect forgiveness through the intercession of Christ. It is my duty, madam, to forgive you, and I wish it was in my power to relieve you.' 'It is not,' she replied, 'in the power of man to forgive me,(meaning so as to be saved,) but I feel much easier since you have forgiven me.—Justice will never overtake me in this world;* but my judge is an offended God.'

"She requested of the lady whom Mrs. S. found with her, that SHE would not speak of her dying confession, lest an impression might, perchance, be made injurious to the feelings of the family of Mrs. S.† 'I have designed it,' says she, 'for the ear of Eliza, (calling Mrs. S. by her christian name,) and I wish her, to tell it to her minister, and beg him to publish it as a warning to persons of my way of living.' 'Will you promise me,' said she, 'will you promise me Eliza, to beg your minister

* Referring, it is thought, to her liability to a civil arrest.

† The lady solemnly promised her, not to speak of it; and therefore would not, at first, when applied to, for what she remembered to have heard; but afterwards she addressed a letter to the writer, in which she states, that Mrs. S. repeated to her what she had communicated to her Pastor, and bears her testimony to its truth. This letter discloses several other interesting particulars.

to publish my dying confession? Or is this too great a favour for you to confer on so unworthy a wretch? Your minister seems, from his manner of preaching, to have the good of souls in view, and I wish such a man to undertake the business.' Mrs. S. promised to fulfil her request, though she told her, it would be a very heavy trial.

"After remaining with her, from two o'clock till six, Mrs. S. found her fortitude sinking under the awfulness of the scene; arose and bid her farewell.—She replied, 'I shall never more see you, until God's awful trumpet shall awake the dead, and we are arraigned before the bar of God. May you and all your family be clothed in righteousness.' At nine o'clock, in the evening of the same day, she left this probationary stage, with these words on her tongue, 'HELL, HELL, IS MY EVERLASTING DOOM.'*"

Our limits will not permit us to add the reflections of the Rev. Author on this awful scene.

NEW-YORK PEACE SOCIETY.

The following are extracts from the Report of the New-York Peace Society, at the Anniversary, Dec. 25th, 1818.

"AN Annual Report of the proceedings of this Society not having been contemplated at its formation in 1815, nor until the close of the last year, the Committee deem it proper to submit a view of its commencement, as well as of its progress to the present time.

"The Society originated with a few individuals, from the conviction that war is inconsistent with the Christian religion, immoral in its acts, and repugnant to the true interests of mankind; and from a disposition to diffuse information, and promote inquiry upon a subject of so much importance.

"Persuaded that these sentiments would become universal, on the fulfilment of the prophecies concerning the prevalence of Christianity, and the glory of the Messiah's kingdom, when men shall beat their swords into ploughshares, and their spears into pruning hooks, and learn war no more; they felt a confidence that the use of means, in this, as in other instances, would be Divinely favored.

"With such views the Society was organized in the month of August, 1815. Not having the benefit of any example in the adjustment of their plans, there being then no association for the same purpose on either side of the Atlantic, they have had occasion to revise and amend the rules at first adopted for the government of their proceedings. Experience has shown that the field of immediate usefulness open to such an institution, is more extensive than was then conceived; and a variety of occurrences have encouraged greater confidence, and more animating hopes than could have been previously entertained.

"The Society, shortly after its formation, published 1000 copies of a pamphlet, written by one of the members, entitled, "Thoughts on the practical advantages of those who hold the sentiments of Peace;" and at a subsequent date 1000 copies of a pamphlet, also written by a member, entitled, "Observations on the kingdom of Peace;" which have been gratuitously and widely circulated.

"A considerable number of copies of the works, entitled, "War inconsistent with Christianity," and "Letters to Governor Strong," both written by members, and published at the solicitation, and under the patronage of the Society; together with about 1000 copies of different numbers of "The Friend of Peace," 150 copies of two sermons, entitled, "The life of man inviolable," 200 copies of a circular from the Massachusetts Peace Society, a quantity of tracts received at several times from the London, and other Societies, and a variety of smaller publications, have been distributed in different parts of this country, and to several places in Europe.

"During the last season a large edition of a tract, entitled, "The Question of War Reviewed," has been published and put in circulation."

"The pecuniary resources of the Society have been aided by several gratuities; among which the Committee take occasion to mention, with grateful acknowledgments, a donation of one hundred dollars from members of the Society of Friends, by the hands of J. Murray, Jun. Esq.

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* One of her daughters came to Mrs. S.'s Monday morning, *charged*, she said, by her mother, to tell Mrs. S. *when* and *how*, she departed. She died, perfectly rational, but in augmented anguish and horror.

"Since the formation of this Society, a number of similar associations have been established, both in Great-Britain and in this country. Among these are the Society in London for the promotion of permanent and universal Peace, (formed in June, 1816,) which has several auxiliary branches in different parts of England; a Peace Society at Glasgow (formed 1817), and another at Dundee (1818), in Scotland; the Massachusetts Peace Society, (formed at Boston in Dec. 1815); Ohio, (Warren county, Dec. 1815); Maine, (at Portland, Jan. 1817); Cayuga, (at Scipio, N. Y. Feb. 1817); Rhode Island and Providence Plantations (at Providence, 1817); and Chenango (in Schenectady, N. Y. 1818).

"Besides the associations instituted expressly for the promotion of pacific sentiments, several very large and respectable religious bodies have expressed their decided approbation of the object, and one or two have resolved themselves into Peace Societies.

"The Society of Friends in various parts of the country, in pursuance of the principles ever avowed and acted upon by them, have given important aid towards the advancement of this cause among other denominations of Christians.

"These sentiments are indeed so congenial with all the better feelings of the human heart, and with the true interests of mankind universally, that they can hardly fail of an advocate in every cordial and consistent friend of the species. From the feelings which they imply, arise the various combinations of effort for humane and benevolent purposes. "Peace" and "Good-will" are conjoined in nature, and cannot be separated in experience. They are the foundations of hope for the real happiness of the human race, and of exertion to promote it; as their opposites are the sources of all that is discouraging and evil."

"The Committee indulge no extravagant and fanciful expectations of a sudden and perfect attainment of the object of the Society. The rooted prejudices and violent passions which support a barbarous custom, can be supplanted and subdued only by the gradual influence of the proper means and agencies, the diffusion of light, the inculcation of truth, the propagation of the Christian temper.

"But they do believe that, in proportion as the attention of serious and reflecting minds is attracted to this subject, conviction will take place, and that war will become unpopular and odious, and peace alone be deemed consistent with the happiness of mankind, and the requisitions of christianity. In so good a cause they are willing to labour and be spent. If their object be disapproved of by some, they will not be disappointed. Its final success is certain, and upon its fulfilment depends the highest blessedness of man on earth, and the glory of that religion which offers him salvation, and which consists in righteousness, and peace, and joy."

"The Society consists of such persons, of different denominations, as are disposed to aid in the promotion of peace on earth, and good will to men.

"Every annual subscriber of Two Dollars and upwards, may, within the year, receive in return, Tracts to the amount of one half of his subscription.

"Subscriptions are received by *Anson G. Phelps*, Treasurer, No. 38, Beekman-street, and *P. W. Gallaudet*, No. 49, Fulton-street. The other publications of the Society may be had at their Depository, No. 49. Fulton-street, where communications may be addressed."

We have received several communications, written for the purpose of exciting the attention of churches, to the subject of evangelizing the heathen.—Our correspondents, knowing the power of example, will, probably, be willing that the following extracts from a *Report of a Committee of the Church in Farmington, and the votes of that Church*, should take the place of such communications.

(COPY.)

To the first Church of Christ in Farmington.

The Committee appointed to consider the duty of raising further supplies to aid in spreading the Gospel in the world, would report as follows:—

CHRISTIAN BRETHREN,

The spectacle which is exhibited in the motion and progress of Christian charity, in these latter days, is most gratifying to the benevolent mind.—Who of us does not well recollect that, a few years since, the exertions made,

and the sums contributed, were, when compared with the exertions and the contributions of the present time, but as nothing? It is confidently believed, that in the course of fifteen or twenty years, the sums of money raised and appropriated in one form or another, for the spread of the gospel, have increased more than a hundred fold.—In the Church and society to which we belong, although it is one which has for several years been accustomed to make what were called liberal contributions, it is believed that between three and four hundred dollars, are now annually contributed with less reluctance, than were one hundred, a few years since. Indeed, the duty—the indispensable duty, incumbent on Christians, of spreading the gospel among the destitute, is now universally acknowledged.

In that new and highly interesting state of things, in which Christians were one and all prepared to acknowledge the obligation of attempting to evangelize the world, but were without the knowledge necessary to direct them in apportioning their efforts, it had become a serious *desideratum*, that a system of operations, be devised, of universal extent; and such as, when carried into effect, might promise, as effectually as any thing of human contrivance can promise, to furnish to the inhabitants of every section of the globe, the means of learning the way of salvation, and that judicious calculations be made of the number of actors required in this great enterprize, and of the amount of monies wanted, from time to time, to defray the expense.—That the best calculations on so vast and complicated a subject, must be somewhat inaccurate, will be allowed: but this circumstance can furnish no ground of objection against the attempt to simplify and systematize a business, which, as long as it is left untouched by the calculator, must be but imperfectly understood and imperfectly executed. Nothing is more apparent, than that to enable the Christian public, to act with due discretion and safety, and yet perform the full amount of their duty, it is indispensably necessary, that an extensive scheme of operations, with all its details of expense, founded on evident facts, and close observations, and minute researches, be submitted to their view. Such a scheme accompanied by such details, and resting on such authority, has at length appeared.

Two of our Missionaries to the East, Messrs. Hall and Newell, have recently come forward with a most powerful and pathetic appeal to the Churches of this country, in behalf of the Heathen world;—and they have exhibted such facts, and made such statements, as will, if in any tolerable degree correct, place the duty of the Churches, in regard to this subject, in a clearer light than it has ever been placed in, before. A brief summary of their calculations we insert in this place. They suppose that six hundred millions of the human race are yet without the light and blessings of the Gospel:—that, at the lowest calculation, one Missionary to every twenty thousand people is necessary to cause the gospel to be "preached to every creature";—and that, of course, there are wanting for this object thirty thousand Missionaries. They then calculate from regard to the number of churches and members, the degree of information possessed, and the pecuniary means within their reach, that a suitable proportion of Missionaries to be furnished by the American Churches, including all denominations, would be seven thousand and five hundred. Now it is not supposed that, with the most abundant pecuniary means, it would be possible to call into active service all this number at once,—for the plain reason that such a number of men, qualified for the Missionary life, cannot be found. It is therefore proposed to begin the great operation by training up for the service such youth of hopeful piety and capacity, as can be found. Allowing seven years time for the youth to go through a course of study, trial and preparation for the missionary life, and four thousand to be the number adopted and patronised by the churches for this object every seven years—and that this course be persevered in for twenty-one years; allowing also that of every class thus prepared and sent forth, about one third part will die, or, from some other cause, will fail in the course of every seven years—it would furnish in the course of twenty-one years, not far from the above mentioned quota of seventy-five hundred missionaries in the field, ready for active employment. In this view of the subject therefore, it would seem, that by training up and preparing for the Missionary life, four thousand suitable characters in every seven years, and supporting them on

Missionary stations, when thus prepared, until the world is so far evangelized as to furnish its own preachers, the Churches of the United States, and the protestant provinces of this country might be considered as performing their share of this great Christian enterprize. But it is obvious that after this course of preparation is finished, and the Missionaries are ready for active employment, the liberality of christians must be greatly increased; for, in addition to the charge of preparing for the Missionary work a second class of men, there is the charge of supporting those who form the first class, and have already become Missionaries: and this liberality must be more than doubled, because the expense of supporting Missionaries in the field will be found much greater than that of preparing them to enter it. In anticipation of these increasing calls for money, the authors of the work under consideration, propose that the churches begin instantaneously to make such contributions as will be necessary for the execution of the project, not merely in its present incipient state; but in the most advanced stage of its operation; that accumulating funds being thus established for future use, an increasing demand on the charity of christians, occasioned by future exigencies, being partly supplied by these funds, may be less sudden and less necessary.

In this stage of our Report, we would take occasion to observe, that the outlines of the calculation submitted to the Churches by the authors of the address, appear to us to be mainly correct; and we have reason to believe that the subordinate parts of the calculation are free from essential errors: And although we see no objection to that part of the scheme, which proposes to the Churches to contribute in advance for the Missionary Treasury, where they find themselves able to do it; yet we do not consider it an equally imperious and binding duty, with that of raising supplies for present operations.—From *this branch* of religious charity, we see not how any christian in circumstances above penury, can excuse himself.

Let us then proceed to inquire what is the extent of the supplies required for present operations.—The authors of the address have calculated that there are in this country, about four thousand Churches of the various denominations, containing on an average about one hundred and fifty members each, or six hundred thousand in the whole. And they believe there might be found in these Churches, as many as four thousand young men of piety, whose capacities, if suitably cultivated by education, are such as to qualify them for becoming useful Missionaries. This number apportioned among six hundred thousand members of the Churches, would be one to every hundred and fifty. In our Church there are as many as one hundred and fifty individuals in competent circumstances to afford something towards the object. We come then to the point, and give it as the result of our careful and deliberate inquiry, and as our decided opinion, that the smallest thing we can do as a Church, towards the advancement of the grand object proposed, is to raise a sum equal to the yearly expence of preparing for the Missionary service one individual. Calculating on the most rigid economy in the appropriation of it, this sum is fixed by the authors of the address at one hundred and fifty dollars:—and this sum we respectfully recommend to our christian brethren to raise, by their voluntary offerings, at the stated seasons of communion. And although this sum is named from regard to the necessary annual expense of training up one individual for the Missionary service, yet it is obviously not essential that it be actually expended in that particular form. Provided it go for the furtherance of the object generally, and be appropriated as the wisdom of the Trustees of Missions shall direct, they publishing from time to time an account of their expenditure, the purpose will be answered, and our consciences may be satisfied. Nevertheless, if any should prefer directing their donations to the specific object of aiding pious youths in becoming Ministers and Missionaries, they can be indulged in their choice by expressing it on a paper accompanying their donation.

And now, christian brethren, we wish it to be fairly understood as our opinion, that this sum should be raised in particular reference to the wants of the heathen world at large; and raised, of course, exclusively of those sums which in conjunction with the congregation, we are in the habit of contributing for Missions in the destitute settlements of the United States, and in the waste places of Connecticut. Does this sum

appear to any of you too large? Examine the subject in all its bearings. Detect, if you can, any errors in the numbers. Still, with all the abatements that the most rigid calculation would require to be made, we have no doubt, that any one who will give his serious attention to the subject, will be convinced, that the sum proposed to be raised, will appear too small rather than too large. And so convinced are we of this—so convinced too, that Christians will, from year to year, see the absolute necessity of increasing their efforts, that we propose the present arrangement as our part, merely in the introduction of a nobler system of beneficence than the Church has hitherto conceived. Yes, brethren, we do believe that, as the friends of religion, at the present time, are making larger sacrifices, and raising larger sums, and with a more willing mind too, than formerly; so, in future years, they will make still larger sacrifices, and raise still larger sums, and with a more willing mind too, than now. But there is another question connected with this subject. Is the sum proposed, within the scope of our ability? We answer, that it undoubtedly is.

If we are not able to take a part in this work, comparatively few of the Churches in this country, or even in other protestant countries, are able.—But if the case be really so, the condition of the heathen, is pitiable beyond what we had conceived. Hitherto, their case was distressing, because in bondage to sin and Satan, they lived without hope, and without God in the world. But we had read of their enlargement; and we believed that in the fulness of time, through the instrumentality of men, they would have the messages of salvation. But now, when the signs of the times lead us to believe that the period of their thraldom is just ready to close, our brightening hopes are obscured by finding that christians are themselves destitute of the means of performing what the farewell voice of their Saviour enjoined on them to perform. But this we are persuaded, is a very erroneous view of the subject.—The truth is, that no church, however favourably circumstanced, can do the whole of its duty without system, and foresight, and self-denial. We have never before, as a church, been called to engage in so great an enterpize.—It is a new thing: and until we look about us, and survey our situation, and examine our resources, our ability may not be very obvious. But if the duty of doing something more than we have yet done is made apparent, it follows that we ought individually to inquire in what way our resources may be increased. The authors of the Address that we have been considering, point out three distinct sources, from one or other of which, most christians, if not all, may probably derive something to be appropriated to the missionary service. These are, first, an additional degree of exertion in their several callings or occupations, sufficient to earn a small sum:—Secondly, the saving of a small sum by dispensing with some of the costly articles, which they are accustomed to use, but which are not essential to the comfort of life:—Thirdly, the appropriation of a part of their clear annual income. When the scheme proposed for evangelizing the world, shall have got into full operation, and an increasing and more urgent demand for christian charity shall be made, it may be, and doubtless will be necessary for christians to do their best, in deriving means from all these sources:—and even now, it would be an example highly commendable thus liberally to give up their property, and thus cheerfully to exert themselves for the prosperity of Zion. Yet we have thought it advisable, for the present, to bring more particularly into view, only one of these suggestions; and that is, the raising of money by dispensing with some superfluities; confident, that very many, if not all of our number, may find some one object, from which a saving can be made. We deem it unnecessary, now, to enter into particulars, any farther than to suggest the following hints. Is any one purposing to build, let him consider whether he may not spare some expensive decoration. In his dress—or furniture—or equipage, let him omit such costly superfluities as are not rendered clearly necessary from a regard to his place or connexions in society:—and in considering that part of the question, let him seriously ponder the import of that scriptural injunction. "Be not conformed to this world."—In friendly and social visits and entertainments, let each one also bear in mind the same injunction. And in the use of meats and drinks, especially in the article of ardent spirits, we would suggest to the

serious consideration of every one, whether an important saving might not be made, and in a way, too, that would promise no small advantages in point of health and comfort.

These remarks have been drawn out to a length that was not at first intended. Our apology is found in the importance of the subject. After all, the subject is but imperfectly treated. Nor was this intended for any thing further, than to call up your attention to the very able and very affecting appeal which our Missionaries have addressed to these American Churches. We indulge the hope, that you will peruse what they have written to you, again and again; and feel assured, that thus doing, you will, by divine grace, operating upon your hearts, be excited to renewed exertion and liberality: and in this assurance, we leave the subject with God and your own consciences.

(Signed) *John Treadwell, Edward Porter, Elijah Root, Samuel Richards, Ozem Woodruff, Edward Hooker.*

At a meeting of the First Church of Christ in Farmington—

Voted, That we view it as a serious duty incumbent on the Churches of Christ, as such, to exert themselves for the advancement of the Redeemer's Kingdom, in the world, by contributing supplies of money, according to their ability.

Voted, That in reference to this object, in addition to such sums as we may contribute individually, or at the congregational collections, and on other occasions, for religious charities, we will, as a church, at our stated seasons of communion, during the year 1819, endeavour to raise the sum of one hundred and fifty dollars, by voluntarily contributing towards it, in such proportions as each one of us conscientiously believes, that his or her pecuniary ability and circumstances will permit.

Voted, That the sums thus contributed, unless otherwise directed by the contributors, shall be sent to the Prudential Committee of the Board of Foreign Missions, to be, at their discretion, appropriated either to the general object of their Missions, or to the particular objects of training up ministers and missionaries.

The following is from a communication of Mr. Judson, American Missionary at Rangoon, under date of March 7, 1817.

As I was sitting with my teacher, as usual, a Burman of respectable appearance, and followed by a servant, came up the steps and sat down by me. I asked him the usual question, Where he came from? and received no explicit reply. So that I began to suspect that he had come from the government house, to enforce a trifling request which in the morning we had declined. He soon, however, undeceived and astonished me, by asking, "How long will it take me to learn the religion of Jesus?" I replied that such a question could not be answered. If God gave light and wisdom, the religion of Jesus was soon learnt; but without God, a man might study all his life long, and make no proficiency. But how, continued I, came you to know any thing of Jesus? Have you been here before? "No." Have you seen any writing concerning Jesus? "I have seen two little books." Who is Jesus? "He is the Son of God, who pitying creatures, came into this world, and suffered death in their stead." Who is God? "He is a Being, without beginning or end, who is not subject to old age or death, but always is." I cannot tell how I felt at this moment.

This was the first acknowledgment of an eternal God, that I had ever heard from the lips of a Burman. I handed him a tract and catechism, both which he instantly recognized, and read here and there, making occasional remarks to his followers, such as "This is the true God—this is the right way," &c. I now tried to tell him some things about God and Christ, and himself; but he did not listen with much attention, and seemed anxious only to get another book. I had already told him two or three times, that I had finished no other books; but that in two or three months I would give him a larger one, which I was now daily employed in translating. "But," replied he, "have you not a little of that book done, which you will graciously give me now?" And I, beginning to think that God's time is better than ours, folded and gave him the two first half-sheets, which contain the first five chapters of Matthew; on which he instantly rose, as if his business was all

done, and having received an invitation to come again, took leave.

Throughout his short stay, he appeared different from any Burmans I have yet met with. He asked no questions about customs and manners, with which the Burmans teaze us exceedingly. He had no curiosity, and no desire for any thing, but "more of this sort of writing." In fine, his conduct proved that he had something upon his mind, and I cannot but hope that I shall have to write about him again.

Extracts from a letter of recent date, from Mrs. Judson, at Rangoon, to a Lady in Scotland.

"It is now four years and a half since we took up our residence in this heathen land, and began to make preparations for the promulgation of the gospel here. We find the Burmans, as we expected, almost children of nature in regard to improvements of the mind and advance in the arts and sciences.—But in point of superstition, blindness of mind, and strength of attachment to an idolatrous religion, they are not surpassed by any nation on earth. We find them fast bound in Satan's chain, without a wish to be liberated, or a desire to hear that a Deliverer is near; and were our hope of their conversion founded on the strength of reason, the power of eloquence, or the art of persuasion, we should long since have relinquished our object, and returned to our native country, there to mourn over their fatal delusion. But we see an Almighty arm, which is able to burst their chains, however strong; to give sight to behold their delusion, to unstop deaf ears, to hear the voice of mercy, and to give a humble broken heart, which will gratefully accept of this Deliverer in all his offices.

"The language has now become somewhat familiar; we can read with ease, and converse intelligibly. Mr. Judson has written one or two tracts, and translated Matthew, which are in circulation; he has also written a grammar of the language, and has been closely engaged for six months past in compiling a dictionary, the materials of which have been accumulating ever since he began the study of the language. This he would have finished in six weeks, but an unexpected opportunity for going to Chittagong, and immediately returning, presented itself, and as he had long wished to have an interview with the converted Mugs, and to preach to those who were seriously inquiring, duty required his embracing it. Mr. Judson left here three weeks ago, and expects to be gone ten or twelve weeks, and after his return, he hopes to be more directly engaged in the communication of divine truth. He has exceedingly regretted to spend so much time in preparatory work; but the consideration that future missionaries would reap the advantage, and in this way, time would eventually be saved, reconciled him to it. Mr. Hough is a printer; he brought with him types from Bengal, with which he has printed tracts, and the translation of Matthew. How animating the fact, that the first printing press ever in operation in this country, should be employed for the cause of Christ, for the sacred Scriptures! I have quite an interesting meeting of females, consisting of between twenty and thirty, who regularly attend every Sabbath to listen while I read and converse about the new religion. Some listen with attention, some are careless, and some manifest their hatred to the truths of the gospel. I have at times had considerable hope that two or three of them were seriously inquiring what would become of them after death: but whether it is any thing lasting, time alone will determine. Last Sabbath, in conversing with one of them, I inquired, if she still went to the pagoda to worship? She replied, she had not been for a long time. On asking her the reason, she replied, she worshipped the true God, and prayed to him. I asked her how she knew he was the true God, rather than Goudama? She said, because his character was more excellent. Another of them, who is an old woman, and has attended on my instructions more than a year, (on hearing me say, that good works, such as making offerings to pagoda's priests, so far from justifying them in the sight of God, would heighten their condemnation,) said, if her parents and grandparents had gone to hell with all their good works on their heads, then she was willing to go too. O, my dear madam, you can never know how dark and depraved is that mind which

is accustomed to think sin of a trivial nature, God a king, like man, and hell of short duration;—a mind that is familiar with idolatry, that is actuated only from a principle of selfishness in its most religious duties. Neither can you conceive of the difficulty of breaking through this thick darkness, by the introduction of the rays of divine truth. But let us rejoice in the freeness and richness of that grace that can overcome all these impediments; which can commence, carry on, and perfect that work which is the cause of admiration to men, of joy and wonder to angels. Pray for these poor Burmans."

RUSSIAN BIBLE SOCIETY.

Letter from the Rev. Dr. PATTERSON, *to the Secretary of the British and Foreign Bible Society.*

ST. PETERSBURG, Oct. 2, 1818.

It was not until yesterday that our fifth Anniversary was held; and I now proceed to give you some account of this meeting.

As the Court is absent, and a great number of the inhabitants of the capital still in the country, it was expected that only few people would be present; and it was even proposed, on this account, to defer the meeting till the next spring. This, however, was overruled; and it was agreed, at our last Committee, that the Anniversary should be held, however late, and however small the number might be who were expected to attend.

His Imperial Majesty having granted the use of the Tauridian Palace, as usual, we entered the great hall at eleven o'clock; and, contrary to all our expectations, we found it nearly full, and, in a few minutes, it was crowded. The large rooms, on the right and left of the hall, were also nearly full; and some hundreds went away who could not get in.

The first thing that struck me, on taking a view of the hundreds now met, was, that, after the Society has existed more than five years, the interest which the public take in the cause, is so far from being diminished, that it has evidently been increasing year after year. Desire and expectation seemed to be visible in every countenance, and we had only to lament, that the place could not contain the numbers who were anxious to gain admission.

Those who have never witnessed such a scene, can scarcely form an idea of the effect produced on the mind by such a motley assemblage. Persons of twenty different nations and languages were present, and many of them in their national costume. Our Mongolian Chiefs were also to be seen in the group, rejoicing to see so many met for the purpose of promoting the circulation of a book, now more precious to them than thousands of gold and silver. It was delightful to see the bearded peasant and the prince, the craftsman and the minister of state, the layman and the clergyman, Christians of all denominations, Jews and Gentiles, assembled for the one glorious purpose of causing the Word of the Lord to "have free course and to be glorified."

The Russian Clergy made a conspicuous figure, with their truly enlightened and pious Metropolitan at their head; nor were we less pleased to see the venerable Roman Catholic Metropolitan sitting opposite the Head of the Russian Church, and on his left hand the Metropolitan of the Greek Units, who was chosen one of our Vice-Presidents.

Notwithstanding the absence of the Court, our Assembly shone with stars and ribbons, worn by the first statesmen, and military and naval officers of the highest distinction. Had a West been present, it would have afforded him an interesting subject for a painting of the very first order. It reminded me of that company which John saw, "out of all nations, and kindreds, and people, and tongues." If evidence were wanting to prove that the Bible Society is to be the instrument, in the hand of God, of making known the Gospel to them all, I would point to the assemblage of yesterday, as experimental of what has already been done, from which we can easily infer what will ere long take place.

Our Meeting was also graced by a number of Ladies of the first distinction, many of whom we knew to be truly pious. Among those, on the right hand, was the Queen of Imeretta, expressing her gratitude for what the Bible Society had done, and is still doing, for her country and her kindred.

The business was opened by a speech from our President, replete with interesting matter, in which he gave a general view of the object and operations of the Society, and which was listened to with much attention. Our Secretary Papoff then read the Report, which had been drawn up by himself; and which was a true index of his own spirit and his own feelings, and produced corresponding sentiments in the hearts of all present. Our other Secretary, Mr. Tourgeneff, then read an interesting account of the progress of Bible Societies in every part of the world. If the hearers were before delighted, they were now enraptured! The Thames, the Ganges, and the Neva, seemed to have mingled their streams, and formed the river of the waters of life, for vivifying and refreshing all the nations of the earth.

REFORMED CHURCH IN FRANCE.

Notwithstanding the persecution to which, in former ages, the Protestants of France were exposed, a Reformed Church still exists in that country. The massacre of St. Bartholomew, in 1572, which was planned and conducted by the perfidious Charles IX. fatal as it proved to the interests of the Huguenots, did not entirely eradicate evangelical principles. The Church, so many of whose members were sacrificed to the fury of the Catholics, still exists. Of these Churches, the discipline is Presbyterian. They are divided into Consistories, each Consistory containing a certain number of Pastors. The Consistorial Church is placed in some central spot, and the Churches of the adjacent country are connected with it. It is stated that in one Consistory, several of the congregations consist of three or four thousand members each. The whole number of Protestants in France is unknown: the number of their Consistories is 89, and the total number of Churches 230.

It is a pleasing evidence of the zeal and talents of some distinguished members of the Reformed Church in France, that they conduct a respectable periodical publication, entitled, "Archives du Christianisme."

A Bible Society has, also, been formed in Paris. The Protestants of that papal, and, formerly, persecuting city, have publicly assembled to organize an institution for multiplying copies of the Holy Scriptures, and distributing them among the poor population.—The President of this Society is M. le Marquis de Jaucourt, Peer of France, and Member of the Calvinistic Consistory. There are four Vice-Presidents, the first of whom is M. le Comte, Boissy d'Anglais, Peer of France, and Member of the Calvinistic Consistory.

A Tract Society, also, exists in Paris. Several tracts, translated from the English, have been distributed; and the Society is about to print "The Shepherd of Salisbury Plain," with some other of Hannah Moore's productions.

It gives us great pleasure to learn, that a Church has been opened in Paris, for the accommodation of Americans resident in that city, and that Mr. Bruer, a young gentleman who went from this country about two years since, resides in Paris as the spiritual guide of his countrymen.

REVIVALS OF RELIGION.

Nothing is more calculated to awaken the gratitude, the prayers, and the exertions of christians, than intelligence of the grace of God in the conversion of sinners. In the present enlightened state of public sentiment, however, revivals of religion are, for the most part, marked by the same general characteristics, deep feeling, controlled by sobriety and wisdom.—Minute statements, though gratifying to the spectators of the scene, would swell our religious intelligence beyond all reasonable limits. We shall endeavor therefore to present our readers with a monthly record of these dispensations of mercy; descending to particulars only when something peculiar has attended their progress.

In Bergen, N. J. during the months of May, June, and July, the Holy Spirit was poured out in copious showers; nor are the life-giving influences yet restrained. Eighty-two persons have already been united to the church of Christ.

In Rockaway, N. J. the more powerful influences of the Holy Spirit became visible at a Sabbath School, while the pastor was addressing the Instructors and pupils on the subject of religion. Extending into distant neighbor-

hoods, the enquiry became general, "What shall I do to be saved?" As the fruits of this revival, which has now ended, one hundred and forty-eight persons have been united to the Church.

In Newport, N. H. a revival commenced in December last, in a Baptist congregation; and, in a few weeks, extended throughout the town.—In one district school, consisting of sixty scholars, twenty-one, it is hoped, have been made the subjects of divine grace. Sixty-two persons have been united to the Congregational, and fifty to the Baptist church. The attention seems rather on the decline.

In Williamstown, Mass. a revival of religion has recently commenced.—About forty, it is hoped, have experienced the renewing grace of God.

In Dudley, Mass. a revival commenced in December last. More than fifty have been united to the Congregational church; and a number more will be soon, propounded.

In Adams, N. Y. a revival commenced in the early part of the last summer, by which ninety persons have been added to the Presbyterian church, and thirty to the Baptist.

By a late report of the Synod of Geneva, which comprehends the western part of the state of New-York, it appears, that—

"The increase of the number of churches, and of ministers of the gospel, within the bounds of this Synod, for a few years past, is almost without parallel; and must be truly gratifying to all those who 'pray for the peace of Jerusalem.' In the autumn of 1805, the Presbytery of Geneva was formed, and then consisted of only *three* ministers.* The Presbytery then included all the district of country now contained within the boundaries of the eight Presbyteries which constitute the Synod of Geneva. Thirteen years and a half ago, this district of country contained only one Presbytery, only three regular Presbyterian ministers, and perhaps eight or ten small Presbyterian churches. Now it contains eight Presbyteries;† ninety-two Presbyterian ministers; eleven licentiates; one hundred and forty-three Presbyterian congregations, and more than seven thousand communicants in these congregations. And besides this increase in one denomination, there have been considerable additions to the number of ministers, of congregations, and of communicants in various other denominations."

"Within the bounds of Cayuga Presbytery, the village of Aurora has received an abundant effusion of the Holy Spirit, since August last, and about fifty hopeful subjects of grace are reckoned among its fruits.—Their churches are walking in harmony and love."

"A deep and general seriousness in the course of the last year has pervaded the first church of Onondaga, the first church of Pompey, the village of Orville, the towns of Sullivan, Lenox, and Lysander; by which the kingdom of the Redeemer, within their limits, has been greatly increased and strengthened."

"The Presbytery of Bath presents a truly affecting instance of divine power and grace in the town of Prattsburgh. In the adjoining corners of Bath and Prattsburgh, about thirty have recently been brought to the knowledge of the truth, as it is in Jesus; and in the more central part of Prattsburgh, the work, within two weeks past, has assumed the most interesting features, and an overwhelming influence."

"From the reports of the several Presbyteries, it appears that there are now belonging to this Synod, 93 ordained ministers, and 11 licentiates:—that they have under their care, 143 congregations: that during the last year, 191 adults, and 1099 infants have been baptized: that during the same time, 1018 have been added to the number of communicants; and that the whole number of communicants is 7094.

"If the annual reports had been obtained from all the churches under the care of the Synod, the number of communicants would probably have amounted to more than 8000."

Peacham, Vt. has been peculiarly blessed of the Great Head of the Church. In consequence of this gracious visitation, 225 persons have been received into the communion of the Church.

* The Rev. Messrs. Jedediah Chapman, John Lindsley, and Jabez Chadwick.—These were the only regular Presbyterian ministers then in the country. Their numbers were soon increased by the addition of the Rev. Messrs. Higgins, Woodruff, and Mandeville.

† Two new Presbyteries were formed at the late meeting of the Synod.

Ordinations and Installations.

Feb. 10th.—The Rev. BENJAMIN RICE, was ordained pastor of the second congregational church in Deerfield, Mass.—Sermon by Rev. Edward whipple.

Feb. 24th.—The Rev. WILLIAM TYLER, was ordained as colleague with the Rev. Simeon Williams, over the second church and society in Weymouth, Mass.—Sermon by the Rev. Mr. Thompson of Rehoboth.

March 3d.—The Rev. EBENEZER BROWN, was ordained pastor of the church in the North Parish of Wilbraham, Mass.—Sermon by the Rev. Mr. Bartlett of East-Windsor, Con.

April 14th.—The Rev. JOHN PIERPONT, was ordained pastor of the church and congregation in Hollis-treet, Boston.—Sermon by the Rev. Dr. Ware.

March 11th.—The Rev. JOSEPH CHENEY, was installed pastor of the church and congregation in Salisbury, Vt.—Sermon by the Rev. Dr. Bates, President of Middlebury College.

To Readers and Correspondents.

THE following statement is made by the Rev. Elias Cornelius, which, at his request, we publish:—

"In the conclusion of the Twentieth Annual Narrative, of the Trustees of the Missionary Society of Connecticut, a notice is taken of the services which I rendered in New-Orleans, under the direction of that Society. Two or three mistakes, inadvertently made in their statement, I hasten to correct, because I am persuaded the Trustees will find, by a careful perusal of my Journal, there is no foundation for them.

1. It is said, "he," alluding to myself, "was instrumental of forming a regular *Church and Congregation*, which have obtained an act of incorporation from the Legislature." No *Church* was formed by me or any one else while I was in New-Orleans. Mr. Larned and myself united our exertions, to establish a regular *Congregation*, which was incorporated, as stated—and it was expected, that at some future time Mr. Larned would be able to collect and organize a Church.

2. It is said, "by these," that is the Church and Congregation, "he was earnestly importuned to tarry and take the pastoral oversight of them." *No official communication*, was ever made to me on the subject. Previous to the arrival of Mr Larned, many *individuals* expressed a strong desire that I would continue in the city. "This," as stated by the Trustees, I "felt myself under a necessity of declining, and directed their attention," in those cases where it was not already directed, "to Mr. Larned." Soon after his arrival, an earnest and perfectly unanimous request, was presented to him by the New Congregation, and his acceptance greeted with universal joy.

3. It is further stated, that I preached statedly and frequently to the people, previously to the arrival of Mr. Larned, which was nearly *two months*." The first part is correct—but if the worthy Board of Trustees will look again into my Journal, they will find I have mentioned my own arrival in New-Orleans, on the 30th of Dec. 1817, and that of Mr. Larned, on the 22d of January following—making a difference of but little more than *three weeks*. From the time of Mr. Larned's arrival, until the Congregation were regularly organized, I laboured in connexion with him—after this, which was about five weeks previous to my departure, I turned my attention to the poor and the sick, and others in the most destitute parts of the city."

S. S. E.; A. Z.; E. K.; H. L.; B.; S. E.; and A Consistent Calvinist, have been received, and are under consideration.

It is not our intention to publish sermons of the character of that, which we have received from B.

G.; Z. X.; and W. S. will be inserted.

THE

CHRISTIAN SPECTATOR.

No. V.] MAY, 1819. [Vol. I.

Religious Communications.

For the Christian Spectator.

Translation of a Jewish Tract.

(Concluded from page 169.)

But it may be, thou wilt say, that the cause which has prevented the Jews from believing in Jesus of Nazareth, is this: They say, did not others, who were known to be complete impostors, come about that time, in the name of the Messiah, for this very reason, alleging that they had come, at the day designated by the words of the Prophets, viz. before the destruction of the Temple, the abolition of the sacrifices, and the departure of the sceptre from Judah, and at the time of the completion of Daniel's number? And peradventure, Jesus is an impostor like them. Being born of the tribe of Judah, and learned in the books of the Prophets, and observing that they were looking out for the end, he assumed greatness to himself. To this, the Christians reply: That it was, indeed, in the power of a false prophet, to do this, and that, accordingly, many have done in like manner. But they assert, that it could not have been in the power of such an one, to control the occurrence of events, in things, which were not dependant upon himself. If Jesus had been a mere pretender, he might, indeed, have declared himself to be the Messiah, when he saw the approach of that period which had been marked out by the true Prophets, yet it would have been utterly impossible for him to accomplish all those predictions, which they had uttered concerning the Shiloh. For not only was it said concerning him, that the sceptre should not depart from Judah until he should come, but it was said, moreover, that unto him should be the gathering of the people. And Abarbanal, in his exposition of the 11th chapter of Isaiah, observes, that it would be one of the signs of the Messiah, that the Gentiles should seek him; and this would necessarily follow, from the nature of the event itself.

Impostors have not been prospered. To them, the gathering of the people has not been. Their names have not been transmitted down, as it is evident at the present day; and their memory is obliterated from the minds of all, except murmurers. But this has not been the fact with respect to Jesus. Unto him, have the Gentiles been seeking for these many years: and accordingly, he himself, while he lived, taught that it should be even so. Therefore, the Christians affirm, that in Jesus were fulfilled, all parts of the prophecy which was spoken concerning Shiloh, viz. that he came at the *time* appointed for the Shiloh, and performed all the *works* of Shiloh. Concerning the former of these two things, they acknowledge, that even a false prophet was able to do it; but they deny the possibility, that the latter should be done by means of falsehood. There is still another argument in the hands of the Christians, to prove that Jesus of Nazareth was not a false prophet; and that is drawn from the prediction which he uttered concerning the state of the Jews. Not only did he foretel the time of the commencement of their calamities, but also of their termination. Now, they allow, that it was in the power of a false prophet,

after having become acquainted with the law of Moses, and the prophetic books, to have predicted the dispersion of Israel; but still that it was not in his power, positively to say, that their distresses would commence before the conclusion of that very age: and also, that it would not be in the power of such an one, by means of the prophetic writings, to foretel distinctly the *continuance* of their calamities, even until the measure of the Gentiles should be filled, though he might, in his own mind, have considered such an event possible. And, indeed, to prove it, he might have referred to the four great kingdoms, or to the words of Daniel, chap. vii. 25, "a *time*, and *times*, and *half* a time." But the Christians consider, that a false prophet would not have been persuaded thus to hazard his honour by a prediction, the falsehood of which might, in a few days, be clearly detected. But further, if Jesus had been a false prophet, and in his heart disposed to make the people believe, that he was indeed a prophet, by foretelling concerning the outcasts of Israel, and the desolation of the temple, and of Jerusalem, yet never could he have fixed on the very time of those events.

But to ascertain that he actually did this, turn your eyes to the history of Luke. Though, in regard to this matter, his history does not detract from the other historians, yet it is well known that his history was written before the destruction of the temple; and the Jews were dispersed abroad, about forty years after this prophecy of Jesus. And behold, even to the present time, he is exhibited as a true prophet. Of this, the lengthening out of the captivity is a proof; for he expressly foretold that it should be prolonged, and that Jerusalem should be trodden under the feet of the Gentiles, until their measure should be filled up. There is also another argument in favor of the Christians, which is derived from the sufferings and death of Jesus. This is an event, which it would have been impossible for a false prophet to bring to pass, even if he had been disposed; and certainly he would not have chosen it, had it been in his power to prevent it. But all these sufferings were mentioned by Isaiah, in the 52d and 53d chapters, as being about to fall on the head of Messiah: and by comparing this prophecy of Isaiah, with the sufferings and death of Jesus, as related in the book of the law of the new covenant, thou mayst find the truth of their resemblance. Hence, the Christians argue, that this prophecy was fulfilled in the sufferings and death of Jesus: and they also affirm, that there is no man on earth, who would voluntarily have inflicted upon himself sufferings like these, in order that he might be called the Messiah. But, since Jesus came at the time appointed for the Messiah, and submitted to all those sufferings which the prophet had predicted, he must necessarily have been the Messiah. To prevent the force of this reasoning, Abarbanal denies that the 53d chapter of Isaiah was spoken in reference to Messiah; and in his comment, he applies it to the captivity of Israel. But this interpretation will not hold good, on account of the wide distinction existing between the peculiar properties of the man mentioned by Isaiah, and the properties of the people of Israel.

1. Isaiah says that he should be bruised for the iniquities of others: but Israel was bruised for his own iniquities.

2. He was to be entirely free from transgression: but nothing like this has ever been found in Israel. On the contrary, the Jews affirm that the very occasion of his having been retarded, is the multitude of their transgressions.

3. He was to be carried as a lamb to the slaughter: but this has never been fulfilled with respect to Israel; for they fought with a strong hand against their enemies, the Romans.

4. He was to be cut off from the land of the living: but Israel has survived until the present time; accord-

ing to what is said in Jeremiah, xlvi. 28—"Of *thee* I will not make a full end."

5. Concerning him it is said, for the transgression of the people shall he be smitten. This people is Israel, and for them was he to be smitten: but *Israel* could not be smitten for the transgressions of Israel, and at the same time be innocent. In short, there is no man who shall peruse these words of Isaiah, with the exposition of Abarbanal before his eyes, and not be astonished at the contradictions with which he will meet.

So also in Pasichtha it is written: "The soul of Messiah was introduced before him; and he asked him, wilt thou redeem my children after six thousand years? And he answered, I will redeem them. And he asked him again, wilt thou thyself endure their punishment, to atone for their iniquities, according to that which is said, 'surely he hath borne our griefs'? And he answered, I will bear them in love." Hence it is proved, that the learned Jews, in their comments, apply those words of Isaiah to Messiah, and that they believe he was to suffer for their iniquities. And there is another proof upon this point, derived from the opinion of the learned, who, contrary to the exposition of Abarbanal, affirm, that there are to be two Messiahs, one, viz. Messiah Ben Joseph, a subject of great afflictions, whose end is, to be slain: and a second, viz. Messiah Ben David, of the tribe of Judah, who is to be an accomplished warrior, and to reduce his enemies to subjection. Now, they have been led to this sentiment, by the apparent contradiction of those passages which are spoken concerning Messiah. At one time they speak of the lowliness of his condition; and at another time, of his throne, high and lifted up: and finally, it is certain, that this sentiment would never have entered their heart, had they not found, by the declarations of the prophets, that a Messiah was to arise, who should be a subject of peculiar sufferings. But where could such a prophecy be found, if not in the 53d ch. of Isaiah? Furthermore,—the Jews, at times, reject Jesus as Messiah, for this reason: they believe the law of Moses to be perpetual, because it was given by God. But Jesus broke down the enclosing wall, and made his disciples free from all ritual precepts,—and, in *their* view, it appears that he could not have done thus, unless through wickedness. To *this* we reply, that God speaks concerning these precepts, in a manner, which proves that they were not, in his eyes, accounted great things.

See Isaiah, i. 11, 15, and the Psalm li. 16. Besides, it does not argue any change in God, that precepts which are enjoined but for a limited period, should pass away. But that you may *know*, that the precepts under consideration, were enjoined but for a limited time, attend to what will now be suggested. And 1st, had they been designedly established for all future generations, they would have been instituted in such a form that all people would be bound by them—for, that the covenant of Messiah was to be established with all people, and not merely with the people of Israel, is repeated, over and over again, in the words of the prophets; and this also is the opinion of Abarbanal. But if the law of Moses, actually laid this injunction upon its hearers, "three times in the year shall all thy males appear at Jerusalem," and if this precept were to continue in force, after the coming of Messiah, all people would be bound to obey it. But this, it is certain, would have been a thing impossible, and hereby thou mayst know that it was not perpetual, for God could not have commanded that, which it would be impossible to perform. This same reasoning may be extended to the *sacrifices of the sanctuary*. How could they have been designed as a perpetual ordinance, if a multitude of people, after the advent of Messiah, were to be prevented from the performance of them?—Moreover, 2—Had they been perpet-

ual, Jehovah would have taught the perpetuity of them, indubitably, and in such a manner that they would not have ceased. But, as these commands of his, have ceased to be observed, even until now, it must have been because it was his own good pleasure, and not because his arm was too short, to prevent the cause of their cessation Behold, also, in his Providence, he hath dispersed the Jews, and laid waste their sanctuary, and it is now not in the power of the Jews to observe those ritual precepts, even if they should desire it Nay, they have judged of their own selves, that their power to observe them is prevented, it having been connected with the sanctuary, and with the appearance three times in a year, in Jerusalem. Therefore, the law which they deem perpetual, has been broken by the hand of God, according to his righteous will. He has, purposely, laid an insuperable obstacle in the way of the observance of it, which he would not have done, had he delighted in its perpetuity. But, if still the Jews will hold fast to the ritual ordinances, with perpetual tenacity, we have a right to demand of them, how it happens, that they do not practice them now, notwithstanding the difficulties with which they are connected, or how it would be possible, according to their idea, for the strangers of the Gentiles to practice them, in the days of the Messiah.

3. Had they been a statute literally perpetual, God would not have assured us, that he would make a covenant, new, and better than the former. This is evident, that the words of God, are good commentators upon themselves. And as he has commanded us, in the law, to exchange the covenant of *Moses*, which was established according to the observance of practical and external precepts for the new covenant, which was to be established according to the internal spirit, it will appear from hence, that the objection of the Jews, which we have mentioned, must fall to the ground. Now this exchange is manifest according to Jeremiah xxxi.—"Behold the days come saith Jehovah that I will make, with the house of Israel and with the house of Judah, a new covenant, not like the covenant which I made with their fathers, in the day when I took them by the hand to bring them out of the land of Egypt, which covenant they brake, though I was an husband to them saith Jehovah. But this is the covenant which I will make with the house of Israel, after those days, saith Jehovah. I will put my law in their inward parts, and upon their heart will I write it. And I will be to them a God and they shall be to me a people." Here, he assures us of the nature and quality of the new covenant; that it was not to be according to practical precepts, pertaining to the body, for this was the form of the covenant with Israel when he brought them forth from Egypt—but according to this promise of his, the new covenant was to be according to another similitude—as he saith, "a new covenant according to the *pure internal spirit*—and the words of God shall be written upon their heart." Therefore, the interpretation of these verses, cannot be perverted by any intelligent man.—Even the wise men of the Jews acknowledge it. Rabbi Solomon Jarchi, and Pasichtha *both* of them explain this passage and that in the 26th chapter of Leviticus, of the days of Messiah. See also Jalcut, and Otid, where it is said, "a new law shall be given by the hand of the Messiah, and in the future age, or in the days of the Messiah, all offerings shall be abolished except the offering of confession."—And *one* commentator observes, that all festivals shall cease, except that of the Purim, and others assert, that *swines'* flesh is left for the days of the Messiah. And in truth, it appears from the new commentary of Jalcut, that those precepts should cease in the days of Messiah, when he says, "the Messiah shall take upon himself that punishment, which is proper to be inflicted upon

the children of men, and he shall be instead of the victims which were beheaded while the sanctuary was standing, and which looked forward to his coming." But as he was to be in the stead of those sacrifices, it may be argued from this consideration, that the sacrifices were to be made to cease. Now, since we have seen from the prophecy of Jeremiah, and from the expounders of the law, that the ritual precepts were to be exchanged, for those which are spiritual, in the days of the Messiah, and by his own hand, how is it consistent with the understanding of the Jews, to reject Jesus from being the Messiah, on account of the objection specified? For, agreeably to their own idea, Messiah, according to the prophecy of Jeremiah, was to establish a new covenant at his coming, whenever that should be. And if so, whether Jesus be Messiah, or not, this is plain and indubitable: viz. the establishment of a covenant, new, and in our belief, better than the former.—It is impossible to reject him from being the Messiah, even according to the opinion of the Jews, for he hath done nothing but what Jeremiah predicted he would do, and what the expounders of the law expect to be done by the Messiah, and hereby we know that he is the messenger of the covenant whom Malachi foresaw.—These which we have mentioned, are only a part of the arguments to shew what is required, viz. that Jesus is on the throne of the Messiah. This is not far from the truth, according to the judgment of the Jew himself, in whose heart is planted a spirit of envy and hatred. I would consult brevity. But as I have undertaken to speak, I will not conclude, until I have called upon the outcasts of Israel whose conversion and the time of their redemption (according to *my* opinion and that of an *associate*,* who is a Jew,) draweth nigh, saying: lift up your eyes to events, and in the mean time, if you will believe that the words of the prophets are the words of the living God, then shall I hope in God, that the consequences will be for your good. In the first place, I would call upon them to incline their ears to that prophecy glorious and dreadful in the 3d. ch. of Hosea—and there it is said, "for the children of Israel shall abide many days, without a king and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek Jehovah their God, and David their king, and they shall fear Jehovah and his goodness, in the latter days." Here he announces and declares, that Israel should be many days, without judgment or the *form* of a *people*, and without a sacrifice and offering, and during all this period, they should not worship a graven image or a teraphim, according to the practice of their fathers—and the fulfillment of this prophecy exists in our days, and has existed in days that are past. This is a simple fact, which needs no demonstration. The situation of the Jews for these seventeen hundred years affords sufficient proof. But it will not be so forever, because in the latter days, they shall return, and seek their God, and David their king. Since therefore, we have proved above, that the time of the Messiah was to be before the cessation of the sacrifice and offering, and the destruction of the temple, and before the departure of the sceptre from Judah, thou mayst know that the events mentioned in Hosea, were to take place after the period of the Messiah, spoken of by the mouth of Jacob, Daniel, Haggai, and Malachi. We revert to the former reasoning to prove that Messiah is come already. If he is not, we are unable to reconcile those words of the prophets, with the prophecy of Hosea, and not only so, but, from its being said, that in the latter days they shall seek their God, thou mayst learn, that all the while they have remained without a king, &c. they have not been

* This associate is David Levi.

with their God; For had they always been in a state of union with him, why is it said that they should return and seek him? The word *return*, alludes to a being forsaken of him, and the word *seek*, to a being lost.—How terrible, therefore, must be the state and standing of the Jews, at the present time, if the words of Hosea are true, and if it is not to be doubted that the accomplishment of his prophecy is in our days. As a proof of the truth of it, behold! Instead of their being as of old, a peculiar people unto God, they live, at this day, as foreigners, and the children of strangers, in a state of separation from him.—Moreover also, from this, see that they shall seek not only their God, but also David their king. Not however, the literal David, for to seek him would be impossible; but this David is Messiah, the son of David. Accordingly the passage is translated in the Targum of Jonathan, thus—"they shall be obedient unto Messiah the son of David their king." And whenever it comes to pass that they shall return, and seek the Messiah, thou shalt know that they will return to this very Messiah, whom they have forsaken of old time, and shall seek him whom they have lost. And they shall teach thee, that this is the Messiah, who is mentioned by Hosea, to come in the latter days. Not now does he exist for the first time, but he is the Messiah, who came anciently, whom the Jews have rejected and forsaken, and concerning whom it is said, that in the latter days, they shall seek him. Without admitting this, thou canst not understand the expressions, *they shall return and seek.*—But according to the words of this prophecy, pangs and trembling take hold upon me, on account of the condition of the Jews, who live without their God, and deny the son of David their king. Now, *we Christians*, believe, that the *first* thing just mentioned, is a natural *consequence* of the *second*—viz. that their denial of the Messiah, is the cause why Jehovah is prevented from being with them.—And they should themselves seriously consider, why or on what account, this captivity has been so prolonged. For it is well known, that from the time of their coming up from Babylon, they have offered no idolatrous worship, which, especially, is regarded by the law, as being the most grievous of all transgressions. But all that Babylonish captivity, included only seventy years, while this captivity has been lengthened out for these seventeen hundred years.—Besides, in Babylon, they dwelt together as one people; but how many hundred years now, have they been scattered abroad over the face of the whole earth? This must be, on account of some guilt, greater, than that which is incurred by the sin of worshipping idols. Judah subsisted during a captivity of seventy years, and since he removed the idolatrous images from the temple, Judah has subsisted during a dispersion of seventeen hundred years. But as Jehovah himself is righteous, know thou, that the sin of Judah is greater than the sin of idolatry. But what is this sin, unless it be that, in reference to which, Hosea proclaimed with a bitter voice, that they should be without a king or prince or sacrifice many days, because they should depart from Jehovah by denying David their king: and to know that they have renounced both of them, go and learn from these expressions, they shall return and seek. But this is the greatest of all transgressions, and on account of it, they have been dispersed over the face of the whole earth. At the time they served idols, they had communion with Jehovah. Though they served *them*, they did not forget *him*, from their hearts. But for this long period, during their exile, and being without a king, or a prince, or sacrifices, they have, according to the saying of Hosea, forsaken Jehovah and Messiah their righteousness. They indeed maintain the form of the worship of Jehovah, but it is in his view as nothing, if we may believe the words of the Lord by the mouth of his proph-

ets, or the declaration, that they shall return and seek the Lord and the Christ. Herein God prophetically publishes their very thoughts, implying that they should forsake Jehovah and their Messiah. Far be it from me, in suggesting these things, to entertain a thought of mocking at the fall of Judah. On the contrary, what I have written, has been to stir up their minds, to search and enquire concerning the great controversy existing between us. I believe with perfect confidence that the day of their conversion is not far distant.—Still, we cannot think that God will accomplish it, except through the instrumentality of second causes, or without *the lifting up*, of our prayers on their behalf.

We are bound in duty to correspond with them out of their holy law; and out of the writings of their learned men, who have believed that Jehovah would bring to pass in the latter days, that which is spoken by the mouth of Zechariah. "And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour out upon the house of David, and upon the inhabitants of Jerusalem, a spirit of grace and supplication, and they shall look upon *me*, whom they pierced, and they shall mourn for him like the mourning for an only son and shall be in bitterness for him as one is in bitterness for his first born.—In that day, shall there be a fountain opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness."

For the Christian Spectator.

Man dependant on God for repentance and faith, and yet his impenitence and unbelief, criminal and inexcusable.

Most men admit, in general terms, their absolute dependence upon God. They differ, however, in their views of the nature and extent of this dependence; and of its influence on the moral character and accountability of man. Some extend his dependence to a length, and impute to it an influence, incompatible with his moral and accountable agency; and others contract it to limits so narrow, as to exclude the divine agency, from all controul over his character and destiny. This contrariety of opinion, arises, not from the disbelief, either of man's dependence or accountability when separately considered; but from the manner, in which their coexistence is explained. This unhappy result proceeds from the erroneous notion that a just conception of the mode in which they coexist, is necessary to warrant the belief of their existence, and to furnish a complete elucidation of their separate properties and reciprocal influence. Searching for the hidden causes of the separate agency of man, his dependence is forgotten; and attempting to discover the nature and extent of his moral faculties, from the manner in which they are formed and exercised by the Creator, his accountability is either underrated, or denied.

Reasoning *a priori*, is, in moral as well as in physical science, always uncertain, and frequently erroneous. The nature and properties, both of the divine and of human agency, in the formation of the moral character of man, can be learned from the scriptures and observation alone. All else is conjecture. Ingenious theories, gratuitously assumed, or built upon remote analogies, and insulated facts, are only splendid ignorance. They captivate men of weak or perverted understandings, and under their bewildering influence, the truths most plainly taught by common sense, and the scriptures are despised and rejected.

The preceding observations are made, not to shelter the subject of this article from rigid examination, but to rescue it from the dominion of "science falsely so called;" for it is a maxim which cannot be rationally controverted, that: "*the cause of a thing is wholly distinct from the*

thing itself." If therefore the truth of the propositions—Man is absolutely dependant upon God—and, man is a moral and accountable agent—can be *separately* proved, the inference is inevitable, that they do coexist and are therefore compatible.—The cause and manner of their separate or conjoined existence, are distinct from the existence itself, and whether known or not, cannot impair the evidence by which such existence is proved.

That apostate man is entirely dependant on God, for repentance and faith, is evident, in the first place, from the fact that the scriptures assert that not one of mankind, ever *will*, of himself, repent and believe the Gospel.

This assertion is made by the Saviour himself in John v, 40. "Ye will not come to me that ye might have life." That which Christ in this passage alleges against those to whom he was then speaking, is affirmed of each one of mankind, in chap. vi, 44.—"No man can come to me, except the Father which hath sent me draw him." That the reason why "no man" *can* come to Christ before he is drawn by the Father, is, that no man *is willing* to go to him, is evident from Rev. xxii, 17. "Whosoever will, let him take of the water of life freely."

The scriptures ascribe the incorrigible obstinacy of the Jews in their impenitent rejection of Christ, and the idolatry and gross wickedness of the Gentiles, to their unwillingness to receive and retain the knowledge and love of the truth. Respecting the inhabtitants of Jerusalem with whom the greater part of their nation were included, Christ lamented and exclaimed: "How often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and *ye would not.*" Of the Gentiles, the Apostle Paul declares that they "*did not like* to retain God in their knowledge."

That the like indisposition to truth and holiness, is common to all the children of Adam, and will, so long as it remains, produce the same effects, is declared in Rom. viii. 7, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." The word carnal, in this text, is of the same import as the phrase, after the flesh, and as the word, natural; for the mind of man, not being flesh in substance, the phrase, carnal mind, denotes, not a mind made of flesh, but a mind influenced, or governed by the flesh. "They that are after the flesh, do mind the things of the flesh." That the apostle means moral depravity, by the word flesh, appears from the description of its works, which he gives in Gal. v. 19—21, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which, I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the kingdom of God." The "carnal mind," therefore, or the "minding of the things of the flesh," prompts to the commission of these transgressions of the law of God. Now, as these transgressions of the divine law, proceed from the carnal mind, it is plain that the carnal mind is not subject to this law, for it is impossible to transgress the law, and be subject to it, at the same time. While, therefore, any person remains carnally minded, so long it is impossible for him to love God, and obey his law. "So then they that are in the flesh, cannot please God." John, iii. 6, "That which is born of the flesh, is flesh." The Saviour here speaks of natural birth, because he assigns it as a reason why men must be born *again.* In the third and fifth verses, he also asserts, that, except a man be born again, he can neither see, nor enter into the Kingdom of God. From these passages, it follows, irresistibly, that all mankind

are born into the world with that carnal mind, which is enmity against God, which is not, nor can be, subject to the law of God. Therefore, 1 Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God."

If, therefore, the only reason why mankind do not repent and believe the gospel, be, that they are unwilling to do so, and if this unwillingness be common to all who are born into the world; and if it will remain until they are born again of the Holy Spirit, it clearly follows, that not one of mankind ever will of himself repent and believe the gospel. Therefore, apostate man is entirely dependant on God for repentance and faith.

II. The scriptures teach the same doctrine, by declaring that mankind not only *will not*, but also, that they *cannot* of themselves repent and believe the gospel.

This declaration is made in John, vi. 44, "No man *can* come to me, except the Father, which hath sent me, draw him"; and in i. Cor. xii. 3, "No man can say that Jesus is the Lord, but by the Holy Ghost": also in Rom. viii. 7 and 8, "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed *can* be. So then they that are in the flesh, cannot please God": and in i. Cor. ii. 14, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither *can* he know them, for they are spiritually discerned": and John, iii. 3. "Except a man be born again, he *cannot* see the kingdom of God." These passages establish the position, that no man can of himself repent, and believe the gospel. This inability is not, however, ascribed to mankind as the primary and efficient cause of their impenitence and unbelief. That cause we have already shewn to be unwillingness to receive and obey the truth. The inability, now under consideration, is, in one sense, identical with unwillingness, and in another, secondary and consequential to it. When voluntary obedience is required, indisposition to obey, necessarily prevents that obedience; and whilst that indisposition remains, it may be affirmed, as its inevitable consequence, that the obedience demanded, cannot be rendered. Now as God demands of rebellious man, a voluntary return to obedience, and a voluntary acceptance of Christ crucified, as his atonement for his rebellion, indisposition to comply with these requirements necessarily prevents his compliance; and so long as that indisposition remains, he cannot, as its natural consequence, render the obedience commanded. Unwillingness and inability are either really the same, or they are inseparably connected, as cause and effect. In either case, when the former exists, the latter exists; and when the former ceases, the latter ceases of necessity. If then, sinful man cannot of himself repent and believe the gospel, it plainly follows, that he is entirely dependant on God, for repentance and faith.

III. The same doctrine is contained in those passages of the scriptures, which declare that repentance and faith are the gifts of God.

Of these passages, the following are a part:—John vi, 65, "No man can come to me, except it were given him of my father." 1 Cor. iii. 5, 6, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. I have planted, Apollos watered, but God gave the increase." Eph. ii. 8, "For by grace are ye saved through faith, and that not of yourselves; it is the gift of God: Not of works, lest any man should boast." Phil. i. 29, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." A gift is a gratuitous act of bounty, flowing from the mere good pleasure of the giver, and it precludes the admission of any claim held by the receiver, on the ground, either of right or desert. Benefits, conferred on the deserving, are rewards, not gifts; and rendering to one his due,

is an act of justice, and not an expression of bounty. Repentance and faith being the gifts of God, cannot therefore be claimed as rights, nor earned as rewards. That dependence which is placed on the good pleasure of another, is entire and absolute. As man is thus dependant on God for repentance and faith, it follows that his dependence is entire and absolute.

IV. The same doctrine is contained in those texts, which ascribe repentance and faith to divine influence.

In the following texts, repentance and faith are ascribed to the operation of God :—Phil. ii. 12, 13, "Work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do, of his good pleasure." 2 Thess. i. 11, "Wherefore, also, we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power. Heb. xii. 2, "Jesus, the author and finisher of faith." These passages assert directly, that faith is of the operation of God. The following passages declare the same truth, by excluding all other causes from any efficiency in its production :— 1 Cor. iii. 7, "So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." If then, repentance and faith are of the operation of God alone, the dependence of man on God for them is entire and absolute.

Although man is entirely dependant on God for repentance and faith, yet he is criminal and inexcusable for his impenitence and unbelief.

Impenitence and unbelief are terms which indicate a state of moral character, and are, also, names appropriated to particular acts. In the former sense, they are applied to natural depravity *continued in*, and, in the latter, to the disobedience of the commands of God, *explicitly enjoining* repentance and faith. That perseverance in depravity, and direct acts of disobedience to the commands of God, are criminal, is too evident to require proof. So criminal, indeed, are impenitence and unbelief, in the judgment of God, that he considers them as evidence of entire and inveterate depravity, and founds upon them the sentence of eternal misery; for impenitence and unbelief, consisting in deliberate and inflexible aversion to the righteous law, and gracious gospel of God, form and exhibit a character of hopeless wickedness.

That impenitence and unbelief are inexcusable, necessarily follows from the admission of their criminality.

Pardon proceeds from grace, and releases the guilty, from merited punishment. Justification proceeds from justice, and pronounces the accused, innocent. Pardon, respects the person of the criminal; acquittal, the character of the blameless. To affirm, therefore, that a criminal act is excusable, is a contradiction. Now if sin be criminal, impenitence is so, because it is sin *continued in*, and if it be criminal, it is, on that account, inexcusable.

The entire dependence of sinners on God for repentance, is, in the opinion of some men, an excuse for their impenitence. This is a mistaken supposition, for the entire dependence of sinners, is the result of their depravity, and of that only. As unwillingness to accept of offered mercy, is the only reason why sinful man is dependant on God for repentance and faith, that dependence is but the effect and evidence of his depravity; for moral obligation is commensurate with power, and not with inclination. If aversion to one's duty, be an excuse for not performing it, and an inclination to transgress the law of God, be a justification of the offence, it will follow, that no man can possibly commit sin, unless he may do it involuntarily. Conscience instantly decides, that enmity against God, and his law and gospel, is criminal; and that the love of sin is criminal also.—He who takes pleasure in falsehood, fraud and cruelty is a wilful enemy

of truth, justice and benevolence: and he, who takes no pleasure in truth, justice and benevolence, is a hearty friend to falsehood, fraud and cruelty. God is a being of infinite moral perfection, because he is to the extent of his infinite capacity, faithful, just and good. These attributes render him supremely glorious.

The supreme love of God, therefore, is nothing more than a pure attachment to truth, justice and goodness. Now man has the same capacity to love God, supremely, as he has to discern and approve truth, justice, and goodness: and he has the same capacity to know and approve truth, justice and goodness, as he has to know and approve falsehood, injustice and malevolence. The holiness or sinfulness of man, consists not in the number or extent of his talents, but in their application. The same abilities exerted in obedience to the divine law, which are now exerted in disobedience, would constitute perfect holiness. In short, man has a capacity to be holy, as great as his capacity to be sinful. His sinfulness, therefore, results, not from incapacity, but from indisposition to be holy.—This indisposition is moral depravity: and as his entire dependence on God for a willing mind to receive and obey the truth, results from his unwillingness alone, this dependence is the effect of his depravity, and is also conclusive evidence of inexcusable guilt. "And this is the condemnation, that light is come into the world and men loved darkness rather than light because their deeds were evil."

The preceding observations induce us to remark—1. That it is the duty of sinners immediately to repent and believe the gospel. The obligation of sinners to repent, is the same as their obligation to obey the law of God: for repentance consists in desisting from transgression, and commencing a course of obedience. Their obligation to believe the gospel, is also the same as their obligation to obey the law: for Christ, crucified to make atonement for sin, "magnifies the law, and makes it honourable." They are therefore under a moral obligation to repent and believe the gospel independently of the specific commands of God, enjoining repentance and faith, and the duty which they owe themselves, of securing their individual salvation. Impenitence and unbelief are summary expressions of universal and obstinate wickedness, in apostate man. So long as he remains impenitent and unbelieving, "he is in his sins, and the wrath of God abideth on him"—"he is abominable, and disobedient; and to every good work, reprobate"—"he is a child of the devil and an heir of perdition." Ought he not to repent? Can he innocently continue, a day, an hour, or even a moment, so vile, so miserable? Strange indeed must be that reasoning which attempts to excuse continuance in sins and an abiding under the wrath of God! The delay of reconciliation to God for a single moment, may be fatal. To remain a day, an hour, an enemy of God, is a tremendous expression of human depravity, and a frantic exposure to eternal burnings. Is this terrible wickedness justified? Nay more is it enjoined? "Be astonished! O heavens! at this; and thou earth, be horribly afraid!"

2. Unless God bestow upon sinners his special and invincible grace, they are ruined forever. Although they are able to repent and believe in a moment, yet they have no disposition to do so. "Evil is their good." Other good they desire not. Holiness is not good to them, and it can of course, be no motive to win and govern their hearts. The law of God, requiring them to love God, with all their hearts, and their neighbour as themselves, is contrary to the governing propensity of their minds. As all the precepts, doctrines, works and purposes of God are regulated by these laws, and owe their rectitude and goodness to their adaptation to them, so all the motives derived from them, and presented to their minds

to lead them to repentance,are clothed with their lustre and breathe their spirit. These motives, therefore will be as offensive as the laws themselves. Instead of captivating their affections, they will but provoke their hostility, and widen the distance between them and their salvation. The means of grace therefore do through the obstinacy of sinners become rather a "savour of death unto death," than "of life unto life." If then the awful and glorious displays which God makes of himself in his works and word will not subdue his enemies nothing will, except the special exercise of his Almighty power exerted in creating them anew unto good works. Sinners, therefore, are at the disposal of a sovereign God. "He hath mercy on whom he will have mercy."—They can neither bribe nor overawe him. Their eternal destiny is in his hands. They have, wantonly and presumptuously, rebelled against him. They now obstinately refuse to repent and accept of offered mercy.—The anger of God burns against them. On this angry God, they depend for every breath they draw. Unless their angry and abused Creator, and holy, yet gracious Governor has mercy upon them, they must perish forever. N. H.

For the Christian Spectator.

On the nature and properties of the Old and New Testaments.

THE Greek word, (Διαθηκη) which in some places in the Bible is translated testament, in others is translated covenant. Mac Knight supposes that the latter translation is much to be preferred, as it best comports with the sense of Scripture. According however, to the present translation, the words testament and covenant, must be considered as synonymous, and will be so used in the observations I am about to make.

What then are we to understand, by the phrase *old covenant* or *testament?*

To answer this enquiry, it will be necessary to examine the passages of scripture in which this form of expression is used. One of these is in 2 Cor. iii, 14, 15: "But their minds were blinded: for until this day remaineth the same vail untaken away, in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their hearts."—According to this passage, the old testament is a portion of the Bible, from which the Lord Jesus Christ has removed the vail. What portion is this? Evidently that which contains its types and shadows. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

Another passage is in Heb. viii, 8, &c. "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their Fathers in the day when I took them by the hand to lead them out of the land of Egypt." "In that he saith, a *new* covenant, he hath made the first *old*."

From this passage of scripture, we ascertain the time, when the old testament, or covenant was formed; viz. when God took the Israelites by the hand to lead them out of Egypt.—Then it was, that the Passover was instituted. Then commenced that system of rites and ceremonies, which the people of Israel were under obligation to observe, till the commencement of the christian dispensation.

But the nature of the old testament, or covenant will be better understood, if we look at some of its properties.

1. It was *national.*

It was made with the children of Israel in their collective capacity.—The Lord condescended to become their temporal sovereign. He engaged to give them the land of Canaan for a possession—to fight their battles—to make their land fruitful; in a word, to bless them and make

them a happy people. On their part, they promised to live in subjection to his authority—to observe his ordinances—to abstain from the idolatry of the heathen; and to be his people. This covenant, let it be remembered, was strictly national. Individuals might forsake the worship of God, and go off to idolatry, but the covenant would remain unbroken; if however, any overt act of iniquity was tolerated, and sanctioned by national authority, this covenant was violated.

2. The old covenant, (aside from its typical import) had no respect to a future state.

The blessings, which it promised, were merely temporal blessings; and the evils threatened, merely temporal evils. So far as this covenant was concerned, a future state did not even come into view. God was their national sovereign; and as such can be supposed to have known nothing respecting their moral characters, any further than they were manifested by their civil conduct. If this was right, they were rewarded; if wrong, they were punished. In accordance with this idea, forgiveness was exercised towards transgressors, without any regard to the *nature* of the repentance manifested. When any one had broken the law, all he had to do, was to bring his offering, as the law prescribed, and the priest made an atonement for his sin. He was forgiven *of course*. But neither his repentance, nor his forgiveness were supposed to have any necessary connexion with his heart. Indeed the old covenant had no more respect to moral character, than the statutes of Connecticut. Both regard the outward conduct; and both are restricted in their end, and operation, to the present life.

3. The old covenant was faulty or imperfect.

"For if the first covenant (i. e. the old covenant,) had been faultless, then should no place have been sought for the second." Though the old covenant was well calculated to preserve the Israelites from idolatry, yet, considered in itself, it was defective. The rites and ceremonies which it enjoined, sanctified only to the purifying of the flesh. They reached not the conscience. They could be performed no where except at the tabernacle and temple, and therefore could not be the religion of mankind. Besides, this covenant provided no real sacrifice for sin. "For it is not possible that the blood of bulls and goats should take away sins."

4. The old covenant was *temporary*.

This might be inferred from the consideration, that most of its rites and ceremonies were typical of Christ and his kingdom; or as the Apostle expresses it, were a "shadow of good things to come." Now, if the old covenant was a dispensation of types and shadows, it is obvious that when the antitype, and substance had come, these must of course, be laid aside. This was the fact; as is clearly shown in the epistle to the Hebrews. Such was the *old* covenant or testament.

The *new* covenant may be defined to be that "covenant of grace which was made with Christ, as the second Adam, and in him, with all the elect, as his seed;" or, in its most extensive sense, it may include the whole plan of salvation by Christ. This covenant, like the old one, was ratified with blood. As "Moses when he had spoken every precept, to all the people, according to the law, took the blood of calves and of goats, and sprinkled both the book and all the people, saying, This is the blood of the testament which God hath enjoined upon you;" so Christ, by the shedding of his blood, ratified the new covenant. Hence, at the institution of the supper, he declared, "This is my blood, of the new testament, which is shed for many for the remission of sins."

The *properties* of the new covenant are the following.

1. It is from eternity; that is, it existed before the commencement of

time. Accordingly, we read that believers were chosen in Christ, before the foundation of the world.

2. It is *unconditional.*

This may be one reason, why it is declared to be established upon better promises than the old one. In the covenant with Israel, God promised them blessings on condition of their obedience; but, in the new covenant, he engages to *make* his people obedient. "I will put my laws into their mind, and write them in their hearts, and I *will* be to them a God, and they *shall* be to me a people."

3. It is *perfect.*

It is, in every respect, adapted to the wants and necessities of sinners. While it provides for their deliverance from sin, and their exaltation to eternal blessedness, it ascribes all the glory of their salvation to God.

4. It is *everlasting.*

The old covenant as has been remarked, waxed old and vanished away. But the new covenant is perpetual. "The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, nor the covenant of my peace be removed, saith the Lord, that hath mercy on thee."

If the preceding view of the old and new testaments or covenants, be received as correct, the following truths will result:

First, that the *old* covenant was not the covenant of *works.*

The covenant of works existed from the beginning, and requires perfect and sinless obedience from every intelligent creature. The terms of it are, *do and live.* It is peculiar to no age, and to no nation. But the old covenant had no existence until after the posterity of Jacob became a national body. Nor did it continue after this body was dissolved: and I may add, it was not binding upon any other nation on the globe.

2. That the words *old* and *new,* when used in the scriptures, are not always to be interpreted according to their common acceptation.

The word *old* usually denotes that which is first; and the word *new,* that which is last in existence. But these words are not so to be understood, when applied to the covenants, which we have been considering. The new covenant was *antecedent* to the old. Its blessings had been experienced by sinners for more than two thousand years, before the old covenant was formed. The word *old,* as applied to covenant, means, as I apprehend, something that is imperfect, and perishing; the word *new,* something perfect, and imperishable. Nor is this use of the words altogether confined to the subject of which I am treating. Rev. iii. 12—"And I will write upon him the name of the city of my God, which is New-Jerusalem." New-Jerusalem is an appellation here given to heaven. But has not heaven existed longer than the metropolis of Judea? Jerusalem, which is above, is no doubt called *New,* because it is not fading, and perishable, like the city which bears that name. The place is as beautiful and glorious now, as when the angels first took possession of it; nor will its beauty and glory ever be tarnished by age. Rev. v. 9—"And they sung a new song, saying, thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood." This song, let it be observed, was no other than the song of redemption. It must, therefore, have been sung by all the redeemed from their first entrance into that holy place. It is called new, I imagine, for the same reason that the covenant is called new, viz. because age does not destroy its excellence. It is as delightful now, as it was when first sung by Abel, before the throne of God; and will be as delightful ten thousand ages hence, as now.

3. That the division of the bible into Old and New Testaments, by the translators, is a source of error.

According to this arrangement, the Old Testament includes all the inspired writings from Genesis to Malachi; and the New Testament, all

from Matthew, to the Revelations of St. John. But in truth, the old testament, or covenant, comprehends, as has been observed, only that part of the bible which respects the dispensation of Moses.

Let an English reader open the inspired volume, and read at the beginning, "The Holy Bible, containing the Old and New Testaments." Let him next cast his eye on those books which the Old Testament includes. Then let him turn to 2 Cor. iii. 14, and to Heb. viii. 13, and what conclusion will he naturally draw? What! but, that all the scriptures from Genesis to Malachi, are done away? This conclusion is implicitly adopted by many even at this day. Not a few are in the habit of considering this part of the bible as useless; and therefore, seldom, or never, read it. All arguments drawn from it, are summarily answered by saying, "they are from the Old Testament."

Now, it should not be forgotten that the title page, as well as the address to king James, the enumeration of the books, and the like, are all the work of the translators. Why they characterised the scriptures in the manner before mentioned, I know not. It is probable, that by dividing the bible into Old and New Testaments, they intended only to distinguish the *ancient*, from the *modern* scriptures. Nothing, we have reason to believe, was further from their intention, than by the title of the Old Testament, to countenance the idea that all its books had become obsolete. But, since this is the use, which, in some instances, has been made of it, it is high time that the phrase be discontinued, or at least be restricted to its proper signification.

It is important to observe, in this place, that the old testament is intermingled with the New. Perhaps there is no one book in the bible, which can exclusively be called *Old Testament;* that is, one which treats exclusively of the covenant that God made with Israel. Several books are chiefly devoted to this subject; particularly the four last of those written by Moses. But in each of these, there are things said, as applicable to other nations, as to the Jewish, and which are, and will be binding on all people to the end of time. Such, for example, are the ten commandments in Exodus; and the laws in Leviticus, regulating marriage. But if we would find what parts of scripture strictly make up the old testament, we must look simply at such parts as treat of the rites and institutions which respected the nation of Israel *as such*, and which were consequently abrogated by the coming of Christ.

4. That the covenant made with Abraham, was no part of the old covenant. "And this I say, that the covenant (Abrahamic covenant) which was confirmed before, of God, in Christ, the law, (or old covenant) which was four hundred and thirty years after, cannot disannul that it should make the promise of none effect." It is moreover, asserted by the writer of the epistle to the Hebrews, that the first, or old covenant, had also "ordinances of divine service, and a worldly sanctuary; for there was a tabernacle made, the first, wherein was the candle-stick, and the table, and the shew-bread." But in Abraham's time, as all know, there was no tabernacle, nor any of those appendages of worship which are here named, and which were afterwards introduced. Abraham did not live under the old testament dispensation. He lived before it commenced. The tenour of the covenant which God made with Abraham, was substantially the same with the new covenant. Both comprised the same spiritual blessings. To Abraham the Lord said, "And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant—*to be a God* to thee, and to thy seed after thee."

In the new covenant, God said, "I will put my laws into their minds and

write them in their hearts, and I *will be to them a God,* and they shall be to me a people." In both cases, let it be noted, that God engages to be their God;—a blessing, greater than which, he could not bestow. It is true, the Abrahamic covenant contained also a promise of *temporal* blessings. The land of Canaan, was to be given to his posterity for a possession. Equally true is it that temporal blessings were promised in the new covenant. God has pledged himself, not only to save the believer in Jesus, but to take care of him, and provide for him, in the present life. 'Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.' It follows that circumcision is a seal, not of the old covenant, but of the new. It is not denied that this seal was continued under the old testament dispensation; but it was not *peculiar* to it. The Sabbath too was observed under this dispensation;—but it was instituted at the creation. Its observance had been enjoined two thousand five hundred years, before Israel had a national existence. Circumcision also was instituted long before the old dispensation commenced; and since it has closed, this rite has been continued, in a new form, in the ordinance of baptism. W. S.

For the Christian Spectator.

Remarks on 1 Tim. ii, 4, 6. "Who will have all men to be saved.—Christ Jesus; who gave himself a ransom for all."

These verses are considered by many theologians, as proofs of the doctrine, that the atonement of Christ is *universal,* or, in other words, that he died for *all and each* of the human race. Although this view of the passage, is sufficiently plausible, yet there are reasons for doubting whether the sacred writer intended it in this sense.

1. The question respecting the extent of the atonement, whether it is universal or limited, was not agitated in the time of the Apostle; at least the writer has not seen any evidence that such was the case.

2. Another question, somewhat similar to the one just mentioned, was debated with much warmth and feeling in the apostolic age, and threatened to destroy the peace and tranquility of the christian church. This question was, whether the benefits of the Messiah's kingdom were confined to the Jewish nation, or extended also to the Gentiles. This subject is treated of, at large, in the Epistles of Paul to the Romans, and to the Galatians, and repeatedly referred to in other parts of the New Testament.—This was the hinge on which most of the controversies of that day turned.

3. Though the word "*all,*" (in Greek πας,) is commonly used to express an *individual* totality, (omnes et singulos,) as when it is said that all things were made by Christ; yet this word, when prefixed to a noun denoting a genus, and containing many species under it, frequently designates only a universality *of kind,* as in Mat. ix, 35. Christ is said to have "healed *every* sickness and *every* disease," meaning sicknesses and diseases *of every kind.* Our translators have thus understood this very expression in other places. Mat. x, 1. "*All manner of* sickness and *all manner of* disease:" so also Mat. iv. 23—Acts x, 12. "*all manner of* (παντα) four-footed beasts:" So the Hebrew word *kol* which literally denotes *all,* is rendered by our translators, Eccles. ii, 5, *all kind of:* compare Gen. vi, 17: 2 Kings viii, 9.

4. Calvin, who was an excellent interpreter, as well as an excellent theologian, restricts the meaning of the word "*all*" in the passage under consideration. On verse 4th he writes thus, "The Apostle simply means that no nation or rank of men is excluded from salvation." The Apostle speaks of classes of men, not of individual persons. For he intends nothing else, than to include princes and Gentile nations in this num-

ber;" and on verse 5th, thus; "The universal particle ought to be referred to classes of men, not to individuals. As if the Apostle had said, that not only Jews, but Gentiles also; not only persons in private life, but magistrates also, were redeemed by the death of Christ." We may add also, that Cruden, in his concordance, under the article *all*, says, that it means at times "some of all nations and degrees;" and refers to this very passage.

5. This interpretation of Calvin, appears to be supported by the context, in which, immediately before, kings and magistrates, who of course were *pagans*, had been mentioned, and, immediately after, Paul affirms himself to be a teacher of the *Gentiles*. The whole passage, so far as the point in hand is concerned, I should paraphrase thus: "I exhort therefore, that prayers be made for all men; namely for your *heathen* persecuting magistrates, as well as for others, for this is acceptable to God, who will have men, of every nation, and of every rank, to be saved; for there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, without distinction of nation or rank, whereunto I am ordained a preacher of the Gentiles." The meaning of one God and one Mediator, may be gathered from comparing it with Rom. iii, 29, 30, and greatly favours the explanation of Calvin. "Is he the God of the Jews only? is he not also of the Gentiles? Yes of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith."

Nearly similar observations may be made concerning the passage 1 John ii, 2.

A Consistent Calvinist.

Miscellaneous.

For the Christian Spectator.

Observations on the Fountains, Wells, and Cisterns of the ancient Hebrews, with a view to illustrate the sacred scriptures.

The Nomades, who had found sufficient forage for their numerous herds, were obliged to be extremely provident of *water*. In the East, there are many districts destitute of water, and the greatest precautions were therefore necessary to the inhabitants, lest they and their cattle should perish by thirst. It was a very happy circumstance for a Caravan, to have people in their train, who were acquainted with the country, and could direct them where to pitch their tents, and to find water. *Leave us not, I pray thee*, said Moses to his father-in-law, *forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayst be to us instead of eyes:* Num. x. 31. But great was their disappointment and sufferings, if the sources of water to which they were directed, were found to be dried up. To such deceitful springs or brooks, Job very pertinently compares his false friends: Job vi, 14—20.* It is

* Job's friends came, professedly to comfort him in his afflictions; but appear to have forgotten the object of their visit. He compares their conduct to a stream fed only by rain, and melted snow, from the mountains, which in the time of drought, entirely dries up, and disappoints the hopes of the thirsty traveller. *To him that is afflicted, pity should be shewed from his friend, but he forsaketh the fear of the Almighty. My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are brackish by reason of the ice, and wherein the snow is hid; what time, they wax warm they vanish: when it is hot they are consumed out of their place. The paths of their way are turned aside: they go to nothing and perish. The troops of Tema looked, the companies of*

common, however, for Caravans and herdsmen, to provide water beforehand, and to load a great part of their camels with it. Wild asses very readily discover these springs in the desert, and point them out to the Caravans; but if these animals appear to languish for thirst, it is nearly certain that no water can be found: Compare Jer. xiv, 6.

By the inhabitants of the East, water is esteemed a great blessing, as is shown by many passages of the Coran; and also by the description of Palestine. *The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, &c.* Deut. viii, 7. The Arabian compares the sweetness of water, to that of milk.—The Mohammedan says the same of the water of his paradise, and also adds that it intoxicates like wine.—The Egyptians paid divine honours to the waters of the Nile, (see Wisd. xiii, 2.) which practice, according to Sozomen, (Hist. Eccles. vii, 20,) continued till the fourth century after Christ. The Jews, after the Babylonish captivity, made offerings of water, particularly on the eighth day of the feast of tabernacles.

In the hilly districts, there are indeed springs, yet a person may travel many days without discovering them. In such parched countries, therefore, to refresh a weary traveller with a draught of cold water was a very considerable favour. Prov. xxv, 25. Mat. x, 42. To live near a cool spring and to have abundance of water, is made an emblem of happiness. Isa. xxxv, 6, 7. xliii, 20. xliv, 34, xlix, 10. Rev. vii, 17; and the want of it, an emblem of affliction Isa. xli, 7. God compares himself to a fountain of living water. Jer. ii, 13. xvii, 13. By which is denoted the source of salvation and true happiness. Isa. xii, 3. Ps. xlii, 1, 2. Compare John iv, 10, where it is used in a spiritual sense for tranquility of mind. Thus springs of water were a valuable possession in the East. Gen. xxvi, 19. It was customary to encamp near them in war: 1 Sam. xxix, 1. 2 Sam. ii, 13, and to build cities by them, as the names of many of them sufficiently testify.*

Jerusalem was badly situated in respect to water, for in its neighborhood, were only a few springs, such as Siloah, which rises from Mount Zion: Neh. iii, 15. Isa. viii, 6. John ix, 7, 11. Jerome, from personal observation, represents the stream from Siloah, as flowing with a rustling noise. Others, as Schulze, represent it as flowing gently and without noise. Compare Isa. viii, 6. Perhaps the stream was visited at different seasons. The water of *Gihon*, 1 Kings i, 33, King Hezekiah brought into the city by a conduit.—2 Kings xx, 20. 2 Chron. xxxii, 30. Isa. vii, 3. Ecclesiasticus, xxviii, 17. *Enrogel*, or the spring of Rogel, on the East of the city. Josh. xv, 7. xviii, 16. 2 Sam. xvii, 17. 1 Kings i, 9. afterwards called *the well of the apostles*. Siloah and Gihon are supposed, however, to be only different names of the same fountain. See Schleusneri Lexicon Nov. Test. article Σιλωαμ. Against a siege, the water was collected in pools, within the walls of the city; as in Jerusalem, the *upper pool*. 2 Kings xviii, 17. xx, 20. *the lower pool*. Isa. xxii, 9; and *the pool of Bethesda*. John v, 2. Also in Gibeon, a city of the tribe of Benjamin, we meet with a pool of this kind, which abounded with water. 2 Sam. ii, 13. Jerem. xli, 12, probably now no longer existing,

Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed.

* The following places derive their names from wells or springs.——*Ain*, that is, the fountain, a city in the tribe of Simeon, Josh. xix, 7. It was, also, the name of a place on the North-eastern border of Palestine: Numb. xxxiv, 11. *En-gedi*, the fountain of Gedi, a city in the desert of Judah: Josh. xv, 62. Engannim, Josh. xv, 34. Endor, Josh. xvii, 11. En-shemesh, Josh. xv, 7. *Beersheba*, the well of the oath: Gen. xxi, 31, etc.

as no traveller has mentioned it, and Josephus speaks of a fountain only. The pool of Heshbon was celebrated, Song, vii, 4. In Eastern countries, it is necessary to collect water in pools, or other reservoirs, for if it flows freely, even fountains of considerable magnitude, are lost in the sand, and dried up. The drying up of the fountains, or of the brooks of melted snow, is represented as an effect of divine anger, and as a sad emblem of death. Job xxiv, 19; xiv, 10, 11; Joel i, 20.

Natural springs, which had their outlet in open view, were considered, as public property, and free for all to use. Divine goodness is compared to such an open fountain, Zech. xiii, 1. Of this kind were probably the fountain, which Hagar found in the desert of *Paran*, Gen. xxi, 19: those of *Elim*, Ex. xv. 27. (compare Isa. xv. 8.); of *Harod*, Judg. vii, 1; of *Rogel*, Josh, xv, 7; 2 Sam. xvii, 17; of *Jezreel*, 1 Sam. xxix, 1; of *Lebanon*, Song iv. 15; and *En-shemesh*, or the fountain of the Sun. Josh. xv, 7. Those springs, whose waters flowed constantly through the year, are said to be *sure*, that is, to answer, *faithfully*, our expectations; those, on the contrary, which were dried up by the heat, and lost in the sand, are said to be *deceitful*, or to *disappoint* our hopes. There are frequent allusions in the scriptures, to springs of either sort; though this allusion does not appear to have been always understood by our translators. Isaiah, speaking of the righteous man, says, *bread shall be given him, his waters shall be sure*: Isa. xxxiii, 16. Jeremiah addresses Jehovah, *Wilt thou be unto me altogether as a liar, as waters that fail?* Jer. xv. 18. ——Moses speaks of *a constant stream, which is neither eared nor sown;* that is, of a stream whose waters constantly flowing, permitted not the ground to be cultivated. Deut. xxi, 4. See also Ps. lxxiv, 15. Amos v, 24. Isa. lviii, 11, and Job vi, 14—20, to which reference has already been made. In some passages, waters are used to designate a numerous posterity, derived from one source, or progenitor. Numb. xxiv, 7: Isa. xlviii, 1. li, 1.

If in places, where there were no public springs, a person discovered a spring under ground and cleared it out, then it became his property: 2 Chron xxvi, 10. Numb. xxi, 16—18. Josh. xv, 19, and no other person could lawfully draw from it: Gen. xxi, 30. xxvi, 20, 21, 32, and none but the owners of such a well could improve the pastures around it.—These wells were named from their discoverers, or from some accidental circumstance: Gen. xxvi, 20—22. Wells therefore were of great value: Neh. ix, 25. Abraham demanded back from Abimelech the well which had been taken from him: Gen. xxi, 25; and frequent contentions arose concerning them: Gen. xxvi, 19—22. Ex. ii, 16, 19. A great stone was laid over the mouth of the well: Gen. xxix, 2, 3, 8, 10. In time of war, it was common to stop up springs and wells, in order to distress the enemy. 2 Kings iii, 25. 2 Chron. xxxii, 3, 4, 30.

The shepherds, when assembled at the wells, were wont to indulge in sports and recreations. Here, the maidens appeared without their veils, Gen. xxiv. 15—25, xxix. 9—12, and received the attentions of the other sex. Abraham's servant naturally went thither to choose a wife for his master's son. These wells, where they assembled, were, of course, such as were owned by a number of herdsmen in common. They had fixed hours for meeting together, and were not to draw, till all the cattle were collected: Gen. xxiv, 11—13, xxix, 3, 8. Harmar, not attending to these circumstances, makes an unnecessary supposition, that Rachel had the key of the well.

The drawing of water was not esteemed a servile employment, for even women of elevated rank, were wont to lead the sheep to drink, and to draw water for them: Gen. xxix, 9, Ex. ii. 16, 1 Sam. ix, 11, Gen. xxiv, 11. This custom, according to Nie-

buhr and Shaw, exists among the modern Arabs. For the watering of their cattle, they had troughs, into which they poured the water from a vessel brought from the house: Gen. xxiv, 15, 20, John iv, 11. Saul appears to have carried about such a vessel with him: 1 Sam. xxvi, 12, 16, and Niebuhr esteems it very necessary for every traveller through the desert, to do the same. The wells were provided with steps, so that a person could descend to the water: Gen. xxiv, 16. Water was preserved cool, for family use, in pitchers, made of earth, and called *caddim*, (in Greek, κάδοι, in Latin, *cadi*,) Gen. xxiv, 14, 15, 16, Judges, vii, 20, compare Mark, xiv, 13; or perhaps, also in vessels of stone, John, ii, 6.—Another kind of vessel, made probably of leather, called in Hebrew, *dali*, and by the modern Arabs, *dalu*, was employed in drawing water: Numb. xxiv, 7; Isa. xl, 15. The Caravans, which made long journies through desert countries, carried with them large bags, made of goat-skins, or of skins of other animals, which were covered with pitch on the inside; and in which they kept water, and other liquid substances; and with these they loaded their asses and camels: Josh. ix, 4, 13, 1 Sam. xvi, 20, xxv, 18, 2 Sam. xvi, 1, Ps. lvi, 8, lxxv, 8.

Besides these wells, the wandering herdsmen had *cisterns*, called *borim*: 2 Chron. xxvi, 10. They were dug out with great labour, and if the earth was very loose, walled with stones: Isa. xiv, 19. At the bottom they were remarkably large and spacious, some of them embracing an acre of land. Toward the top, they gradually grew smaller, till only a small opening remained. The rain water collected, and filled these cisterns, which were then stopt up, to conceal them from others: Lam. iii, 53. The owner, however, had some sign, by which he could find them again. They were probably provided with steps: 2 Sam. xxiii, 20. These cisterns are mentioned among the excellencies of Palestine: Deut. vi. 11. A cistern by the gate of Bethlehem, is mentioned, 2 Sam. xxiii, 15. and the country round this place was well supplied with water, as we may infer from the aqueducts, which lead from hence to Jerusalem, built perhaps by king Solomon, and to this day spoken of by travellers with commendation. In the country of Dothan, Gen. xxxvii, 17, 2 Kings, vi, 13. which lay near Sichem, are many wells and cisterns existing to this day. The inhabitants pretend to point out the very cistern into which Joseph was thrown by his brethren. Cistern water was sold for money: Numb. xx, 17—19, Deut. ii, 6, Lam. v, 4. When the cisterns were exhausted of water, they served for places of concealment: 2 Sam. xvii, 18. also for places of confinement: Gen. xxxvii, 22—24. As a prison, no place can be conceived more awful, for, the cisterns being closed at the top, Ps. lxix, 15. 2 Sam. xvii, 19. the prisoner was forsaken by the world, and left to perish in the mire: Jer. xxxviii, 6. Ps. xl. 2. compare Ps. xxviii, 1. Zech. ix, 11.—Hence the same Hebrew word which designates a cistern, is also used to denote a common prison: Gen. xl. 3, xli, 14. Ex. xii, 29. Isa. xxiv, 22. Compare Rev. xx, 1—3, 7. The bodies of the murdered, and of those slain in battle, were sometimes thrown into cisterns: Jer. xli, 9. Isa. xiv, 19. Enemies were wont to fill up the cisterns with sand, and in the history of the Crusades, we have an account, that the inhabitants of Jerusalem stopped up their wells and cisterns without the city, in order to compel the enemy, by want of water, to raise the siege.

The inhabitants of the East are obliged to use water with great economy, and are accustomed to lead it by canals from the rivers and brooks, into gardens, cities and fields. These canals (in Hebrew petagoth,) are made with much labour and expense, and are highly valued: Ps. i, 3, lxv, 9, 10. Job, xx, 17. Prov. v, 16, xxi, 1. Eccles. ii, 6. 2 Chron. xxxii, 30. Isa. xxx, 25, xxxii, 2. Ispahan and

Damascus are particularly celebrated for their canals, which pass near to almost every house in those cities. Damascus is very favourably situated for the purpose of such canals, since it lies on two rivers, which divide themselves into seven branches: 2 Kings, v, 12. Chardin informs us, that certain men are appointed, in Persia, to have charge of the reservoirs of water, who are called *Princes of the waters*; and who derive a great income from their employment. Niebuhr speaks, in several places, of purchasing water.

Of warm baths, and medicinal springs, little is said in the sacred scriptures. The waters in Palestine were generally very clear and wholesome, particularly those of the Jordan and the Gallilean sea. The rivers Abana and Pharpar appear to be celebrated in this respect: 2 Kings, v, 12. The fountain of life, to which the doctrine of the wise is compared, may be considered as a medicinal spring: Prov. xiii. 14. The word which is rendered *mules*, Gen. xxxvi, 24, ought, according to many learned interpreters, to be rendered *hot springs*. The cures of the sick, at the pool of Bethesda, and that of Naaman, in the Jordan, are represented as miraculous: 2 Kings, v. 14. John, v, 4. The city of Hammath, Josh. xix, 35, xxi, 32, in Greek, Αμμαειος, near the city of Tiberias, acquired its name, according to Josephus, from the warm bath, or hot springs, in that district. Josephus commends the warm baths at Calirrhoe. The waters of Jericho, which were healed by Elisha, were probably derived from a chalybeate spring: Josh. xvi, 1. 2 Kings, ii. 19. G.

For the Christian Spectator.

On the Duties of the Table.

It is believed, that very few christians will question the propriety of imploring a blessing, and returning thanks at the table. Many professors of religion, however, live in the daily, or partial neglect of these duties. The excuse of some of those, who thus live, is, that they have not the *confidence* necessary to the performance of the duties; though, perhaps, they can rise with the greatest composure, in a town meeting, at the bar, or in a legislative assembly.—Surely, such men, and indeed all others, who would shelter themselves under the plea of *diffidence*, would do well to inquire, whether this plea will exculpate them in the eye of God.

Professing christians are, doubtless, more frequently chargeable with a partial, than with a total neglect of the duties of the table. The christian spectator must have frequently observed this neglect at tea, or supper, even when clergymen have been present, in families where a blessing is regularly asked, and thanks returned, both at breakfast and dinner. I am unable to conjecture, what reason can be given, for the omission of duties at the third meal, which cannot conscientiously be neglected, at the first and second. My own observation has led me to suspect, that many eminently conscientious and serious christians, sometimes omit the duties under consideration, though never, perhaps, except when tea is sent round to a company. Without presuming to interfere in the least, with the convenience of families, in the entertainment of friends, I would simply inquire, why this mode of serving up tea, or coffee, need prevent the customary petitions and acknowledgments; and whether they can consistently be omitted, merely because the company happens to sit round the room, and not at the table?

Permit me here, Mr. Editor, just to hint at some improprieties, which I have observed in asking the blessing, and returning thanks. Some men are always so very short, as to incur the suspicion of mere hasty formality. Some are so prolix and particular, as to render the duty irksome, especially to the younger branches of the family. Some speak so low, and with such hurried articulation,

that no one can understand them; and a few, raise their voices to such a pitch, that they might be heard in the streets. Each of these extremes ought surely to be avoided. The duties of the table, not less than other parts of christian worship, should be performed "decently, and in order."

Will you, Sir, allow me, in conclusion, to suggest a suspicion, (I hope it is not an uncharitable one) that some professors of religion very ingeniously contrive to quiet the monitions of conscience, by using a few general expressions, when they return thanks at the breakfast table, and by considering this as family prayer. It must be confessed, that this contrivance carries somewhat the appearance, both of religion and economy. I seriously doubt, however, whether, upon a close examination, such conduct will be found to indicate much of either. A sincere christian will hardly satisfy himself with a mere allusion to wants and mercies, in the manner which I have here specified; and few will contend that any thing is gained, by the omission of family prayer.

A. Z.

To the Editor of the Christian Spectator.

SIR,

DURING the last summer I made a tour into Lower Canada, and visited Quebec. Having seen the principal objects of curiosity in company with several of my countrymen, then in the city, I made an excursion to the falls of Montmorency.* As little is known of this cataract, in this country I send you a description of it, and of the prospect in the vicinity of Quebec.—Should you think it worthy a place in the Spectator, it is at your disposal.

Z. X.

Having procured a carriage, we left the upper city about 9, A. M. and passing through St. John's gate, descended into the suburb of the same name. Then proceeding up St. Charles' river, about half a mile, we crossed that stream, and rode in a Northeasterly direction, in a line parallel with the course of the St. Lawrence. The ride was rendered very interesting, by the salubrity of the atmosphere, the brilliancy of the day, and the delightful prospect which the hand of nature had spread around us. On the West, the mountains of Beauport, commencing about twenty miles from the city, rise from a variegated country, and stretching towards the Northeast, strike the St. Lawrence at the distance of thirty miles, and terminate at Cape Tourment, a bold bluff, three thousand feet in height. These mountains varying in altitude from five hundred, to three thousand feet, rise irregularly from the plain below. The forms which they assume are various, often sloping from the base to their summits, sometimes presenting bold inaccessible precipices, sometimes rising into sharp ridges, or shooting into various fanciful shapes, and exhibiting most of the varieties of romantic scenery. Their base here and there, displayed the marks of cultivation, but the eye more frequently rested on barren and shaggy rocks. High above their summits, a succession of light clouds floated through the atmosphere, casting their shadows on the landscape below, chequering it with the varieties of shade and sunshine, and presenting to the eye of the spectator, a scene of moving beauty.

From the base of this chain of mountains, a beautiful country, in the highest state of cultivation, extends to the Southwest, until it is lost in the distant horizon. The landscape is here chequered with groves, and solitary trees, and ornamented with a succession of neat farm houses, scattered at various distances. On the East, the majestic St. Lawrence was agitated by a gentle breeze, and appeared sparkling with sunbeams; while its surface was enlivened with ships, bearing the produce of various climes. Nine miles below the city, the Isle of Orleans rising from the bosom of the St. Lawrence, divided it into two channels, while the bor-

* Named after M. De Montmorency, one of the first settlers of Canada.

ders of the Island, and those of the opposite shore, as far as the eye could reach, were fringed with a beautiful succession of milk-white cottages, looking like fleecy clouds in a summer's sky. To the South, Quebec with its lofty walls, mounted with cannon, and its extensive suburbs, exhibited a compact city, which, with its tinned roofs and the lofty spires of its cathedrals and convents, covered in the same manner, rose like pillows of light and presented a spectacle in the highest degree novel and interesting. South of the city, the plains of Abraham rose almost perpendicularly from the river, to the height of two hundred and fifty feet. On this plain, in the year 1759, the brave and gallant Wolf, fell in the hour of victory. As long as devotion to his country, and success in the defence of her cause, shall encircle the brows of the soldier, with the wreath of triumph, the name of this gallant commander, will receive the plaudits of his countrymen and gild the pages of their history.

Having pursued our course nine miles, enjoying this noble prospect, ere we were aware, the roar of the cataract, resembling distant thunder, announced our near approach to this interesting curiosity. The river Montmorency, from which the falls receive their name, rises in the mountains of Beauport, about twenty miles West of the St. Lawrence, and after meandering through a fine country, empties into that river, about a furlong below the falls. One hundred rods above the cataract, a bridge is thrown over the river, which is there from two to three hundred feet in breadth. From this bridge, the stream increases in the rapidity of its current, and pursuing its way in the form of a rapid, (till within fifty feet of the precipice,) descends a ledge of rocks about fifteen feet in height. It then rushes down an inclined plain, fifty feet, when it reaches the brow of the precipice. At this spot, the rocks on each side project into the stream, narrowing it to *one hundred feet*, when it pours over the precipice with great impetuosity, making a perpendicular descent of *two hundred and forty six feet.** Below the falls, the river expands, till it unites with the St. Lawrence, where it is about seven hundred feet in breadth.

The rock, over which the stream descends, is a secondary formation; being composed principally of sand stone. It appears to have worn its passage from the St. Lawrence, to the place where it now empties into the bason below. Standing on the brink of the precipice, we were enabled to see the torrent, rushing over the rocks into the abyss beneath.—Here we remained long enough to take a full view of it from above, when we descended to the level of the St. Lawrence, in order to observe it from below. Although the descent was difficult, we were amply compensated for our fatigue, by the superiority of the prospect from this station. Here standing on a rock, about thirty feet from the cataract, I looked upward, and perceived an immense mass of glittering foam, rushing down the rock, resembling a lofty column of animated silver. The rock over which the water falls, is very irregular, causing the stream, every ten feet, to make a new angle, presenting at every angle a prismatic reflection, and at these angles blending with the foam, in a manner that would bid defiance to the finest efforts of the pencil, or to the conceptions of the most brilliant imagination. About fifty feet from the foot of the precipice, a rock projects from it, at right angles; which, receiving the whole force of the stream, is enveloped in living foam; down this rock, the water rushes into the abyss beneath. On the North side of the stream, below the falls, a rock composed of sand stone, rises from the surface of the stream, making an angle of 85 deg.

* Our guide informed us that it was measured a short time before by suspending a line from the precipice to the level below.

with the plane of the horizon. This rock presents a bold precipice of three hundred feet in height, exhibiting a surface as smooth and regular, as if hewn by the chisel. It extends to the East about a furlong, where it strikes the St. Lawrence, apparently breasting itself to the storms of ages, and bidding defiance to the ravages of time. One hundred feet from the foot of the cataract, a ridge projects from this sandstone precipice, exhibiting a rude semicylinder. In this concavity, a dense column of spray rises to the heighth of three hundred and fifty feet, when it is lost in the atmosphere above. To the eye of the spectator placed at the angle of reflection, is presented a beautiful rainbow, floating away on the bosom of this cloud of mist, which ere it disappears, is succeeded by another of the richest colouring.

I did not leave my station till I was plentifully bedewed with spray, and perceived that my companions had commenced retracing their steps, when I unwillingly retired from this interesting spot. The rocks towering in silent majesty above me, the great momentum of the stream, and the thunder of the cataract, produced a solemn elevation of thought; while the silvery lustre of the foam, heightened by the prismatic reflections, the elegant succession of rainbows, and the prospect around me, presented a scene of picturesque beauty, and afforded the most perfect exhibition of the sublime, blended with the beautiful, I had ever seen.

It is perhaps impossible to view such a scene, without some reflections upon the majesty of the Being who formed it, in all its beauty, and in all its terror. To a mind, unaccustomed to contemplate the perfections of God, the exhibitions of his power are not always pleasing.

> "The landscape has his praise,
> But not its author;"

As, however, when viewing a production of human art, we dwell upon it, with peculiar pleasure, when its author is our friend; so while contemplating the works of God, we must experience peculiar delight, if with a filial spirit we can say,

> Our "Father made them all,"

Review of New Publications.

A Complete History of Connecticut, Civil and Ecclesiastical, from the Emigration of the first Planters from England, in the year 1630, to the year 1764; and to the close of the Indian Wars: By Benjamin Trumbull, D. D.—New-Haven; Maltby, Goldsmith & Co. and Samuel Wadsworth, 2 vols. 8vo. 1818.

As the christian spectator, cannot be inattentive to those various and magnificent demonstrations of divine power, and wisdom, which meet his eye, in the works of creation; much less can he be uninterested, in the progressive execution of that stupendous plan of moral government, which so gloriously unfolds the character of Jehovah, and so clearly evinces his care of the church. The system of Providence is a system of means, through which the agency of God unceasingly operates, for the accomplishment of his purposes. Under this impression, it is with peculiar satisfaction that the enlightened christian traces, so far as he can follow and connect them, the remote and proximate causes of those great changes and events, apparently tending to the entire subversion of religion, which have been overruled for

the advancement of truth and righteousness in the world. The shouts of victory in the enemy's camp, are often and suddenly turned into the sullen murmurs of shame and defeat.——"Many a time," when the people of God have been ready to exclaim, "all these things are against us," has he "brought them forth into a large place," and put this new song into their mouths, "the Lord hath done great things for us, whereof we are glad."

In this article, we shall confine ourselves to a few brief reflections, upon the immediate causes, the early effects, and remote consequences, of those cruel persecutions, which the venerable fathers of New-England suffered in their native land. What can be more interesting to the pious descendant of such ancestors, than a connected view of the most important historical facts, which relate to their steady and determined resistance of ecclesiastical tyranny; to that christian heroism, which projected a settlement beyond the ocean, in a new and savage country; to those "perils in the sea, and perils in the wilderness" which, were inseparable from such an enterprize; and to those early institutions, which, under the smiles of heaven, were the glory and security of their infant settlements, and which have been at once, the richest heritage, the firmest bulwarks, and the brightest ornaments of New-England?

Mary, the daughter of Henry VIII, and second heir to his crown, came to the throne of England, upon the early and lamented death of Edward VI, in 1553. A weak and bigoted catholic, she resolved to crush in its infancy, the reformation which her brother had so auspiciously begun; and if possible, to re-invest the Roman Pontiff, with all that power, which her father had wrested from him. She kindled the fires of persecution in different parts of the kingdom, and many of her protestant subjects, sought refuge, in foreign countries. A considerable body of these exiles settled at Frankfort, where they had full liberty to think for themselves, and where they became convinced, that the simple rites of protestant worship, established by the illustrious Genevan Reformer, were infinitely preferable to those glittering relics of papal observances, which, they conceived, had been unwarrantably retained by Edward, in their own country.

These sentiments they brought back with them, when, upon the death of Mary, and the accession of Elizabeth, they returned to England in 1558. As Elizabeth had made no secret of her attachment to the principles of the reformation, it was hoped, that she would not only restore the protestant faith, but complete the system which her brother had begun, by rejecting all the habiliments and ceremonies of popery, and by establishing a national church, upon a truly protestant basis. This pleasing expectation, however, was considerably weakened, by some of the first acts of her reign. No sooner had the first Parliament assembled, than they proceeded to vest the supreme ecclesiastical power of the realm, in the crown; and upon this broad foundation, the Queen soon established a sort of inquisitorial tribunal, called the court of High-Commission, whose cruel and arbitrary proceedings, in this and the following reign, exiled many of the most pious and loyal subjects of the Monarchy; who retired to Holland, and other protestant states of the continent, and paved the way for their final settlement, in the wilds of North America. The same Parliament also passed an act of *uniformity*, by which the rites, ceremonies, forms and habits of the national worship, were solemnly decreed and established. In them, much of the pomp and splendour of the Romish service was retained, and it soon appeared, that regardless of every conscientious scruple, Elizabeth was determined to enforce the most exact conformity, by severe "pains and penalties."

The zealous advocates of a purer worship, (hence denominated, by way of reproach, Puritans.) were grieved and alarmed. To the doctrinal articles of the church, they had no objection. In her bosom, most of them, at that time, wished to remain. At her altar, would the great body of the Puritan clergy gladly have finished their labours; but to the act of uniformity, and to the mandates of the High-Commission, they could not conscientiously submit. The surplice and other vestments, they would not consent to wear; because, as they apprehended, this would be a criminal conformity to the Romish church. For the same reason, they objected to the sign of the cross in baptism; to bowing at the name of Jesus; and to some other ceremonies, which neither the Queen, nor her High-Commission could pretend, were essential to the orderly and acceptable worship of God.

In hopes, therefore, of obtaining some mitigation of the act in question, they petitioned the Arch-bishop, they humbly represented their grievances to the Queen's council; and they carried many a loyal and dutiful petition, to the foot of the throne.—But Elizabeth was inflexible. All their applications were haughtily rejected; and they were given to understand, that they must conform, or abide the consequences. This was no unmeaning threat. The work of persecution was soon begun. Some of the most pious, learned, and popular preachers in the nation, were dragged before the High-Commission, were overborne and silenced, not by scripture and argument, but by secular and mitred insolence: were fined, suspended, imprisoned, and finally ejected from their livings. Thus, from month to month, and from year to year, were the Puritans harrassed and oppressed by the strong arm of arbitrary power; and such were the privations and sufferings which they endured for conscience sake, under the reign of a renowned protestant sovereign. It was long, however, before they adopted the painful resolution, of seceding from the established Church. But what could they do? Many of their families were reduced to beggary; and they found, that instead of relaxing, the ecclesiastical government of Elizabeth daily increased, in rigour. At length, worn out by oppression, and seeing no prospect of relief, a considerable number of the Puritans met, in 1566, and having solemnly laid their cause before God in prayer, resolved to withdraw from the churches, where they were not permitted to worship, agreeably to the dictates of their consciences, and to meet elsewhere, as they might have opportunity. This resolution was by no means calculated to soften the imperious temper of the Queen. On the contrary, the powers of the High-Commission were enlarged, under the Primacy of the severe and bigoted Whitgift; and more severe measures were adopted respecting the non-conformists.

"The jurisdiction of this court," says Mr. Hume, "extended over the whole kingdom, and over all orders of men; and every circumstance of its authority, and all its methods of proceeding, were contrary to the clearest principles of natural equity. They were directed to make inquiry, not only by the legal means of jurors and witnesses, but by all other means and ways, which they could devise. And the punishments which they might inflict, were according to their wisdom, conscience and discretion. In a word, this court was a real *inquisition*; attended with all the iniquities, as well as cruelties, inseparable from that tribunal." It soon appeared, that the executive power vested in the See of Canterbury, had not, by the late promotion, been committed to inefficient hands. In his primary visitation, Whitgift suspended more than two hundred and thirty ministers from their cures. Hundreds of churches were about the same time shut up; and it was stated in Parliament, that there was, upon an average, but one licensed minister to three

parishes in the kingdom; or, three thousand of the former, to supply nine thousand of the latter. But nothing moved by this alarming deficiency, resulting in a great measure from the violent proceedings of the government against the Puritans, Elizabeth severely reprimanded, and even sent some members of Parliament to the Tower, for presuming to advocate their cause in the house of Commons; and commanded the Speaker to suffer no more bills, for their relief, to be read before the house; and finally, as the most summary way of answering the arguments, and stifling the complaints of puritanism, the Archbishop of Canterbury, and the Bishop of London, were set over the press, armed with severe penalties, to suppress every intended publication which might be disagreeable to the Queen and her High-Commission.

But these severe and arbitrary proceedings did not answer the design of their authors and advisers. The principles of civil and religious liberty, gained ground in the nation.—Churches were established after the model of the Genevan worship and discipline. The Puritans adhered firmly to the course which they had adopted; and the result of every coercive measure was, to multiply and widen the grounds of their dissent, from the government and worship of the established church. The hardships which they endured, excited the compassion of many, who were no friends to their peculiar sentiments; and although some of the non-conforming clergy died in prison, numbers fled into foreign countries; and hundreds, if not thousands, were cruelly suspended, deposed, and otherwise persecuted at home. Not a few continued boldly to testify against the errors and violence of the times, down to the very hour, that Elizabeth was called to appear before the tribunal of God.

She left the throne to James I. of Scotland, who having been educated in that kingdom, and having often expressed his attachment to the ecclesiastical government and worship there established, it was expected that the arbitrary proceedings of the High-Commission would be suspended; that the act of uniformity would be repealed; and that the Puritans would now experience that indulgence and repose, for which they had so long petitioned and sighed in vain. James began his reign with a considerable show of moderation and impartiality. But it soon appeared, that however inferior he might be to his predecessor, in strength of mind, and political sagacity, he was at least equally tenacious of what he was pleased to regard as the prerogatives of the crown; that he was determined to assert and maintain his own ecclesiastical supremacy, and to proceed against the non-conformists with even greater severity, than they had experienced under the former reign. Having invited them to state their grievances before him, in a friendly conference, with some of his prelates, and other counsellors, he endeavored to overawe and silence them, by his kingly authority; treated them with the most unmanly rudeness and contempt; and threatened them with summary punishment, if they did not immediately conform. The High-Commission soon became more active and violent than ever. To such lengths of outrage did they proceed, that not only the Puritans, but all, who, moved to compassion by their multiplied wrongs, ventured to say any thing in their favour, were sure to bring upon themselves the indignation of this tyrannical court.

Worn out at length with sufferings, seeing no prospect of relief, and preferring the loss of all things, to what they believed a sinful conformity, many of the most peaceable, exemplary, and pious subjects of James, adopted the resolution of leaving their native country, for some other, where they might enjoy the rights of conscience. But the government was no less averse to their contemplated removal, than vigorous in its measures to enforce conformity. Orders were given to

have the principal ports strictly watched, and the minions of the court were extremely active in executing its arbitrary mandates. In spite of every precaution, however, many of the Puritans escaped to Holland, where they either united with the Dutch churches, or formed themselves into separate communions. One of the most distinguished of these pious exiles, was the Rev. John Robinson, of the county of Norfolk, who, with his beloved and persecuted flock, settled first in Amsterdam, and soon after removed to Leyden, where they resided many years, in great harmony, and where the church was increased to three hundred communicants.—Kindly, however, as they had been received, and were treated in Leyden, they could not but view, with painful apprehension, the moral dangers to which their children must inevitably be exposed, in such a place, and began seriously to project a settlement in some part of America, where they might found a new colony, on the broad basis of civil and religious liberty; and where they might indulge the pleasing and rational hope, that these blessings would long be enjoyed by their posterity.

The royal sanction, as might have been expected, was refused; but they at length obtained permission from the Virginia company, to settle near the mouth of Hudson's river.—As it was not thought advisable for the whole congregation to emigrate in a body, those who were designated for the perilous enterprize, took an affectionate leave of their venerable Pastor, and other christian friends, and departed for England, in the month of July, 1620. Sailing from Southampton, on the 5th of August, they were twice driven back by stress of weather, and it was not till a month later, that they bade a last adieu to the land of their nativity. After a tempestuous voyage, of more than sixty days, they landed on the tenth of November, far to the East of their destined port, on a barren and desolate Cape, in a high and rigorous latitude. They immediately began to explore the coast as well as the lateness of the season would permit; and soon resolved to settle at a place, a little further South, which they called Plymouth.

We have no room to detail the hardships, or celebrate the fortitude of those pious pilgrims, who thus commenced the settlement of New-England. Suffice it to say, that they were protected by the same hand which brought them across the mighty deep; that they persevered under every discouragement; that they were soon joined by many of their dear brethren, and former companions in tribulation; and that taking the scriptures for their guide, they laid a foundation on which was destined to rise, perhaps the fairest and noblest structure of civil and religious liberty, that the world has ever seen.

And here, we trust, our readers will permit us to pause for a moment, that we may look back, and admire the unsearchable wisdom and benevolence of an overruling Providence, in the events which we have briefly recorded. Rarely, since the Apostolic age, at least, has God caused the "wrath of man, so manifestly to praise him." We can now see, why so many English Protestants were compelled to fly to the continent in the reign of Mary. We can see, why Elizabeth was permitted to treat the Puritans with so much rigour, from the beginning to the end, of her long and otherwise glorious reign; and why James of Scotland, was allowed to adopt and pursue the same arbitrary and impolitic measures.—If Mary had not drawn the sword of persecution, against her protestant subjects, it is not easy to see, how they would have imbibed that unconquerable spirit of civil and religious liberty, which they brought back from the continent in the next reign, and from which, may be distinctly traced the progress of British freedom, to its final establishment at the revolution, in 1688. If Elizabeth had cordially welcomed the pious ex-

iles on their return from Frankfort and Geneva; if she had granted them any thing like scriptural liberty with respect to habits and ceremonies, they would doubtless have remained in the bosom of the established Church; and even if James had been disposed to heal the breach, wide as it was, when he came to the throne, it does not appear, that he would have found it difficult, to conciliate the minds of the Puritans.

Their enemies, however were permitted to proceed with increasing violence against them, and thus was divine wisdom employed, in bringing immense good out of partial evil.

Never before, were new settlements commenced in a wide wilderness, by such men as the Fathers of New-England. Never before, were large and flourishing colonies, founded by so much intelligence, united with such unfeigned and ardent piety. Never were the inalienable rights of men and of christians better secured, by the laws and institutions of infant states, and never did a people enjoy greater prosperity, than has fallen to the lot of New-England, during two centuries. "A little one has become a thousand, and a small one a strong nation." Her present population, considerably exceeds a million and a half. Equally, or more numerous, it is supposed, are her enterprizing sons in the Western, Middle, and Southern States. Should nothing intervene, materiallyto check the growth of this prolific stock, it will furnish more millions, before the end of the present century, than the United Kingdoms of England, Scotland, and Ireland. Any well written history of a people, thus "wonderful from the beginning," must be highly interesting to the statesman and the philosopher; but more especially to the christian.

The small state of Connecticut, has, for more than a hundred and eighty years, contained a very important branch of this flourishing and extraordinary family: and has at length found a sensible and judicious historian, in the venerable Dr. Trumbull, to whose volumes we shall now invite the particular attention of our readers. It appears from the author's preface, that he formed the design of compiling a history of his native state,some years before the revolutionary war; that he spent much time in collecting materials, from public records, and other authentic sources; and that he was about to commence the first volume, when that great event, turned the attention of all men, to objects of more immediate interest and importance. Though the design was never abandoned, it was not till about the year 1796, that Dr. Trumbull resumed these historical labours; and from that period, a considerable time necessarily elapsed, before he was ready to present the public, with the result of his researches.

The work before us, consists of two parts—the civil and ecclesiastical history of Connecticut, which, though bound up together, are kept entirely distinct, and may, at any time, be published in separate volumes. Availing ourselves of this arrangement, we shall first notice the civil history, and then dwell upon the concerns of the church.

In 1630, ten years after the arrival of Mr. Robinson's congregation at Plymouth, the great Plymouth company in England, made a grant to the Earl of Warwick, which included most of the present territory of Connecticut, together with a large part of Long-Island, and extended westward, to the Pacific Ocean. This grant was confirmed to Warwick, by a patent from Charles I. The following year, the Earl, transferred this immense tract of wilderness, "to the Honourable William Viscount Say and Seal, Robert Lord Brooks, and others, to the number of eleven and to their heirs, assigns, and associates forever." About this time, Connecticut river was discovered, both by the Dutch and English, who appear to have lost no time in purchasing lands and making settlements upon its fertile banks. Both claim-

ed priority of discovery; but to which party the honour belongs, is uncertain. In 1631, Wahquimacut, a sachem upon the river, finding himself hard pressed by the Pequots, a fierce and warlike nation, earnestly invited the government of Plymouth and Massachusetts, to make settlements in his neighbourhood. This proposal was favourably received by Mr. Winslow, the governour of Plymouth, and he himself, soon after, went to Connecticut, on a tour of discovery. The next year, a party from Plymouth explored the river, as high up as Windsor, where they projected a trading establishment, from which they hoped to derive considerable advantage. An interesting account is given of the expedition which was undertaken the next year, by William Holmes, at the head of a company from Plymouth, whose passage was disputed at the mouth of the river, by the Dutch, who now formally claimed all this part of New-England. Holmes, however, was not to be intimidated, or diverted from his purpose. He proceeded to Windsor, and with great expedition erected the first house, that ever was built in Connecticut. The Dutch not long after, set up a trading house at Hartford, and an attempt was made by Van Swiller, the governour of New-Netherlands, to drive Holmes and his party from the river; but without success. From this time, we may date the commencement of those unhappy disputes, between the English and Dutch, respecting the jurisdiction of Connecticut and New Haven, which continued so many years, and produced so much disquiet to the colonies.

Dr. Trumbull estimates the whole number of the original lords of the soil, at from sixteen to twenty thousand. Being however, mostly divided into very small classes, they were by no means so formidable to the infant settlements, as if they had been subject to a single chieftain. Within the town of Windsor alone, there were *ten* distinct tribes, or sovereignties. By far the most warlike of these high spirited sons of the wilderness, were the Pequots, who with their confederates, the Mohegans, inhabited a tract of country, nearly thirty miles square, which is included in the present counties of New-London, Windham, and Tolland. Their chief sachem was Sassacus, a fierce and terrible warrior, who was regarded, even by the Narragansets, "all one as God," whom "no man" they said, "could kill," and whose principal fortress, the place of his residence, was situated on a beautiful and commanding eminence, in the town of Groton.

During the years 1634, 5, and 6, the settlement of Hartford, Windsor, and Wethersfield, was commenced by emigrants of "an excellent spirit, from Watertown, Dorchester, and Newtown, in the colony of Massachusetts." In the same years, also, occurred the successful expedition of Mr. John Winthrop, to secure and fortify the mouth of Connecticut river; the disappointment of the Dutch, who arrived soon after with the same design; the remonstrances of the Plymouth company against encroachments upon lands which they had settled and defended; the sufferings of the colonists, during the severe winter which commenced early in November, 1635; their remarkable preservation, and the unconquerable spirit of enterprize, by which they were continually strengthened and encouraged.—The perils and distresses of these pious fathers of Connecticut, during the winter just alluded to, are thus feelingly and eloquently described by Dr. Trumbull:

"All the horrors of a dreary wilderness spread themselves around them. They were encompassed with numerous, fierce and cruel tribes of wild and savage men, who could have swallowed up parents and children, at pleasure, in their feeble and distressed condition. They had neither bread for themselves, nor children; neither habitations nor clothing convenient for them. Whatever emergency might happen, they were cut off, both by land and water, from any succour or retreat. What self-denial, firmness, and magnanimity, are necessary for such enterprises!

How distressful, in the beginning, was the condition of those now fair and opulent towns on Connecticut river!"—p. 63.

During the two following years, the infant colony was encompassed with dangers. The Pequots, who had been plotting the destruction of the English, from the first indication of their design to settle on Connecticut river, and who had perpetrated and abetted many atrocious murders, now seriously meditated a more extensive and deadly warfare. To make themselves sure of their prey, they had employed every art and persuasion, to unite all the Indian tribes in one grand confederacy; and particularly to secure the co-operation of the Narragansets, who at first joined them; but soon after concluded a peace with the English. The colonies were alarmed, and the government of Massachusetts commenced hostilities against the Pequots and their allies, by sending Capt. Endicott to avenge the death of a Mr. Oldham and his crew, who had been barbarously massacred off Block-Island. Captain Endicott having brought the Narragansets to terms, proceeded with his force to Block-Island, from which, after spending two days, in destroying the Indian settlements, corn and canoes, he sailed for Pequot, now New-London, harbour. It was in vain that he demanded satisfaction of the haughty Pequots, for the murders which they had committed. They answered his proposal with a shower of arrows, and although he landed and burnt their wigwams, on both sides of the harbour, he did not pursue them to their fastnesses, and they were only imboldened and irritated, to the most deadly revenge, by the expedition.

From that moment, they meditated nothing less than the total extermination of the colonists. They surprised and murdered every person they could find, and even pressed so hard upon the garrison at Saybrook, that they could not venture beyond the reach of their guns. "They challenged the English to come out and fight, and mocked them in the groans, pious invocations, and dying of their friends, whom they tivated, when they were them to death. They boa could kill Englishmen 'all on

Thus they proceeded with ing boldness and activity in t sultory and cruel warfare, till fant and feeble settlements of necticut were reduced to grea tremities. The three towns of W sor, Hartford, and Wethersfield, mitting their cause to God, determ ed upon bold offensive operation though they could raise only ninety men, for an expedition. This little band descended the river, under the command of the gallant Capt. Mason, and accompanied by about seventy of the Mohegan, or river Indians. Capt. Mason's plan was, to surprize the Pequots in their strong holds, by marching in upon their rear, instead of attacking them in front; and, though his officers were at first opposed to the design, as contrary to their instructions, after Mr. Stone, their chaplain, had spent most of the night in prayer for divine direction, they unanimously agreed to sail for Narraganset. They reached the place of their destination in safety, and were immediately joined by about 200 of the Narraganset Indians, who wished to see their inveterate enemies the Pequots, humbled; but on whom no dependence could be placed, as the very name of Sassacus struck them with terror. Capt. Mason had sent back more than twenty of his men, from Saybrook, to guard the settlements in his absence; so that when he commenced his march against the Pequots, his heroic band was reduced to *seventy-seven*, exclusive of the Indians already mentioned. He knew that troops were on their march to assist him, from Massachusetts and Plymouth; but as every thing depended on surprising the enemy, he determined not to wait for reinforcements.

After giving an interesting account of his march, Dr. Trumbull conducts us to the scene of action, and describes the sanguinary and decisive conflict

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About two hours before day, the men were roused with all expedition, and briefly commending themselves and their cause to God, advanced immediately towards the fort. After a march of about two miles, they came to the foot of a large hill, where a fine country opened before them. The captain, supposing that the fort could not be far distant, sent for the Indians, in the rear, to come up. Uncas and Wequash at length appeared. He demanded of them where the fort was. They answered, on the top of the hill. He demanded of them where were the other Indians. They answered, that they were much afraid. The captain sent to them not to fly, but to surround the fort at any distance they pleased, and see whether Englishmen would fight. The day was nearly dawning, and no time was now to be lost. The men pressed on, in two divisions, captain Mason to the north-eastern, and captain Underhill to the western entrance. As the object which they had been so long seeking, came into view, and while they reflected they were to fight not only for themselves, but their parents, wives, children, and the whole colony, the martial spirit kindled in their bosoms, and they were wonderfully animated and assisted. As captain Mason advanced within a rod or two of the fort, a dog barked, and an Indian roared out, Owanux! Owanux! That is, Englishmen! Englishmen! The troops pressed on, and as the Indians were rallying, poured in upon them, through the pallisadoes, a general discharge of their muskets, and then wheeling off to the principal entrance, entered the fort sword in hand. Notwithstanding the suddenness of the attack, the blaze and thunder of their arms, the enemy made a manly and desperate resistance. Captain Mason and his party drove the Indians in the main street towards the west part of the fort, where some bold men, who had forced their way, met them, and made such slaughter among them, that the street was soon clear of the enemy. They secreted themselves in, and behind their wigwams, and taking advantage of every covert, maintained an obstinate defence. The captain and his men entered the wigwams, where they were beset with many Indians, who took every advantage to shoot them, and lay hands upon them, so that it was with great difficulty that they could defend themselves with their swords. After a severe conflict, in which many of the Indians were slain, some of the English killed, and others sorely wounded, the victory still hung in suspense. The captain finding himself much exhausted, and out of breath, as well as his men, by the extraordinary exertions which they had made; in this critical state of the action, had recourse to a successful expedient. He cries out to his men, WE MUST BURN THEM. He, immediately entering a wigwam, took fire, and put it into the mats, with which the wigwams were covered. The fire instantly kindling, spread with such violence, that all the Indian houses were soon wrapped in one general flame. As the fire increased, the English retired without the fort, and compassed it on every side. Uncas and his Indians, with such of the Narragansets as yet remained, took courage, from the example of the English, and formed another circle in the rear of them. The enemy were now seized with astonishment, and forced, by the flames, from their lurking places, into open light, became a fair mark for the English soldiers. Some climbed the pallissadoes, and were instantly brought down by the fire of the English muskets. Others, desperately sallying forth from their burning cells, were shot, or cut in pieces with the sword. Such terror fell upon them, that they would run back from the English, into the very flames. Great numbers perished in the conflagration.

"The greatness and violence of the fire, the reflection of the light, the flashing and roar of the arms, the shrieks and yellings of the men, women and children, in the fort, and the shoutings of the Indians without, just at the dawning of the morning, exhibited a grand and awful scene. In a little more than an hour, this whole work of destruction was finished. Seventy wigwams were burnt, and five or six hundred Indians perished, either by the sword, or in the flames.* A hundred and fifty warriors had been sent on the evening before, who, that very morning, were to have gone forth against the English. Of these, and all who belonged to the fort, seven only escaped, and seven were made prisoners. It had been previously concluded not to burn the fort, but to destroy the enemy, and take the plunder; but the captain afterwards found it the only expedient to obtain the victory, and save his men. Thus parents and children, the sannup and squaw, the old man and the babe, perished in promiscuous ruin."—pp. 84–86.

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* *Captain Mason, in his history, says six or seven hundred. From the number of wigwams, and the reinforcement, the probability is, that about six hundred were destroyed.*

This was a fatal blow to the Pequots. Most of those who survived the expedition of captain Mason, fled to the Westward; and being closely pursued by the united forces of Connecticut and Massachusetts, were overtaken in a swamp, in the town of Fairfield, from which Sassacus hardly escaped, with only about sixty of his bravest warriors, and went to the Mohawks. The few Pequots who still remained in the colony, were soon after taken under the protection of the English; and the other Indians were so terrified by the fate of this powerful tribe, that nearly forty years elapsed, before they dared, by open war, to provoke the displeasure of the colonies.

In 1638, a tax of 550 pounds, was imposed upon the inhabitants of Connecticut, to defray the expenses of the war, which appears to have been the first that was ever levied in the colony. The militia were trained to the use of arms, and laws were made to protect the Indians in their rights and privileges.

In the fall of 1637, a settlement was begun at New-Haven. The fathers of this settlement were, Samuel and Theophilus Eaton, Esqrs. and the Rev. Messrs. Davenport and Pruden. Soon after their arrival, they and their friends entered into the following general agreement, which they termed a plantation covenant.

"'That, as in matters that concern the gathering and ordering of a church, so also in all public offices, which concern civil order, as choice of magistrates and officers, making and repealing laws, dividing allotments of inheritance, and all things of like nature, they would, all of them, be ordered by the rules which the scripture held forth to them.'"—Vol. I. p. 97.

They soon purchased large tracts of land of the Indians, and laid the foundations of a flourishing colony.

In 1639, the inhabitants of Hartford, Windsor and Wethersfield, finding that they were not included in the patent of Massachusetts, formed themselves into a distinct commonwealth, and digested a constitution of government, which Dr. Trumbull has given us at full length, in an appendix, and upon which he makes the following reflections:

"With such wisdom did our venerable ancestors provide for the freedom and liberties of themselves and their posterity. Thus happily did they guard against every encroachment on the rights of the subject. This, probably, is one of the most free and happy constitutions of civil government which has ever been formed. The formation of it, at so early a period, when the light of liberty was wholly darkened, in most parts of the earth, and the rights of men were so little understood in others, does great honor to their ability, integrity, and love to mankind. To posterity, indeed, it exhibited a most benevolent regard. It has continued, with little alteration, to the present time. The happy consequences of it, which, for more than a century and an half, the people of Connecticut have experienced, are without description."—Vol. I. pp. 102, 103.

The same year, the planters at New-Haven met in a large barn, and "laid the foundation of their civil and religious polity," by adopting certain resolutions, the substance of which was, that the scriptures contain a perfect rule, not only of ecclesiastical, but civil government; that all those who desired to be received as free planters, had settled in the plantation with a desire, that they might be admitted into church fellowship; that they held themselves bound to establish such civil order, as might best conduce to the security and peace of the church; that church members only should be eligible to any office; and that none but such, should have any voice in elections. A church was accordingly formed, and the government organized on this plan. However widely some enlightened christians may differ from Mr. Davenport, and his pious coadjutors, in regard to the expediency, or practicability of such a system, christian candour will not hesitate to honour the motives, from which it originated.

It has often been alleged, that the early settlers of Connecticut and New-Haven, were guilty of cruelly depriving the natives of their lands, without

an equivalent; but it appears from the history before us, that this is a "railing accusation." Dr. Trumbull assures us, that purchases were fairly and honorably made; and that, so far from encroaching upon the rights of their Indian neighbours, the planters of Connecticut, "generally made repeated purchases of their lands." "The colonies," he adds, "made laws for their protection from insult, fraud, and violence. The inhabitants suffered them to erect wigwams, and to live on the very lands which they had purchased of them, and to cut their fire wood, for more than a whole century after the settlements began. The lands, therefore, though really worth nothing, at that time, cost the planters very considerable sums, besides their patents, and the right of preemption."

There may have been here and there a disgraceful exception, to these exculpatory remarks; but it was reserved for later times, and for men of a very different character, to deserve the reproach, which they would fain have rest upon the memory of their fathers.

On the 19th of May, 1643, articles of confederation between the four colonies of Massachusetts, Plymouth, Connecticut, and New-Haven, were agreed upon by their respective Commissioners, which continued in force more than forty years, till the tyranical abrogation of the colonial charters, by James II. This confederation was highly advantageous to all parties, and seems to have been the first step, towards that fraternal compact, which so long after, carried the thirteen united colonies through an arduous, but successful conflict with the mother country, and of that more extensive and efficient confederation of independent states, which is now, under Providence, the strength and glory of this nation. About that time, the Indians became troublesome in various parts of the colonies, and were not a little encouraged, by the countenance which they received from the Dutch, who could not but view the growing strength of the English, with jealousy and alarm.

It being represented to the Commissioners, in 1644, that indigent young men stood in need of assistance in the College at Cambridge, contributions of grain and provisions were annually made through the united colonies, to aid them in their studies. This fostering care of an infant seminary, was worthy of the wisdom and piety of our ancestors.

In 1647, a very curious law was made in Connecticut, concerning the use of tobacco.

> "It was ordered, that no person under twenty years of age, nor any other, who had not already accustomed himself to the use of it, should take any tobacco until he had obtained a certificate from under the hand of an approved physician, that it was useful for him, and until he had also obtained a license from the court. All others, who had addicted themselves to the use of it, were prohibited from taking it, in any company, or at their labors, or in travelling, unless ten miles, at least, from any company; and though not in company, not more than once a day, upon pain of a fine of sixpence for every such offence. One substantial witness was to be sufficient proof of the crime. The constables of the several towns were to make presentment to the particular courts, and it was ordered that the fine should be paid without gainsaying.†"—Vol. I. p. 162.

We have been obliged already, to pass over much very interesting matter, and our limits admonish us, that we must now be still more sparing of quotations and remarks.

The magistrates of Connecticut, received no pecuniary compensation for their services, till 1648, when a salary of thirty pounds was voted to the governor. About three years after, the colonies of Connecticut and New-Haven, were greatly alarmed, at the secret machinations of the Dutch, who, it was satisfactorily ascertained, were endeavouring to excite a general confederation of the Indians, in an exterminating war against them. All the commissioners, except those from Massachusetts, were strongly impressed with the justice

† *Records of Connecticut.*

and necessity of warding off the blow, by commencing hostilities, before the plot should be fully ripe for execution. Massachusetts however, would not agree to the measure, and was in consequence of her refusal, explicitly charged with a violation of the compact. The reasons of the policy, which then swayed the councils of the first member of the confederation, this history does not profess to record.

About the year 1656, Oliver Cromwell, who was then at the head of affairs in the mother country, formed a design, for the removal of the New-England planters to the Island of Jamaica. He wrote a very artful letter to New-Haven, on the subject, but the governor and council resolved, "That though they could not but acknowledge the love, care and tender respect of his highness, the Lord Protector, to New-England in general, and to this colony in particular, yet for divers reasons, they cannot conclude, that God calls them to a present remove thither." In May, 1661, the General Court of Connecticut resolved to petition his majesty Charles II, for a charter, under his royal signature, which was obtained through the agency of governor Winthrop, and the influence of the Lord Say and Seal, in 1662. No sooner had this charter arrived, than Connecticut laid claim to the jurisdiction of the colony of New-Haven, as embraced by that instrument, and strongly urged New-Haven, to an immediate union. New-Haven firmly and resolutely resisted the claim, complained to the commissioners of the encroachments of Connecticut, which we think never were, nor can be fully justified; and persisted in their refusal to incorporate under the charter, till a subsequent grant, by Charles to his brother, the Duke of York, designed in effect to alter the charter, alarmed both colonies, and finally overcame the scruples and resentment of New-Haven. The union took place in 1665, and has ever since greatly contributed to the prosperity of the inhabitants.

About this time, a small armament arrived from England, for the reduction of New-Netherlands, which was soon effected It, also, brought over commissioners from the king, invested with powers which were subversive of the chartered rights of New-England, and to which, it was soon found the colonists would not tamely submit. Not contented with interfering in civil concerns, the commissioners attempted to alter the constitution of the charter, and demanded, "that all persons of orthodox opinions, competent knowledge, and civil lives, should be admitted to the Lord's supper and their children to baptism!". An attempt to seize the fort at Saybrook, by Major Andross, for the Duke of York, in 1675, was firmly resisted by Connecticut, and he was obliged to abandon the enterprize. While the liberties of our forefathers were thus endangered by the arbitrary measures of the government which was bound to protect them, a storm was gathering from the interior, which threatened to overwhelm them with sudden and terrible destruction. The Indian tribes, in every part of New-England, manifested a hostile disposition; and the colonists soon found themselves involved in a desultory, but sanguinary contest, with hordes of savage enemies, who ambushed their paths, burnt their dwellings, murdered their families, destroyed their cattle, and ravaged many of their settlements. The war continued with various success, for nearly three years; and was at length terminated, by the total discomfiture of the aggressors. The events of this bloody conflict, are narrated with great spirit by the historian. In such a vivid and pathetic manner has he described the sufferings and alarms of that perilous season, that we regret we cannot find room for copious extracts. Though the spirited conduct of Connecticut, in resisting the aggressive claims of Major Andross averted, it did not ultimately prevent, the formidable invasion of her chartered rights and privileges. The death of Charles

II. which took place in 1685, and elevated the popish Duke of York to the throne, hastened the adoption of measures, which filled all New-England with consternation, and which but for the interposition of Providence, must have frustrated all the pious and patriotic designs of our ancestors, in the settlement of these colonies. Fully bent, on depriving his American subjects of their dearest civil and religious rights, and on annexing the colonies to the crown, he revoked their charters and sent out Sir Edmund Andross, with a commission, to demand those instruments in his name, and to take the administration of affairs into his own hands. The General Court of Connecticut met in October, and the same month, Sir Edmund, escorted by more than sixty regular troops, arrived at Hartford, demanded the charter, and declared the government under it, to be dissolved. He met however, with more opposition, than he had probably anticipated.

"The Assembly were extremely reluctant and slow with respect to any resolve to surrender the charter, or with respect to any motion to bring it forth. The tradition is, that governor Treat strongly represented the great expense and hardships of the colonists, in planting the country; the blood and treasure which they had expended in defending it, both against the savages and foreigners; to what hardships and dangers he himself had been exposed for that purpose; and that it was like giving up his life, now to surrender the patent and privileges, so dearly bought, and so long enjoyed. The important affair was debated and kept in suspence, until the evening, when the charter was brought and laid upon the table, where the assembly were sitting. By this time, great numbers of people were assembled, and men sufficiently bold to enterprise whatever might be necessary or expedient. The lights were instantly extinguished, and one captain Wadsworth, of Hartford, in the most silent and secret manner, carried off the charter, and secreted it in a large hollow tree, fronting the house of the Hon. Samuel Wyllys, then one of the magistrates of the colony. The people appeared all peaceable and orderly. The candles were officiously re-lighted but the patent was gone, and no discovery could be made of it, or of the person who had conveyed it away. Sir Edmund assumed the government, and the records of the colony were closed in the following words:—

"'At a general court at Hartford, October 31st, 1687, his Excellency, Sir Edmund Andross, knight, and captain-general and governor of his majesty's territories and dominions in New-England, by order from his majesty, James the second, king of England, Scotland, France, and Ireland, the 31st of October, 1687, took into his hands the government of the colony of Connecticut, it being, by his majesty, annexed to Massachusetts, and other colonies under his excellency's government.'"
—Vol. I, pp. 371, 372.

Sir Edmund then proceeded to reorganize the government, according to his own pleasure; and this outrageous usurpation, was characterized by the most flagrant violations of law, justice, and humanity. The clergy soon found themselves to be the particular objects of the governor's high displeasure. He not only suspended the laws for their support, but meanly deprived them of a customary perquisite, by vesting the power of solemnizing marriages, exclusively in the magistrates; and even went so far, as to threaten the people, "that if they resisted his will, their meeting-houses should be taken from them, and that any person, who should give two pence to a non-conformist minister, should be punished."

But while this unfeeling minion of despotism was trampling on the rights of the colonies; "while," as Dr. Trumbull forcibly observes, "the people had prayed in vain to an earthly monarch, their petitions had been more successfully presented to a higher throne." A glorious revolution, in 1668, deprived the infatuated James of his crown, banished him from his kingdom, and elevated the Prince of Orange to the place which he had so unworthily filled. The news of this happy change, while it gave joy to the inhabitants of New-England, was like a death-warrant to Sir Edmund. The inhabitants of Boston, and its vicinity, flew to arms, made themselves masters of the castle, seized the governor and his council, and restored the administration to the authorities, which the people had constituted.

Connecticut was not slow in reasserting her chartered rights; in proclaiming William and Mary with the usual ceremonies; and in accompanying her congratulations with a humble petition, that her charter might be considered, and remain, as the constitutional protector of her possessions and privileges. High legal authorities being consulted on the subject, gave it as their opinion, that nothing which had taken place could invalidate that important instrument, and the petition prevailed.

In the war with France, which immediately followed the accession of William, the colonies, by reason of their proximity to the French settlements in Canada, were necessarily involved; and it appears from the history, that Connecticut took her full share, and incurred great expense, in repelling the incursions of the enemy. In 1693, she had to encounter a fresh invasion of her chartered rights, by Benjamin Fletcher, governor of New-York, who undertook to exercise the power which had been vested in him by the crown of England, to command the whole military force of the colonies. He repaired to Hartford, in October, demanded the submission of the Connecticut militia to his supreme control, and then tendered a commission to governor Treat, which was promptly rejected. Fletcher next ordered his commission and instructions to be read, to the train bands, which were assembled in Hartford; but met with such a spirited opposition, that he thought proper to desist, and soon after left the colony.

In October, 1698, it was resolved that the General Assembly should consist of two houses, the magistrates and deputies, having always till that time, sat and acted together. Near the close of William's reign, a new conspiracy was formed against the chartered liberties of Connecticut, by Dudley and Cornbury, the Royal governors of Massachusetts and New-York, who wished to extend their respective jurisdictions. This conspiracy was warmly abetted by persons of influence, on both sides of the Atlantic, and every art was employed, year after year, in the next reign, to procure a revocation of the charter. But Connecticut so ably and firmly defended her rights, and was so cordially seconded by her friends in England, particularly by Sir Henry Ashurst, that although she was greatly distressed and impoverished, by this controversy, and by the assistance which she was required to give New-York and Massachusetts, against the French and Indians, she, in the end, gained her point, and preserved her charter. After giving a minute and affecting narrative of the events just referred to, Dr. Trumbull closes, with the following pious and sensible observations:

"These low circumstances, these misrepresentations, abuse, and dangers, from their enemies, our venerable ancestors endured with an exemplary patience and magnanimity. Under the pressure of all this expense and danger, they cheerfully supported the gospel ministry and ordinances, in their respective towns and parishes. They contemplated their dangers and deliverances with wonder and thanksgiving, rejoiced in the enjoyment of their privileges, and in the divine care and beneficence."—Vol. I, pp. 428, 429.

The progress of manufactures was so slow in Connecticut, that in 1713, there was but one clothier in the colony. The first printing press was established at New-London, in 1714, by Mr. Timothy Green.

The early settlers of New-England, were strongly impressed with the belief, that the country abounded with mines of the precious metals; and it was supposed that two of these subterraneous treasuries had been discovered, in Connecticut, about the year 1712. The proprietors were incorporated, and otherwise encouraged by the Assembly; but happily these golden dreams soon vanished, and men were recalled from damp and gloomy caverns, to the cultivation of the soil. A single mine, like those in South America, would have ruined the colony.

In 1715, the fears of Connecticut were again revived, by a new attack upon her charter, which, though conducted with great force and ability by her enemies, was successfully repelled by her friends and agents.

Chapter sixth, vol. 2d, gives a succinct and highly interesting view, of the incorporation and settlement of more than twenty towns, chiefly in the county of Litchfield, between the years 1704 and 1762; but we have no room for extracts. There is one fact, however, which deserves to be recorded, in every allusion to this part of the history of Connecticut.—In most of these towns, reservations were made, for the support of religion, and for the encouragement of learning.

In the war, which broke out between France and Spain on the one side, and Great Britain on the other, in 1739, Connecticut was not behind her sister colonies, in zeal and activity, for the general defence. The assembly voted at one time, to raise a thousand men for the service, which was considerably more than her average proportion, and to hasten the levy, offered the extraordinary bounty of thirty pounds, for every soldier who would enlist.

To resist the encroachments of the French, which threatened the total subjugation of the colonies, when war was again declared against that restless and ambitious power, by Great Britain, in 1755, a convention of some of the principal gentlemen, from the respective colonial jurisdictions, met at Albany, and proposed, "that a grand council should be formed, of members chosen by the assemblies, and sent from all the colonies, which council, with a governor general, to be appointed by the crown, should be empowered to make general laws, and to raise money in all the colonies for the defence of the whole." To this plan, the commissioners from Connecticut were decidedly opposed, and the assembly went so far, as to appoint an agent with full powers, to remonstrate against any petition, which might be presented to parliament, in favour of such a union. But this precaution proved quite unnecessary. The crown was by far too jealous of the growing strength of the colonies, to entrust them with such dangerous powers. Connecticut, however, that she might not seem to be wanting in zeal for the common safety, raised considerably more than her quota of men for the service, and is acknowledged to have borne an active and honorable part, in that severe and sanguinary struggle, which terminated in the subjugation of Canada, and all the other dependencies of France, on the Eastern side of the Mississippi.

In bringing down the history of Connecticut, from the close of this war, in 1763, to 1774, Dr. Trumbull has given an interesting sketch of the war with the Southern and Western Indians, which broke out about that time, and spread general consternation, through the frontier settlements of Pennsylvania, Maryland, and Virginia; followed by a brief account of what has been generally called the Susquehannah purchase, and of the important advantages which the state has obtained by extending her claims to the West, which secured to her that large and fertile tract on the South side of Lake Erie, which has since been sold, and converted into a fund for the support of schools.

Though we have dwelt much longer upon the civil history of Connecticut, than we intended, we are conscious of having passed over many facts and incidents, highly honorable to the character of the early settlers, and calculated, in no ordinary degree, to excite the gratitude of all their enlightened and pious descendants, to Him who gave their ancestors wisdom to discern the true interests of the colony; a disposition to secure these interests by just and equal laws; courage to defend their rights and immunities against every attack, whether open or secret, and ultimate success in all their perilous

struggles, with "foes without, and foes within." Reserving our review of the ecclesiastical history, contained in these volumes, for our next number, we shall close for the present, with the following animated appeal to the sons of the Pilgrims.

"Who can contemplate the hardships, labors, and dangers of our ancestors, their self-denial, magnanimity, firmness, and perseverance, in defending their just rights, and the great expense, though they were poor, at which they maintained and transmitted the fairest inheritance to us, and not highly esteem and venerate their characters? If they had some imperfections, yet had they not more excellencies, and did not they effect greater things, for themselves and posterity, than men have generally done? Is it possible to review the sufferings, dangers, expense of blood and treasure, with which our invaluable liberties, civil and religious, have been transmitted to us, and not to esteem them precious? Not most vigilantly and vigorously defend them? Shall we not at all hazards, maintain and perpetuate them? Can we contemplate the sobriety, wisdom, integrity, industry, economy, public spirit, peaceableness, good order, and other virtues, by which this republic hath arisen from the smallest beginnings, to its present strength, opulence, beauty and respectability, and not admire those virtues? Not be convinced of their high importance to society? Shall we not make them our own? And by the constant practice of them, hand down our distinguished liberties, dignity, and happiness to the latest ages?"—Vol. I, pp. 454, 455.

WORKS OF BARLASS.

(Concluded from page 197.)

A perusal of the correspondence between Mr. Barlass, and the Rev. John Newton, has afforded us much pleasure. To few men have the eyes of the christian world been turned with more interest and affection, than to Mr. Newton. The particulars of his eventful life—his early wickedness, his subsequent reformation, and the blessing vouchsafed to his labours, have excited, in turn, wonder, pity, pleasure, and gratitude. We are confident, therefore, that no apology is necessary for laying before our readers, almost without note or comment, such extracts from the correspondence before us, and which was never before published, as will make them better acquainted with the history and opinions of that remarkable man.

Mr. Barlass, while a student in theology, perused the "Authentic Narrative" of Mr. Newton, and influenced by a peculiar regard for his character, and a desire to know more of the history of his life, ventured to write to him. Mr. N. was not displeased with the intrusion, and kindly engaged in a correspondence with the young stranger, answered his enquiries, and gave him his very friendly and excellent advice.*

It appears, that after Mr. Barlass engaged in the duties of the ministry, he found his health materially affected, by his attendance upon them.—Mr. Newton being an advocate of the mode of extemporaneous preaching, and supposing that the labour of writing sermons was a principal cause of Mr. B's ill health, recommended to him to adopt the former method.—That Mr. B. might not suppose him insensible to the dangers of a first attempt, and to a recurrence of these dangers in subsequent practice, he gives him an account of the mortification to which the mode of preaching which he recommended, had subjected himself.

"My first essay as a preacher, was in a dissenting meeting-house, at Leeds, in Yorkshire, in the year 1758. I do not know that I had a very overweening opinion of my own abilities; I feared and trembled abundantly, but I was determined to set off extempore. I did so. I opened my discourse with a passable exordium, divided my subject into four heads, had subdivisions under each in my mind, and was beginning to think I should do pretty well. But before I had spoken ten minutes, I was stopped, like Hannibal upon the Alps. My ideas forsook me, darkness and confusion filled up their place. I stood on a precipice, and could not advance a step forward. I stared at the people, and they at me. But I remained as

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* It does not appear at what time, the correspondence commenced; propably, in the year 1774. The last of Mr. Newton's letters is dated Nov. 4th, 1784.

silent as Friar Bacon's head, and was forced to come down *re infecta*. My two worst enemies, self and Satan, seized me at the bottom of the stairs. I hope the Lord has forgiven the abominations of my heart, which showed themselves on that occasion.

"This experiment seemed, at the time, fully to convince me, not only of temerity, but that I was absolutely unable to preach extempore, that I ever should be so, and that I might as well attempt to fly. I then began to compose, and my next essay (in another place) was with a written sermon. I was not so much afraid this time, for I knew I could read, if my eyes did not suddenly fail me. So I read them a sermon. The moment I began, my eyes were riveted to the book, from a fear which got hold of me, that if I looked off, I should not readily find the line again. Thus, with my head hanging down, (for I am near sighted) and fixed like a statue, I conned over my lesson, like a boy learning to read, but I did not stop till I came to the end. I think I was rather more out of conceit with myself this time than the former. What was to be done next? I had tried the two extremes to little purpose, and there seemed to me to be no medium between them. I looked sorrowfully at my sermon book, and said,

"*Nec tecum, nec sine te*——.

"I began to think my views to the ministry were presumptuous. I thought at least, that if the Lord was pleased to accept my desire to serve him, he would not accept my service, because I had been so vile a creature; as he accepted David's desire to build his house, but did not employ him because he had shed blood. And yet, notwithstanding all disappointments and discouragements, he was pleased at length to admit me into his vineyard, and to open my mouth."—pp. 579, 580.

Such, however, was Mr. Newton's opinion of the excellence of the extemporaneous method, that he persevered in his attempts until they were crowned with no ordinary degree of success.

"At length the Lord put in my heart to have a meeting for a few select friends in my own house on the Lord's day evening, which I continued for about the last three years I lived at Liverpool. And in these exercises he was pleased in some measure to open my mouth. When I came to Olney, and long afterward, I used to write about as much as I have now written, (about two octavo pages) upon the texts before I preached; but for some years past, I have seldom written a page. Very often, I cannot fix upon my text before I am in the pulpit; and have frequently begun, when I have known no more what I should say, or how I should handle the subject, than any of the people before me; and this not of choice, or through indolence, but of necessity. And at some such seasons, so far as I can judge of myself, I have preached to as much advantage, as if I had studied my sermon for a month. Various have been the methods my wise and gracious Lord has taken, to break down my spirit of self-dependence, and to hide pride from me. Of all the maxims I have met with about preaching, I most admire that of Luther, *Bene precasse, est bene studiisse.*

"If my mind was in a right frame towards the Lord, I think I should not be greatly embarrassed if called to preach at five minutes warning to the most respectable congregation. But often it is otherwise with me, and I am forced to venture, with my heart sadly out of tune. How often, and how justly, might he stop my mouth, and put me to shame before the people! But he is merciful."—pp. 567, 568.

Mr. Newton had a deep sense of his entire dependence upon God;—but the disappointment which attended his first essay, was not the only one to which he was subjected.

"However, I should tell you, that long after he had given me some liberty of speech, and not many years ago, at Olney, in the midst of my own people, and before a full congregation, my mouth was stopped again. That is, my mind was so confused, I only talked nonsense, and thought it my duty to tell the people I could not preach, because the Lord suspended his assistance. I therefore stopped, and told them so. When I had made this acknowledgement, I had liberty again, only I could not resume the subject I had been upon. But I spoke freely on what had happened, and perhaps it was one of our best opportunities. It was so to me. My pride was kept down, my mind perfectly composed, and I went home as easy as if the whole parish had admired my sermon.

"Many exercises have I had about preaching; nor am I wholly without them still. I must add, I do not wish to be quite free. To be an extempore preacher, with some degree of acceptance and popularity, is an ensnaring situation. It affords much grounds for the workings of pride and self-complaisance, and therefore it is a mercy if the Lord is pleased to give us frequent proofs of our own inability, notwithstanding what we can do when he puts forth his power in us. Experience

likewise proves, that we do not always preach best when we are most pleased with our own doings, at least if we account it the best preaching when we are most useful. Such I think should be the standard. When is a fisherman's best fishing-time? I think, not when he has the neatest rods, hooks, or lines, nor even when he has the pleasantest weather, but when he catches the greatest quantity of good fishes. When we have made a poor sermon, and are almost afraid or ashamed to look our hearers in the face, the Lord may put forth his power in our weakness, and work great things by our little sermon.—When we think we have done bravely, and pleased the people's ears, and sent them home to praise the fine discourse, their hearts may be quite unaffected. If we were perfectly mortified to self, we should submit to be pitied or laughed at by the bulk of a congregation, if we might but be useful to a few. And we should be dissatisfied with the applause of all, except we could be serviceable to some. I wish any thing I have hastily written may encourage you. I long to hear that you are freed from the drudgery of committing your sermons to memory. I long to hear that you are an extempore preacher. It will save a deal of time, which might be employed to better purposes. But I would not be impatient. I hope the Lord will lead and guide you to what is best. I only say, If you can believe, you shall be established.—pp. 580, 581.

"Yet you may begin gradually. Continue to write your sermons, only abridge the quantity. When you have fixed your scheme and plan, as you proceed to write on the several particulars, leave room, sometimes under one head, sometimes under another, for such enlargement as the Lord shall afford you at the time of preaching. You will probably find some of these additions the most animated, acceptable, and noticed parts of your discourse. And this will encourage you to go on, writing less, and speaking more. It is thus some people learn to swim. Man, by nature, is buoyant, and as capable of swimming as a duck. But people at first are afraid of the water, and think swimming is an acquired art. Whereas the chief art is, by practice to get rid of those fears, which, by bereaving us of confidence and presence of mind, make that impracticable, which would otherwise be easy. A young swimmer, surrounded with corks, as he stands ready to jump into the water, is an emblem of a preacher, mounting the pulpit with his sermon in his pocket, or in his head. Yet I would not hastily take the youth's corks away: let him begin so, by degrees he will venture with less quantity of cork, and at length without any. Why should not preachers do the same, but be encumbered with their corks to the end of life."—p. 578.

It is not our intention to enter into the question respecting the comparative excellence of the mode of preaching *extempore*, and that of preaching written sermons. Many arguments could be produced for either practice, and many names be cited. It is probable, that in some situations, one method may be preferable, while, in others, a different practice would be judicious. The character of the preacher and of the audience, and the nature of the subject, must be taken into consideration. The advantages furnished by the mode of extemporaneous preaching for producing an *effect* upon an audience, give it a peculiar recommendation. We are inclined, however, to believe that in the praises so liberally bestowed, upon this method, and which are, from time to time, called forth by a recital of its effects, there is danger of undervaluing a mode of preaching, which, in not unfrequent instances, excites the attention, and fastens conviction upon the conscience of a numerous assembly. It is related of Edwards, that, without gesture, and with an eye rarely diverted from his notes, he would command the undivided attention of his audience, and hold their minds bound to the contemplation of simple truth. Where this can be accomplished, where, without extraneous aid,—the piercing eye, the impassioned manner, and all 'the pomp and circumstance' of eloquence, an audience receives instruction, and conviction, the triumph of truth is great.*

*The following singular mandate of King Charles II. may not be uninteresting to our readers. It is taken from the Statutes of the University of Cambridge, (Eng.) p. 300.

Vice Chancellor and Gentlemen,

Whereas his Majesty is informed, that the practice of reading sermons is generally taken by the preachers before the University, and therefore continues even before himself:

His majesty hath commanded me to

As Mr. Barlass, and Mr. Newton, belonged to different communions, they gave each other their sentiments concerning the constitution and state of their respective churches. The following are extracts from the letters of Mr. Barlass, who 'entered the ministry in connexion with the Anti-burgher Seceders.'

"Presbyterians look upon it as a very distinguished privilege of the church of Christ, that the people have a right to choose their own pastors—to try the spirits, whether they be of God. But the Church of Scotland was deprived of this right by the act restoring lay patronages: and her courts of judicature, instead of seeking the repeal of this act, have promoted the execution of it in all its rigour, disregarding the complaints of the people, and deciding every contested settlement in favour of the patron's pretensions. Instances of this could be mentioned which would amaze you. The people of a parish not far distant, struggled in the keenest manner against the presentee for seven years—at last he was settled, and, like many others, commenced stipend gatherer."—p. 530.

"Seceders testify against the decision of the General Assembly about a book called the Marrow of Modern Divinity, which no doubt you will have seen: they have no peculiar attachment to it, as if it were a standard. Many good Seceders have never seen it. But think it their duty to adhere to several important doctrines, which were either openly condemned or darkened by that assembly, such as, the freedom of a believer from the law as a covenant of works; his freedom from a slavish spirit; the particular appropriation of faith; the free, unlimited, unconditional offer of Christ in the Gospel to sinners of mankind as such, the unconditionality of the covenant of grace, &c. &c. The assembly condemned these truths in the year 1721, if I mind right. This is a very material part of the testimony of Seceders."—p 530.

"It was the conduct of the judicatures which brought on the secession. Mr. Ebenezer Erskine having testified with an honest freedom against the corruptions of the church, particularly against an act of assembly, 1732, vesting the right of electing ministers, in heriters and elders, that is, in a small part of a congregation, instead of the whole, admitting only some of the Lord's people to a privilege which he had bestowed on them all. Mr. Erskine having given so plain a testimony in a sermon before the Synod of Perth and Stirling, was rebuked by that court for speaking disrespectfully of the judicatures of the church. Mr. Erskine protested against this rebuke, as putting a stop to that freedom that the ministers of Christ ought to use in testifying against the sins and corruptions of the times. He appealed to the assembly. The assembly appointed a commission of their number, to take cognizance of the affair. In short, Mr. Erskine, with two other ministers, who joined with him, were suspended by the commission, from the exercise of their office.

"Conscious of being engaged in a good cause, these ministers could by no means submit to so unjust censure. The consequence was, that they were in fact cast out of the church, and were obliged to form themselves into a Presbytery, for the exercise of those powers of teaching, of discipline, and government, which our Lord Christ had committed to them. Thus the secession was a matter of necessity; it was brought about rather by a providential train of events, than in consequence of any formed design of those who were the instruments of it. The Associate Presbytery (for that was the name they assumed) published, in 1738, their Act and Testimony, in which they reckon up many of the grounds of the Lord's controversy with the church and the nation.

"The ground of the secession was not merely that the judicatures of the church persisted in their positive corruptions, but also that they obstinately refused to pay any attention to those pieces of reformation which had been formerly attained, particularly in that remarkable period of the history of the Church of Scotland, between 1638 and 1650. The example of our forefathers, at that time subordinate to the Scriptures of truth, was the model which the Associate Presbytery had constantly in view. On this plan they drew up a confession of sins, public and personal,

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signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, *be wholly laid aside*, and that the said preachers deliver their sermons, both in Latin, and in English, by memory without book; as being a way of preaching which his Majesty judgeth most agreeable to the use of foreign churches, to the custom of the university, and to the nature of that holy exercise.

And that his majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be from time to time, signified to me by the vice-chancellor for the time being, on pain of his Majesty's displeasure.

CAROLUS II. REX.

Oct. 8th, 1674. MONMOUTH.

acknowledged the obligation of the solemn covenant that had been entered into by our fathers, and framed a bond suited to their own situation, in which they take the Lord for their God, they take Christ for their Saviour, his righteousness for the only ground of their hope, his word for their only rule, and his Spirit for their guide, and bind themselves by oath to serve him from a principle of gratitude and thankfulness, and particularly to cleave to the testimony they had engaged in against the errors and corruptions of the times.

"The ministers first entered into this bond, and then they proposed to admit the people of their respective congregations to join in it. This resolution led the ministers to inquire whether the people were involved in any oaths inconsistent with the bond. In consequence of this inquiry, one of the ministers moved, at a meeting, in 1744, that the religious clause of some Burgess oaths should be taken into consideration. About this time, their number being considerably increased, they divided themselves into three Presbyteries, subordinate to their general meeting, which took the name of the Associate Synod. In 1746 there was a great deal of reasoning in the Synod, on the religious clause of some Burgess oaths. The clause is in these words: 'I profess and allow with my heart the true religion presently professed within this realm, and authorised by the laws thereof.' The Synod passed an act, declaring that this oath was inconsistent with the bond they had entered into, and with their present state of secession from the church established by law. The ministers, who were afterwards called Burghers, from their defence of the Burgess oath, entered their protest against this decision of the Synod. Their opposition increased till it brought on a separation between the parties, so that there are now two different bodies of Seceders: each of them has its Presbyteries, and each an Associate Synod; both pretend to adhere to the same testimony."—pp. 531, 532, 533.

"As to the aversion to Episcopacy common among religious people here, especially Seceders, I cannot say but they often carry it too, too far. But let it be considered what sort of an Episcopacy the Scots got a taste of in the last century. How much blood was shed. What dreadful tyranny was used to introduce and establish it! What profligate lives did both the bishops and lower clergy lead, and how bloody were they! With pleasure, I except from the last my favorite Leighton. What a valuable, religious, sweet, and simple writer is he. I am quite enamoured with his works. By the by, Bishop Leighton never could enter into the views of his brethren. He bore with them, prayed for them, tried to reclaim them; but at length was obliged to leave them. He entirely left them, I think, twelve years before his death. Indeed the West of Scotland is stored with marks of prelatic vengeance. I know many good and worthy men in your church abhor these cruelties as much as we can do, but it is hard to bring the common people here to think so. Another thing which helps to keep up the aversion, is the account of our trading people, when they return from England. They bring down but sorry enough accounts of the lower order of your clergy. Now, to hear of a drunken clergyman, or one accustomed to swearing, appears (as it really is) a terrible thing to our people. Though many of our corrupt clergy here are very far from adoring the Gospel by their walk and practice, yet, except in rare instances, they preserve outward decency. They indeed act not like Christians, but, as we say, they act like gentlemen. The Episcopals, who are still among us, are far from endearing the scheme, or party to us. We have some meetings of them in our trading towns. They are here divided into Jurants and Non-Jurants. The Jurants qualify to the government, and are on the same footing with Episcopals in England. The Non-Jurants, so called, because they will not qualify, are avowed friends to the old wicked cause of the Pretender. They are rank Arminians, if not Socinians. They have little learning, and less holiness. I am very well acquainted with nine or ten Non-Jurant clergy, and never could leave their company, without praying. From such ministers, may the good Lord always deliver Scotland. Providence seems to be working ruin to their scheme very fast."—p. 541.

Mr. Newton, is equally communicative with his correspondent.

"At Olney, (and it is much the same in all the parishes where the Lord has placed awakened ministers) we are Ecclesia intra Ecclesiam. I preach to many, but those whose heart the Lord touches, are the people of my peculir charge. Though I have no authoritative jurisdiction over them, yet the Lord gives me that weight by the word of the ministry, that they are, in general, as much unwilling to grieve me, as if I was armed with the plenitude of ecclesiastical power. Indeed I desire no power as a minister, but what I derive from the power of the word upon their consciences. I do not seem to rule them, but when my desire is known, it is seldom crossed, and I believe many of them could not sleep in their beds, if they thought they had displeased me. And though I have not a positive right by my office as a clergyman, to exclude any from the Lord's table, yet he has been pleased so to enforce what I have said from the pulpit, that few

come thither without my approbation.—Perhaps there are not many assemblies in the kingdom, where there are fewer come to that ordinance, whom the minister would wish absent, than at Olney. So that without any explicit discipline, the end which discipline should aim at, is, in a tolerable degree, answered. On the other hand, my superiors in the church, leave me at full liberty to preach and manage, within my own parish, as I please. The bishop usually comes into the neighbourhood once in three years, the archdeacon annually. At those times I wait on them, answer to my name, dine with them, and then return home. And this is all the weight of church power that I feel. Except for about four days in three years, I know no more of a superior, than if I was an archbishop myself."—pp. 544, 545.

"The parishes in England, where the people choose their ministers, are comparatively few. The most are appointed by patrons. But the great Head of the church has the supreme patronage. And Gospel ministers are here and there brought into both sorts of places. Even in Cambridge we have two faithful and able parochial ministers. The number of Gospel preachers in our church is greatly upon the increase; several valuable young men are ordained every quarter—perhaps not fewer than twenty or thirty in a year. And now and then we hear of a minister awakened in his own parish, after a course of years spent without any regard to the souls of his people, or any skill to teach them. Some persons, who have taken pains to get the best information they can, think we have now more than three hundred Gospel preachers fixed in parishes—the most of them are either curates or lecturers; but we have a good number of beneficed clergymen among them, and in some places a considerable work. London is highly favoured. But though we have many good preachers, multitudes of hearers, and many excellent Christians, there is likewise abundance of light professors, and I think a general complaint, that the ordinances, though blessed to the edification of believers, are not signally owned to the conversion of sinners."—p. 605.

Men of real religion are the friends of free enquiry. With genuine faith, is connected a sacred regard to reason, as that which, with the scriptures for a guide, decides, what are the doctrines we must embrace, and what the duties we must perform.—Mr. Newton, was a true Protestant, and, with the meekness for which he was distinguished, could yet reject the idea of dictating to others, or of having others dictate to him, in matters of religious faith, in such language as the following.

"The Lord by his apostle says, Let every one be persuaded in his own mind. and how dares zeal say otherwise? Yet many true believers are so much under the spirit of self and prejudice, that they verily mean to do the Lord service, by substituting their own commands in the room to his. And they see no harm in saying, You must think and act as I do, subscribe my paper, and worship in my way, or else, though I hope the Lord has received you, I think it my duty to keep my distance from you. This assuming dictating spirit, appears to me, to be Popery, though amongst us in a Protestant form; indeed the root and source from whence most of the Popish abominations have sprung.—It is pretty much the same to me, whether the Scriptures are locked up from me or not, if I must read them with another person's eyes. I think we have all an equal right to judge for ourselves, and that we are no more bound to follow implicitly the sic volumus, sic jubemus, or the sic arbitramur of a bench of Bishops, or a board of Independents, or a General Assembly, than of a conclave of Cardinals. What an unexpected digression have I run into! I will not apologize for it, for I did not intend a word of this when I took up my pen; and now it is done, I cannot give you a better proof of my esteem and good opinion, than by sending it to you. It is a sign I do not think all Seceders are alike. Some people would think I talk like a Socinian. But I have nothing to do with those that are without: I think only of those who are awakened, enlightened, and taught of God, and are expressly warned not to call any man master upon earth. Had my providential call been clear, I think I could have joined with almost any party that hold the Head, provided they would have allowed me the peaceable exercise of my private judgment, and not expect me to fight for the peculiarities of the party, as though they were De Jure Divino. For as I claim a right of thinking for myself, my conscience obliges me to allow the same to others."—pp. 599, 600.

The catholicism of both the writers appears in a very interesting light. They were both, men of truly liberal views. They considered themselves as members of the great christian community, and were therefore far from being the partisans of a sect. Raised by such feelings to an enviable eminence, which the rude blasts of party were not permitted to visit, and enjoying the pure and blissful

light of truth, they looked abroad upon the christian host, and were indifferent whether a man was 'of Paul, or Apollos, or Cephas,' provided he was 'of Christ.' The catholicism of these men, however, is as far removed from indifference to truth, as from bigotry. Mr. Barlass writes thus:

"Let every man be persuaded in his own mind, is a noble rule. I know not how it is, I think myself no bigot, and yet I cannot adopt the sentiments of those men, however much I esteem them otherwise, who regard the various forms of church government contended for, as all equally agreeable to the Scripture, or equally conducive to the desired end: neither dare I regard with a total indifference the doctrinal questions which are agitated among them who hold the foundation. And yet believe me, dear Sir, it gives me the same pleasure to hear that souls are gathered to Christ among you as if it were among ourselves. If God be glorified, Christ preached, and souls be saved, I do and will rejoice. I assure you, I wish to regard the interest of no party any farther than it is the interest of Christ. I wish to know the truth as it is in Jesus; to know it in its purity, without any mixture of falsehood. To know the truth as it is in Paul or Peter, or in the most eminent saint that ever lived, is to know it in the streams only, where it may be mingled with some corruptions, but to know the truth, as it is in Jesus, is to know it in the fountain where it is absolutely impossible error can ever come. Engaged in the search of truth, I would never wish to ask how it is in this or the other great and good man, but how it is in Jesus."—pp. 553, 554.

The following are extracts from the letters of Mr. Newton.

"For myself, though I am sure I am where his own hand of providence placed it, and had reasons which I trust he approves, for exercising my ministry in our establishment, yet I do not consider myself as appropriated to any party; and had the openings of his providence so guided me, I believe I could, with equal cheerfulness, have served him either in the church of Scotland, or among the Seceders, and been very well content, without either hierarchy or surplice. My chief difficulty would have been to join with any, who are for confining the church of Christ within their own limits."—p. 543.

"We have bigots (good men I hope in the main) of all denominations, and a few of a more enlarged spirit, who, while they follow their light, and wish to approve themselves to their own Master, are willing to receive others, as He receives themselves, without doubtful disputations, and consider the exercise of mutual love and forbearance, as among the brightest evidences, and fairest fruits of grace."—p. 543.

"I do not wonder that Prelacy appears in a very unfavourable light in Scotland, as the principal characters who laboured to settle it there, and the general strain of their conduct, would have disparaged the cause of the truth itself. And even at present the general appearance of the established church in England, can have nothing in it very inviting to spiritual persons, who have not acquired some previous good will to it by education."—pp. 543, 544.

It was not, however, the great object of these men in their correspondence, to communicate information, or to express their opinions upon subjects of ordinary interest. Considering themselves as pilgrims, whose path, though long and surrounded with temptations, would yet conduct them to a better world, they exchanged those christian salutations, and mutually administered that comfort, which would enable them to proceed with increased alacrity and delight. The first of the following extracts is from one of Mr. Barlass', the other, from one of Mr. Newton's letters.

"If you wanted particular information about any thing, you might mention it, and as far as lay in my power I would endeavour to satisfy you. However, I heartily agree with you, when you say that we can employ our time and paper to better advantage than by disputing about these points of government, &c. Yes, let us begin, and try to write about Christ, and our subject will never be exhausted. He is the best subject for letters of friendship.—You can never do me a greater kindness than commend Christ to me, and me to Christ."

"I think I would give all the world for such a measure of faith as you have attained; but why say that, since I ask it so little of Christ, whose gift it is. Alas! I have a sad, deceitful heart; it is peculiarly deceitful. I often own my wickedness and worthlessness, but am not sure that there is not a great deal of pride in my seemingly humble acknowledgment of unworthiness. But I still wish to pour out my heart to you, just as if I had known you all my life. Pardon my freedom, my worthy Sir. I like you very much, and

very much like to confide in you. I am constantly doubting whether I have an interest in Christ. Unbelief is strong, and I dare say aided by Satan. Complain of these enemies to your, and I humbly hope, to my God and Father."—p. 542.

"Death, as you observe, is a solemn subject, and the dying hour will be a solemn hour. In our common trials, we derive some support and encouragement from our past experience. But no part of our past experience can help us to form a right conception of what it is to die! It will be a perfectly new circumstance, quite different from all we have known before. In vain we employ our imagination upon this point; we can perhaps in some measure realize to our thoughts the moment before death, but how we shall feel, and to what we shall be introduced, the moment afterward, is inconceivable. There thought fails, the mind shudders, and starts back, as from the brink of a precipice. That wonderful union between soul and body must be dissolved, but at present the soul is at a loss, how it will manage when deprived of those organs, which have hitherto been the inlet of all its perceptions. But faith gets over these difficulties. Though none of our departed friends return to tell us how it is, Jesus, our best friend, has died before us, and for us. He has taken away the sting that nature fears. The death of his saints is precious in his sight; the time, the place, the manner, every circumstance belonging to it, is already appointed by infinite wisdom and love; and he has promised to be with us. When we approach very near Jordan, we shall see the ark of the covenant in the waters to keep them low till we are passed over. Abraham went forth, not knowing whither he went, it was enough that he knew whom he followed. This will be our case, dying will be the last, the highest, the crowning act of faith. And though our curiosity is not gratified as to particulars, yet we know, in general, that to be absent from the body is to be present with the Lord. We shall then instantly see him as he is, and we shall then be like him and with him for ever. Isa. lx, 18—20. Is not this a consumation devoutly to be wished? The Lord help us to die daily, and to live every day as though it were to be our last: to live while we do live, and fill up the hours as they pass in his service, doing all we do for his sake.—The rest we may cheerfully leave to him, who will be sure to do all things well."—pp. 546, 547.

Our limits will not permit us to lay more of this correspondence before our readers. Its authors are dead, and have left a bright example. Mr. Newton, especially, was one upon whose memory we delight to dwell. He was raised up, by God, for eminent usefulness in the church; was one of those men who loved christians of every name, and of those rare men, whom christians of every name loved. In piety, as well as amiableness, he resembled the beloved disciple.

Literary and Philosophical Intelligence.

PROPOSALS have been issued for publishing in Lexington, Ken. a literary, periodical work, to be entitled, the Western Review, and Miscellaneous Magazine. The work is to be published monthly, at four dollars a year.

Mr. Walsh has in press, a work entitled, Vindiciæ Americanæ; intended as a refutation of the charges against this country, and a vindication of its moral, political, and literary character.

A new edition of Knickerbocker, corrected and revised by the author, and ornamented with engravings from original designs of Leslie and Allston, is in press.

The British Naval Chronicle, and the Critical Review have been discontinued.

A new journal, called "*Revue Encyclopedique*," has appeared in Paris.—Fourteen members of the National Institute, and other persons of high distinction in the Republic of Letters, are among the contributors to the work. The appearance of the first number of this journal, has excited great expectations.

The Committee appointed by the Trustees of Williams' College, to designate the location of that Institution, the removal of which appears to be

probable, have decided unanimously in favour of Northampton.

The Sultan Katte Gehry, a prince of Caucasus, and who is said to be related the possessor of the Ottoman throne, is pursuing his studies in the city of Edinburgh. He is anxious to promote the civilization of his subjects, but considers this object as subordinate to the great one of introducing into his native land, the light of christianity. It is probable, therefore, that the mountains and vallies of that interesting country, will soon be explored, and that its savage inhabitants, will, at no remote period, become the followers of the Prince of Peace.

Anglo-Chinese College: General Plan of an institution forming at Malacca, under the superintendence of the Rev. W. Milne.

I. *The Name.* The institution is to be designated, *The Anglo-Chinese College.* This appellation is thought more appropriate than Academy, School, or any other name, which occurred when the plan was originally formed.

II. *The Object.* The object of the College is the reciprocal cultivation of Chinese and European Literature.—On the one hand, the Chinese language and literature will be made accessible to Europeans; and on the other hand, the English language with European literature and science will be made accessible to the Ultra-Ganges nations, who read Chinese. These nations are China, Cochin China, the Chinese Colonies in the eastern Archipelago, Loochoo, Corea, and Japan. It is hoped, that this course of proceeding will ultimately have a favorable influence on the peaceable diffusion of christian principles, and the general civilization of the eastern hemisphere.

III. *What the College will afford to Students.* 1. The College will be furnished with an extensive Chinese library, and a collection of all such European books as bear upon its object; viz. Books of general literature and science, with such as treat of the language, history, manners, &c. of the nations above specified.

2. European Professors of the Chinese language, capable also of communicating European learning, and native Chinese Tutors. The European Professors will be Protestants.

3. Accommodations in the College for a limited number of students, at rates hereafter to be mentioned. Those students who maintain themselves, may, if they please, lodge in the town as is the case in Europe.

4. A fund will be formed for the maintenance of poor native students.

5. To European students the Chinese language will be taught, for such purposes as the students choose to apply it, to religion, to literature, or to commerce.

6. To native students the English language will be taught, geography, history, arithmetic, and such other branches of learning as time may afford; together with moral philosophy, christian theology, and their own classics.

7. There is at the station an English and Chinese press, which literary students may avail themselves of, and it is intended to form a Botanic garden on the grounds of the College, to collect under one view, the tropical plants of the eastern Archipelago.

IV. *Who will be admissable.* Persons of any nation of Europe, or of the continent of America, belonging to any christian communion, bringing with them respectable recommendation as to their moral habits and the objects they have in view, will be admitted.—Persons from European universities, having travelling fellowships; christian missionaries; and persons belonging to commercial companies, or attached to national consuls, will be admitted.

Native youths of any of the above named countries, who either support themselves, or who may be maintained by christian societies, or by private gentlemen, who wish to serve native youths by giving them an English education. These native youths shall not be required to profess the christian religion, nor will they be compelled to attend christian worship; they will, however, be invited to do so; and the good order of the institution will require their attendance on all lectures given publicly.

V. *Continuance in the College.* The period of continuance in the College must depend on circumstances to be arranged hereafter.

VI. *Resources.* The resources of the College will be fees, paid by the Euro-

peans or native students who maintain themselves, or are maintained by their patrons or friends, and voluntary contributions.

VII. *Management.* The management of the College and its funds to be placed in the hands of a Patron and Trustees.

Any small subscription from two dollars and upwards, to the general purposes of the Anglo-Chinese College, or to any particular part of the plan, will be thankfully received in behalf of the object, by the Rev. W. Milne, Malacca; or by the Rev. Dr. Morrison, China.

In order to furnish full information to the public, respecting the progress made towards establishing the Anglo-Chinese College, it is here mentioned, that there is already appropriated to it a piece of ground for the site of the College, originally granted by the Honorable Company's Penang Government, to be sanctioned by the Dutch authorities. One thousand pounds for the building, by the originator of the plan, and an annual subscription of one hundred pounds for five years. One hundred pounds towards the College Library, by Samuel Ball, Esq. A donation of 50*l.* and an annual subscription of 12*l.* 10*s.* for four years, by J. Molony, Esq. A donation of 100*l.* by a friend to the cultivation of the Chinese language. T. C. Smith, Esq. 10*l.*; subscription by Charles Magnial, Esq. 50*l.*; I. F. N. Daniel, Esq. 10*l.*; Thomas Dent, Esq. 30*l.*; I. Reeves, Esq. 20*l.* C. Marjoribank, 25*l.*; W. S. Davidson, 105*l.*; (one hundred guineas.) I. F. Robarts, 73*l.* 10*s.*; (seventy guineas.)

Meteorological.—Extracts from a journal kept at Astoria by an officer of the ship Beaver, have been published. Astoria is situated at the mouth of Columbia River, in latitude 45 deg. 15 m. A thermometer was not employed, but the journal from March 1811, to March 1812, gives the following results.

Cloudy,	116
Rain,	122
Clear,	164
Fresh gales and squally,	18
Snow,	4
Hail,	5
Thunder and lightning,	3
Frost, hail and ice,	8

The winds are principally from the W. and S. W. The temperature is, of course, mild; and it is well known that the Western shores of the two continents, are warmer than the Eastern. In May, 1811, the crew of the Beaver, planted a garden with a variety of seeds, and sowed clover, timothy, and other grass seeds. A turnip, taken from the garden, Dec. 20th, weighed 15 1-2 lbs. and was 38 inches in circumference. They had salmon through the summer, principally furnished by the Indians, who were, in general, friendly. Some of the salmon weighed 45 lbs. each.

Africa. Mr. T. E. Bowditch, who has recently published his travels in Africa, is about to return to Cape Coast Castle, accompanied by Messrs. Williams and Salmon, surgeons. These gentlemen are naturalists, and intend making frequent excursions into the interior.

Mr. Bowditch explored the kingdom of the Ashantees, in which he resided six months. During the first half of this interval, he was confined in a dungeon, and expected to be put to death. The king often had him brought from his cell to the palace, for the purpose of inquiring the object of his visit.—These interviews always took place in the night. After repeated conversations, his Majesty became satisfied with respect to the intentions of the stranger. Mr. Bowditch was accordingly liberated, and continued for three months to reside at the court, where he was treated with kindness. Mr. Bowditch carried home, to England, a geographical history of the Ashantee kingdom, and an account of the travels and death of Mungo Park.

A number of British officers have, for many years, been engaged in a trigonometrical survey of India, the expenses of which are defrayed by their government. Col. Lambton, a fellow of the Royal Society, took the opportunity of this survey to measure an arc of the meridian from north latitude 8 deg. 9 m. 38 sec. to north latitude 18 deg. 3 m. 23. 6 sec., being an amptitude of 9 deg. 53 m. 45 sec., the longest single arch that has ever been measured. An abstract of the results has been published, from which it appears:—

1. That the mean length of a degree due to latitude 9 deg. 24 m. 44 sec. in fathoms is 60472, 83

The mean length of ditto, due to lat. 12 deg. 2 m. 55 sec. is 60487, 56

The mean length of ditto due to lat. 16 deg. 34 m. 42 sec. . . 60512, 73

These measurements show the degree lengthening as we advance towards the pole. In this respect they agree with all preceding observations, which demonstrate, that the polar axis of the earth is shorter than the equitorial.

2. Col. Lambton, by a comparison of his measurements with the length of a degree as determined in France, in England, and in Sweden has shown, that the compression at the poles amount to 1-310th, of the length of the axis.

3. From the preceding compression of 1-310th, Col. Lambton has calculated the length of a degree of latitude from the equator to the pole, from which it appears, that the length of this degree at the pole is

	68. 704 Eng. miles
At lat. 45 deg.	69. 080
At lat. 57 deg.	69. 105
At lat. 90 deg.	69. 378

The mean length a degree of latitude, therefore, is almost exactly 69 1-10 miles, and the common estimate of 69 1-2 miles to a degree is very erroneous.

List of New Publications.

THEOLOGY.

An Humble Attempt to reconcile the differences of Christians respecting the extent of the Atonement, by showing that the controversy which exists on the subject, is chiefly verbal: to which is added, an appendix, exhibiting the influence of Christ's Obedience; by Edward D. Griffin, D. D. $1 50.—New-York.

A Defence of the Doctrine of the Trinity, containing a refutation of the objections brought against it by its opposers in general, and the people who call themselves Christians in particular; by Samuel Luckey, 12mo. $1.—Troy.

An Address, delivered before the Marine Bible Society of New-Haven, Auxiliary to the Marine Bible Society of New-York; with a particular Address to Seamen; by Samuel B. Ingersoll, 12mo. stitched.—New-Haven.

Bible Atlas, consisting of nine Maps, with explanations, illustrative of Scripture History, designed for children and youth, 37 1-2 cents.—New-Haven.

A Letter to the Rev. Enoch Pond, on the insinuations and charges contained in his Reply to Mr. Judson's Sermon on Baptism; by Rev. Samuel Nott, Jun. late Missionary to India.—Boston.

Accounts of Religious Revivals in many parts of the United States, from 1815 to 1818; by Joshua Bradley, A. M.

A Sketch of Missions, or History of the Principal Attempts to Propagate Christianity among the Heathen; by Miron Winslow, A. M. Missionary to Ceylon, 12mo. $1 34.—Andover.

MISCELLANEOUS.

Vindiciæ Hibernicæ; or, Ireland Vindicated: an Attempt to develope and expose a few of the Multifarious Errors and Falsehoods, respecting Ireland, in the Histories of May, Temple, Whitelock, Borlase, Rushworth, Clarendon, Cox, Carte, Leland, Warner, Macauley, Hume, and others; particularly in the legendary tales of the Conspiracy, and pretended Massacre of 1641; by M. Carey.—Philadelphia.

The Ocean Harp, a Poem, in two cantos, with some smaller Pieces; and a Monody on the death of John Syng Dorsey, M. D.; by the author of Lord Byron's Farewell to England, Pilgrimage to the Holy Land, and other Pieces, $1.—Philadelphia.

Imagination: the Maniac's Dream, and other Poems; by Henry T. Farmer, M. D. 12mo. $1.—New-York.

Catalogue of Plants growing spontaneously within thirty miles of the city of New-York; published by the Lyceum of Natural History of the city of New-York, 8vo. $1.—New-York.

The Latin Tutor, or an Introduction to the making of Latin; containing a copious exemplification of the rules of the Latin Syntax, from the best authorities, accommodated to Adams' Grammar, and Smith's N. H. L. Grammar: also, rules for adapting the English to the Latin Idiom, the use of the particles exemplified in English sentences, designed to be translated into

Latin; with rules for the position of words in Latin composition, 12mo. 87 1-2 cents.—Boston.

A New Theory of Galvanism, supported by some experiments and observations, made by means of the Calorimotor, a new Galvanic instrument. Also, a new mode of decomposing Potash extemporaneously, read before the Academy of Natural Science, Philadelphia; by Robert Hare, Professor of Chemistry, &c. with an engraving, 37 1-2 cents.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

The following account of the third anniversary of the American Bible Society, is taken from the N. Y. Daily Advertiser:—

"Agreeably to previous arrangements, the officers and members of the Society met at the New-York institution, at 10 o'clock, A. M. and proceeded to the Assembly Room of the City Hall, kept by Mr. Jennings, in Broadway. At 11, the Hon. Elias Boudinot, President of the Society, took the chair; when, after the reading of the 96th Psalm by the Rev. Mr. Milnor, Rector of St. George's Church, in this city, and Secretary for Domestic Correspondence of the Society, the meeting was opened by an impressive, affectionate, and fervent address from the President. The Annual Report of the Society, containing an interesting and highly satisfactory account of the proceedings of the board for the past year, was then read by the Rev. James M. Matthews, pastor of the Dutch Church in Garden-st. in this city. By this document it appears, that the Society have printed, during the past year, 47,320 copies of the Bible, and 24,000 copies of the New-Testament; and during the three years of its existence, 106,270 copies of the Bible and Testament. The amount of its funds received during the past year, is $42,723 94; of which have been paid by Auxiliary Societies, $27,919 78, and $6,771 92, by congregations and individuals for the purpose of constituting their pastors members for life, and the residue by contributions from members, donations, bequests, &c. It also appears that the number of Auxiliary Societies, amounts, at the present time, to one hundred and ninety-two.—The report contains an animating view of the progress and prosperity of the Society, and furnishes the strongest motives to Christians of all denominations, to unite with other kindred Institutions, in forwarding its benevolent efforts to distribute the Scriptures among the destitute in our own and all other countries.

"After the report was read, several resolutions were adopted, in support of which, as they were severally moved and seconded, highly interesting and eloquent addresses were delivered by Judge Platt, the Rev. Messrs. Spring, Neill, M'Dowell, and Wharton, and by Messrs. Eddy, Cadwell and Jay. It is scarcely necessary to say, that they were listened to by the audience with the highest satisfaction and delight.—The views taken by the different speakers, of the objects, the exertions, the hopes, and the prospects of the Society, were of the most lively and interesting nature, and, we flatter ourselves, must have left upon the minds of the hearers, impressions of a deep and lasting character in favor of the Institution.

"Rarely, indeed, has a more interesting scene been witnessed, than that of which we are speaking. The assembly collected on the occasion was much more numerous than at either of the preceding years, and of the highest respectability. Among the persons present, were his Excellency Governor Clinton, the Hon. Smith Thompson, Secretary of the Navy of the United States, Gen. Matthew Clarkson, and John Bolton, Esq. of Georgia, Vice Presidents of the Society, Hon. Brockholst Livingston, one of the Judges of the Supreme Court of the United States, the Judges of the Supreme Court of this state, who, as a mark of respect for the occasion, adjourned the Court to attend the meeting, the Mayor and Recorder of the city, President Day, of Yale College, Conn. and a numerous body of the

Reverend Clergy from this and other States. Among the peculiar gratifications experienced by the Society and its friends, we must not omit to mention that derived from the presence of their aged and venerable President.—Being advanced beyond that extreme period of life which the Scriptures emphatically declare to be labour and sorrow, and having been for a large portion of the time for several years past confined to his room by severe bodily infirmity, he has twice in succession been able, by the blessing of God, to meet his brethren and friends on the anniversary of the Society, of which he may be emphatically called the parent, as well as the most liberal and munificent benefactor, to preside at their meeting and to join with them in manifestations of sacred joy at the success of their united labors. Considering each opportunity as *the last*, he appears like the prophet of old, to be ready and willing, in deep and humble submission and gratitude, to say—*Lord now lettest thou thy servant depart in peace.*

"It is also with sincere pleasure that we notice the increasing attention of the friends of the Institution, from other parts of the country, to its annual meetings. Satisfied as we are, that the Society is rapidly advancing in usefulness and respectability, and that it will before many years, be honourably ranked as an Associate in benevolence with the great kindred Societies in Great Britain and Russia, it is highly gratifying to meet at its anniversaries its friends and patrons from abroad, as well as from the city. The information which they receive of its progress and success, and which there is not a doubt they will in turn diffuse in their several circles and neighbourhoods, may be productive not only of satisfaction to themselves, but of solid benefit to the Society.—Through their instrumentality and exertions, new friends to the institution and new means for support and advancement may be found and collected, and its exertions for the good of mankind be thereby greatly encouraged and invigorated.

FOREIGN MISSION SCHOOL.

An agent of the Foreign Mission School, has kindly favoured us with the following account of the examination of that school. He observes that 'the annual report of the Agents is not made until autumn; but perhaps some account of the examination may be interesting.'

The Agents of the *Foreign Mission School*, met on Tuesday the 4th instant, to attend the annual examination of the school.

The examination commenced at 2 o'clock, P. M. and was continued until 6 in the evening.

The Pupils were examined in Reading, Spelling, English Grammar, Geography, Arithmetic and Writing. The more advanced scholars were examined also in the Latin and Greek languages, in Rhetoric, in Navigation, Surveying, and Astronomy.

Two of the students, viz. Thomas Hoopo and Adin Gibbs, were examined in Theology.

The examination was highly interesting and satisfactory to the Agents, and a respectable number of gentlemen and ladies who attended.

The progress of the younger pupils in reading and spelling in the English language, was greater than could have been anticipated, from lads who a few months since, were taken from a savage wilderness. But the improvements in writing were particularly conspicuous. The writing books exhibited very handsome and some of them were elegant specimens of Penmanship. The class in Geography and Rhetoric did themselves, and their instructors great honour. The examination in Surveying, Navigation and Astronomy evinced a correct knowledge of those branches of Mathematics. George P. Tamoree, exhibited a complete calculation of an Eclipse of the Moon, made by himself, accompanied with a very handsome projection of the Eclipse.

But the attention of the visitors was particularly engaged by the examination in Theology.

The two youths who were examined went through a course of theological questions, and the readiness with which they gave satisfactory answers to all the questions, and recapitulated the arguments and proofs in support of the answers, and especially their readiness in repeating and applying passages of scripture, were truly astonishing to every one present.

The Agents were very happy in bestowing high, and, as they conceived, merited encomiums upon all the pupils for their proficiency, as well as for their

orderly and respectful behaviour during the past term. The register of behaviour which was read by the principal, to the Agents, exhibited a large proportion of the pupils, as chargeable with no deviation from the rules of the school during the term.

At 11 o'clock A. M. on Wednesday, the school and Agents, together with a number of clergymen and gentlemen from the neighbouring towns, formed in procession at the boarding house, and proceeded to the meeting house, where an interesting and appropriate discourse was delivered, by the Rev. Calvin Chapin, D. D. from Luke, ii, 10.

After the sermon, declamations were spoken by the students, in English, and in their several native languages.—Among which were specimens of the Taheitan, the Owhyhean, the Malay, the Cherokee, the Choctaw, the Oneida, the Stockbridge, the French, and the Hebrew languages.

The exhibition was highly gratifying to a large assembly of the patrons and friends of the school.

The number of scholars at present is 27: viz.—

2 Anglo-Americans,
15 Aboriginal Americans,
6 Owhyheans,
2 Taheitans,
2 Malays.

Seven more were admitted to the school, at the late meeting of the Agents, making the whole number 34.

MISSOURI AND ILLINOIS.

The following is an extract of a letter from Mr. Giddings, Missionary from the Con. Mis. Soc. dated, St. Louis, April 1, 1819, to a clergyman in this State:—

"The prospects respecting religion in this country, are encouraging. God owns the means of grace, and accompanies them with his blessing. Next Sabbath is our communion in this place. The next week I have an appointment to organize a church on Shoal Creek, in the state of Illinois, about fifty miles east of this place. On the week following, if God permit, I expect to organize a church at Edwardsville, eighteen miles north-east of this place, in Illinois. I have a school of eighty-five scholars under my direction; fourteen of whom are studying the languages."

MISSION AT BOMBAY.

Extract of a letter from the Missionaries at Bombay, to the Rev. Dr. Worcester, Cor. Sec'y. &c.

"BOMBAY, July 13, 1818.

"The business of the mission in its several departments, still proceeds in the same train. We have thought it expedient to suspend our services at the Thursday evening lecture, in the fort, principally on account of the difficulty of attending at such a distance, during the rains; but we expect to resume them at the close of the rains.—The rains also unavoidably interrupt our intercourse with the natives in some degree.

"We have now twelve schools, one of which has been recently opened, and is in the Guzerattee language. The school book which we have printed, has been introduced into the schools, and promises to be very useful. We are now printing the Hindoo arithmetical tables, which will render the book far more useful.

"We have printed the first number in the series of the Scripture History, which we before mentioned. It is now in part bound, and ready for distribution.

"The edition of the tract of sixteen pages, entitled *Swergiapunt*, or the Heavenly Way, having been exhausted, we have thought it expedient to print a second edition of 1000 copies, which has just been completed.

"We are now preparing, and expect soon to print, a small book of English and Mahratta. It will be entitled '*An easy and expeditious method of acquiring a knowledge of the English language; which is designed for the benefit of those natives, who wish to study the English language and the sciences.*' It will also be a great assistance to those who wish to acquire the Mahratta language. We think that it will in several ways subserve the object of Christian instruction; and hope the sale of it will, in part, defray the expense of printing it.

"The printing of Matthew's Gospel, for the Bible Society, has not yet been completed. A delay has been occasioned by the copy not being ready.

"We have also printed 400 copies of our Saviour's sermon on the mount. These are for distribution as tracts, and were only so many copies struck off for ourselves, in addition to 500 copies of the same, which we were employed to print as a school book, for the school

society here. The additional labor and expense were therefore very trifling.

"Since we last wrote, we have removed to another situation, which is equally near the principal population of natives. It affords good accommodations for the printing and book-binding business, and tolerable accommodations for three families, which could not be had at the house we before occupied. The situation is also accounted more healthy. We have likewise accommodations for one of the native schools. For all these accommodations we pay 100 rupees a month, which is thought very reasonable.

"Our last communications contained an account of the arrival of the brethren Nichols and Graves,—their decision in favor of their settlement at this place, and also brother Graves' choice of Mahim, and brother Nichols' choice of Tanna, as their respective stations. Brother Graves has been about four months at his station, engaged almost exclusively in acquiring the language. Four of the schools are under his immediate inspection, and are occasionally visited by one or other of the brethren from Bombay. Brother Nichols, thinking that he might acquire the knowledge faster by remaining a few months at this station, has not yet proceeded to Tanna; but probably will, by the close of the monsoon, or before. No schools can be established in that region, nor any considerable distribution of tracts be made, till a missionary is stationed there.

At our last quarterly meeting, the five brethren being present, we made several arrangements which it may be interesting to you to know. The meeting, as usual, being opened by prayer, we began with the inquiry, 'in what relation shall we all stand to each other?' We deliberated and voted,

"That we all be united as one church, and as an association of ministers of Christ.

"2. That we all consider ourselves as constituting but one mission; and that all matters in which the mission is concerned, be managed agreeably to the direction of the board on this subject, at their annual meeting in Sept. 1815.

"3. That the Sabbath nearest the first day of the month, in each quarter, be the day for our communion.

"4. That each brother receive his pecuniary supplies either monthly, or quarterly, as he may find most convenient.

"We can relate to you no work of saving grace among the people with whom we labor; nor do we know that any special success has recently attended the means of Christian instruction at other missionary stations in India. We have lately heard of two more Boodhist priests at Columbo, who have openly renounced idolatry, and embraced Christianity, and also of some small success in other places.

"Though the Gospel is at present attended with so little success in this country, yet it is animating to consider, that the number of missionaries is, from time to time, increasing;—that there are thousands in this heathen land, who repeatedly hear the Gospel message from the lips of Christ's ministers; that there are schools, in which some thousands of heathen children are instructed, more or less fully, in the doctrines of Christianity; and that there are thousands besides, who read and learn more or less of the word of life, by means of the printed Scriptures and religious tracts. These various means of Christian instruction are progressive, and are daily making a more extensive and deeper impression on the minds of the people; so that we are encouraged in the hope, that by and by there will be an abundant harvest. For this would we submissively wait; and for this would we desire faithfully to labor, according to the means with which we are furnished, and the grace of God bestowed upon us. And here would we acknowledge, with gratitude and praise to the ever blessed Fountain of all grace, that no small part of our encouragement arises from a consideration of the many prayers which are daily presented to God on our behalf, by our dear Christian friends and brethren in our native land; and which, we hope and trust, will not only be continued, but increased.

"And now, dear Sir, would we offer to yourself, and through you to all our beloved patrons, our Christian salutations,—subscribing ourselves with love and esteem, your brethren,

"G. Hall,
"H. Bardwell,
"A. Graves,
"S. Newell,
"J. Nichols."

CEYLON.

A letter has been received from Mr. Meigs, dated Battacotta, Oct. 27, 1818, by a clergyman of this State, in which it is stated, that, the mission is in a prosperous state: 140 children are under the instruction of Mr. Meigs, of whom 15 belong to the mission family.

CHURCH MISSIONARY SOCIETY.

State of the Jews at Jerusalem.

Mr. Burckhardt writes—"The Jews of Jerusalem are under seven chiefs, called Procurators or Deputies, who are nominated by the Jews themselves. These persons settle causes at law among their countrymen. A Jew, desirous of buying a Hebrew Testament, did not venture to do so till he had shown it to one of the Procurators.—Their religious affairs, in general, are under the government of the Rabbis who had formerly the right of nominating the Rabbis of the neighbouring towns; but for about twenty years past, this practice has ceased.

"It is said that the total number of Jews amounts to 12,000; but this varies, as many of the Jews come to Jerusalem to stay only for a limited time. Among the Jews are many old men; as people advanced in age come from all parts of the world to die there, hoping to escape certain pains after death, which they suppose to be remitted to them who finish their days in the Holy Land."

Remarks on Holy Places in Palestine.

"Of course, I did not fail to visit several holy places; such as, the Holy Sepulchre, and the place of the Nativity. If you should ask me whether I felt any thing very great at the sight of them, I must answer, "No." I know not whether it proceeds from a hardness of heart, or from the circumstance, that I am in general averse from that sort of religious emotion which enters simply by the senses, and where the spirit finds no substantial nourishment. All this curdling of the blood, this trinket-selling, and these holy perfumeries, seem to me not to have the value of one single truly religious thought. When I desire to see and hear the Lord Jesus in person, it is not that I may gaze upon the traits of his countenance, or hear the sound of his voice; but rather it would be, that I might see him act; and listen to his words, to penetrate into the sense of them.

"It may be said, and with some reason, that objects of sense serve to rouse the thoughts; but I think that a good sermon, of half-an-hour's length, on the resurrection of Jesus Christ, is better suited to excite, and keep up a lively devotion, than fixing the eye for a whole day on the Holy Sepulchre; for what enters by the sight strikes us strongly but for a moment; while the word spoken is able to interest us a hundred times longer. I saw an Arminian Priest reading by himself near the Holy Sepulchre. If he was reading, as I suppose, the History of the resurrection, he might exclaim, at every line—'This, too, took place on this very spot.' Truly this must needs be a rare pleasure; but when religion is the subject, rarity is not the thing to be aimed at, but fruit for life.

"It is remarkable that the external actions rendered sacred by Jesus Christ, are actions which may be performed in almost every place, and at every time; on the contrary, there is but one Holy Sepulchre in all the world; and, supposing that to be destroyed, who can make a new one? We may observe, also, that we never read of Jesus Christ's having consecrated an Altar, or an Image, or any material substance; which proves to me that such things ought not to be considered as essential, or necessary. If, in reality, the Holy Sepulchre is a holy thing, then I maintain that all the Europeans and Christians in general have been, ever since the Crusades, the most irreligious, the most inconsistent, and lax characters in the world, for not having rescued this supposed inestimable jewel from the hands of the Turks.

"All this, notwithstanding, I am in no wise disposed to depreciate the pious sentiments felt by those devout souls who kiss a hundred times the Holy Sepulchre—the greater part of them, perhaps, with a sincere love for Jesus Christ."

"It is to Rome that all the Levant has been indebted, for many ages past, for a quantity of books printed there in the Eastern languages, for the use of the Orientals; while the other nations of Europe have forgotten the natal country of their religion, now in slavery. Such books as are destined for the Christians of the Levant, should be printed in some place renowned in Sacred History; because these Christians priding themselves on their natal place,

which they believe to be far more holy than all other spots in the world, not mentioned in the Bible, despise all those things of a sacred nature which do not emanate from a place holy like their own. For this reason, I wish the Arabic Printing Press of Malta, when such shall exist, the best possible success—the Island of Malta being a Holy place."

ENGLISH CATHOLICS.

The total number of Catholics in England and Wales, is computed to exceed 300,000. The principal Roman Catholic counties are Lancashire, Staffordshire, Warwickshire and Northumberland.—These, with Durham, Cheshire, the next in number, contains about 200,000. London and its suburbs, with Surrey and Middlesex, are [illegible] at 50,000. The remaining 50,000, are thinly scattered through the other counties and cities—but chiefly in Bristol, Bath, Portsmouth, Plymouth, Southampton, Exeter, Gloucester, and a few watering places.

Some compute the total number at 400,000, but more confidence may be placed upon the proportionate population of the respective districts, as above given, than upon any computation of the aggregate amount.

The spiritual government is headed by four superiors, called Vicars Apostolic, deputed by the Pope, and who exercise vicarial powers, revokable at pleasure. They are bishops in the Roman Catholic church, although, different from what is the case in Ireland, they enjoy no episcopal authority. Each Vicar has a district assigned to him, and not a see—thus, Dr. Gibson in the northern; Dr. Milner, in the Midland; Dr. Pointer, in the London; and Dr. Collinridge, in the Western district. In like manner, each priest has a separate district, not however, any particular parish, but a "mission," and he is termed "a missionary."—He acts by virtue of a faculty, granted by the Apostolic Vicar of the district, and is removable at pleasure.

In every county of England there are Roman Catholic chapels and congregations.—Altogether, there are about 900 Roman chapels, mostly erected within the last 25 years, and generally clean, commodious, and well built. Lancashire alone, counts upwards of 100 Roman Catholic chapels. Moreover, most of the Catholic country gentlemen of fortune, maintain chapels in their houses.

In the summer, 1813, Doctor Smith, the Vicar-Assistant to Dr. Gibson in the northern district, confirmed the following number of Roman Catholic children, in three towns alone; in Manchester 800; Liverpool 1000; Preston 1200. Hence some estimate may be formed of the Roman Catholic population of England.

The Roman Catholic Peers are nine in number; their names and titles are as follow:—Howard, Duke of Norfolk; Talbot, Earl of Shrewsbury;—Stuart, Earl of Traquin; Livingstone, Earl of Newburgh,—Barons Stourton, Petre, Arundel, Dormer, and Clifford. There are 17 Catholic Baronets in England.

In the beginning of the last century, there were above 60,000 Roman Catholics in the highlands of Scotland alone. With few exceptions, most of the Gordens, Macdonalds, Macintoshes, Macphersons, &c. were Roman Catholics; their grand and great grand children are protestants. The rebellions of 1715 and 1745, effected this change, by dissolving the feudal system: the children of the gentry in general, particularly those but remotely allied to the chieftains, were dispersed, educated in the South, and put to business.

REVIVALS OF RELIGION.

In Northampton, Mass. as the fruits of a revival of religion, ninety-five have been added to the church, and it is expected that forty-five more, will soon make a profession of their faith.

In Amherst, Mass. many have been anxiously enquiring what they should do to be saved. Twenty have been united to the church, and about the same number will soon be added. Among those who are now anxious respecting their eternal welfare, are numbered several of the students in the Academy.

In Colchester, for a considerable time past, many have had their attention excited to the consideration of their spiritual condition. A very general seriousness prevails in the town, and more than fifty have been added to the church.

In Litchfield, twenty have recently been added to the church in the first society, and nineteen to that in South-Farms.

Ordinations and Installations.

FEB. 27th. The Rev. OLIVER C. COMSTOCK, was ordained to the work of an Evangelist, in the city of Washington—Sermon by Rev. Mr. Cone.—The following is an extract from the American Baptist Magazine.

"Dr. Comstock came to Washington as a delegate to the House of Representatives in 1813. His mind had been, a short time previous to that period, seriously impressed with divine things; and after his arrival at the seat of government, he occasionally attended the preaching of Rev. Obadiah B. Brown, Pastor of the first Baptist church in that city. Under the ministry of Mr. Brown his sentiments became settled, as to the doctrine of grace, and being convinced of the divine authority of believers' baptism, he offered himself as a candidate, and was baptized by Mr. Brown, during the succeeding session of Congress, and was received a member of the church under his care. The church subsequently observing in him talents, which they concluded would be useful in the ministry, gave him a call to the exercise of his gifts, and in the winter session of 1818, licensed him to preach. Thus on Lord's days and evenings, he was preaching the gospel, as a minister of Christ; whilst on week days he was serving his country, and discharging the trust reposed on him by his constituents, as a national legislator.

His ministry having been approved by the neighbouring churches, as well as that of which he was a member, it was thought proper that he should be ordained prior to his return home, and just before the close of the session of Congress. The solemnities of the Ordination commenced at half past ten o'clock, A. M. in the Baptist Meeting House of the first church, in presence of a large and solemn audience."

March 23d. The Rev. DAVID SMITH, was installed Pastor of the Congregational Church in Centre-Harbour, and Meredith Third Division—Sermon by Rev. Samuel Hidden.

April 21st. The Rev. WILLIAM M. ADAMS, was ordained and installed Pastor of the Presbyterian Church in Ludlowville, N. Y. by the Presbytery of Cayuga.

April 21st. The Rev. SETH C[illegible]PIN, was installed Pastor of the C[illegible] gregational church, in Hanover, N. H. Sermon by Rev. S. Wright, of Barrington, R. I.

April 28th. The Rev. CHARLES BRIGGS, was ordained Pastor of the Church and Society in Lexington, Mass.—Sermon by Rev. Dr. Richmond, of Dorchester.

May 5th. The Rev. JARED SPARKS, was ordained Pastor of the first independent Church of Baltimore—Sermon by Rev. Mr. Channing, of Boston.

May 19th. The Rev. CYRUS PIERCE, was ordained as colleague with the Rev. Mr. Stone, over a Church and Society in Reading, Mass.—Sermon by Rev. Mr. Ripley, of Waltham.

Dedications.

MAY 9th. The New Presbyterian Church in Savannah, was dedicated to the service of God—Sermon by the Rev. Henry Kollock. The President of the U. States was at the dedication.

May 12th. A Meeting House in Farmington was dedicated to the service of God—Sermon by the Rev. Dr. Perkins of West-Hartford.

Answers to Correspondents.

CLERICUS; L.; L. S.; B. P.; and several communications without signatures are under consideration.

ERRATA;—for "*a place blessed in a similar manner*," p. 163, col. 1st, read *in that place:* for "*pillows*," p. 243, col. 1st, read *pillars*.

THE
CHRISTIAN SPECTATOR.

No. VI.] JUNE, 1819. [Vol. I.

Religious Communications.

To the Editor of the Christian Spectator.

Sir,

I should be gratified by your insertion of the following account of the missions of the Jesuits to Abyssinia, which constitutes the most of what is known of the church in that country. This account is contained in the Appendix to the proceedings of the Church Missionary Society for Africa and the East, for the year 1817–18, and which appear in the form of an octavo volume. The Ethiopian Church has claims to the attention of the Christian world, and all information respecting it must be interesting. This Church is generally supposed to have been established about the year 330. The first discovery of its existence, appears to have been made by some adventurers, sent out by John II. King of Portugal.

The Courts of Lisbon and of Rome, were, of course, anxious that the Abyssinian Church should be included within the papal jurisdiction; and in the year 1538, Bermudes, a Portuguese, was consecrated Patriarch of Ethiopia by the Pope. Bermudes, from political motives, had been by the Emperor of Ethiopia, nominated successor to the Patriarchate, and had been dispatched to Europe, for the purpose of imploring assistance for the prosecution of a war with the Mohammedans. Succours were sent. The Mohammedans were defeated; but Bermudes could not prevail upon the Emperor to embrace the Catholic Faith. At this period the first mission of the Jesuits to Abyssinia was undertaken. E. R.

Ignatius Loyola, the founder of the Society of Jesuits, probably aware that the Church of Abyssinia had by no means submitted to the Pope, as had been for some time erroneously reported in Europe, was very desirous of proceeding thither himself in order to bring about a union; but, not obtaining permission from the Pope, he proposed to send thirteen Missionaries of his new Society; hoping that the rich harvest before them would abundantly repay them for all their toils, and at once give his new order a respectability which none could dispute. In this proposal Loyola succeeded. He accordingly nominated one Nunes Baretto, a Portuguese, as Patriarch; and Andrew Oviedo, and Melchior Corneiro, as Bishops of Hierapolis and Nice, and, in turn, to succeed the Patriarch, should occasion require it. To these were added ten more Jesuits; in order, as he said, that this Mission should, in number and object, represent that of Christ and his Apostles. These persons were all approved by the Pope; and were ordained, and sent to Goa.

Some doubts remaining on the mind of the King of Portugal, as to the real state of Ethiopia, and perhaps as to the propriety of sending another Patriarch while Bermudes continued there, he ordered one of his captains, about to sail to Goa, to send, on his arrival there, into Abyssinia, in order to ascertain this point, and, if possible, to bring away Bermudes. On the arrival of the fleet at Goa, envoys were despatched into Ethiopia, according to the mandate of the King. James Dias Oprestes, Gonsalo Redriguez, and Fulgentio Freyere, all Jesuits, after a short time landed at Ar-

keko; and, in about two months after, made their appearance at Court. This was in 1555.

The King was by no means pleased with the appearance of these priests; and much less so, when he heard, that a great number more were waiting at Goa to be transported into his kingdom. Nor had the arguments of Rodriguez any effect on his mind. Though he very strenuously urged that the Pope was the Vicar of Christ upon earth, and that none could be saved out of the pale of the Roman Church, he was dismissed by the Emperor with this reflection, that these were points worthy the consideration of a council, and by no means to be determined by the private opinion of a priest; and, on that account, he must expect that the people of Ethiopia would not be very precipitate in relinquishing the faith of their forefathers. As to the missionaries, he said, some one should be appointed to meet them at Massowah. The envoys were then dismissed; and the Emperor, without making any provision for them, set forward on a journey of some distance into the country.

Rodriguez, not knowing which way to turn himself, was taken to the house of a wealthy Portuguese. There, during the absence of the king, he wrote a tract on the Christian religion, which, with some difficulty, he got translated into Ethiopic; and, on the return of the king, presented it to him. This, however, like the arguments that had already been urged in favour of Popery, seemed rather to alienate, than attract the affections of the Emperor.

Rodriguez, finding nothing was to be done at Court, hastened back to Bermudes, who was with the Baharnagash in the Tigre; and, after persuading the Patriarch that he was every day in danger of being murdered, prevailed on him to accompany him to Goa; and thus, though he failed of succeeding with the Emperor, he had the address to clear the way for the new Patriarch and the Jesuits.

On the arrival of Rodriguez and the ex-Patriarch at Goa, it was thought advisable first to send Bishop Oviedo, with some of the fathers, into Abyssinia; and, on their being able to send a favourable account of the state of things there, the Patriarch, with his associates, was to follow.

Oviedo accordingly embarked for Abyssinia; and, in a short time, arrived at Arkeko, and, soon after, at Deborowah. Meeting there, with the Baharnagash, the firm friend of the Catholics, and informing him of the intentions of the Court of Goa, he remained a few days; and, receiving advice that the Emperor wished to see him at Court, he set out with his friend the Baharnagash, and soon arrived at the camp, where the Emperor then held his court.

Oviedo, being admitted to the presence, and delivering the letters of the Pope, and of the king of Portugal, observed the Emperor to be much disconcerted on examining their contents; but he soon resumed his natural good humour; and, nothing further being transacted, the Bishop was dismissed, without having gained or lost any thing.

In the next interview the bishop grew more bold, and roundly asked the Emperor, whether he intended to submit to the Pope, or not; assuring him, at the same time, that, out of his jurisdiction, salvation was not to be expected. To questions of this kind, the Emperor mildly replied, that the Abyssinian Church had, from the beginning, been subject to the Patriarch of Alexandria; and, as he and his people had hitherto had no reason to be dissatisfied with this subjection, he could not see why he should refuse to continue it: and, as to the errors with which the bishop had been pleased to charge them in his tract, he might inform himself more correctly on that point by reading the Confession of Faith, which he had lately published.

The bishop, however, being determined to stop at nothing short of the submission of the Emperor and hi-

Church, again urged his plea; and again received a reply, if possible, less satisfactory than the former—that the matter should be laid before the council, and that the bishop should soon be informed of their decision.

Oviedo was well aware that he had nothing to expect from this proceeding; and, in order to put it aside, wrote a warm remonstrance to the Emperor, reminding him of the requests which his predecessors had made to the Pope, and the king of Portugal for learned men; and of the submission that had already been made by his church to the Pope, and his own acknowledgment of Bermudes as a Patriarch among them; cautioning him, at the same time, to beware of the advice of his mother the Empress, and of his own ministers; and laying it down, as self-evident, that, in the present case, in which matters of faith were concerned, both father and mother should be hated, and that his greatest enemies were those of his own house.

Sophistry of this kind, it might be expected, would not have much weight on the mind of Claudius, who appears to have been a better divine, and a sounder reasoner than Oviedo. It had the effect, accordingly of alienating his affections more and more daily, both from the man and his cause. The bishop perceiving this, gave a public challenge to the learned in Abyssinia to dispute the point. This challenge was accepted; and Claudius, to manifest his zeal for his religion, and perhaps, fearing that the sophistry of the Jesuit might puzzle his Monks, took a principal part in the dispute; in which, according to the Jesuit historians themselves, he very much foiled the bishop.

But Oviedo was not to be silenced by a public refutation, and determined to try what was to be done by controversy. He accordingly wrote a tract, exposing the errors of the Abyssinian Church, which, when completed, he sent to the Emperor, requesting him to give it a fair consideration. To this the Emperor acceded; for he not only read the tract, but wrote a direct refutation of every article in it.

The bishop, finding that neither disputing nor writing would serve his turn, determined on an expedient, which he thought would be more decisive. This was nothing less than that of excommunicating the whole Church of Abyssinia, which he did on the 5th of February, 1559, in the Church of Decome.

These proceedings, as they served to expose both the errors and the spirit of Popery, were more than sufficient to confirm the mind of the Emperor in his own religion; *who*, as Geddes has well remarked, (p. 119) *the more he knew of popery and its ways, the worse he liked it.*

But, while Claudius was exulting in the victories which he had obtained over the bishop, he was suddenly called on to equip himself for a warfare of a very different description; and in which he was, in his turn, to be numbered among the vanquished. Nur, the son of the king of Adel, observing the unguarded state of the Abyssinian frontiers, marched in with a great army, plundering and destroying wherever he went. This news reaching the ears of Claudius, he got together an entirely undisciplined army, and met the enemy. His army was completely routed, and himself slain in the field. Thus fell a man, who, for piety, learning, and moderation, has perhaps had few equals; and who might have obviated, had he been spared, much of the distress and bloodshed that were permitted afterwards to visit Abyssinia. But we must stop, and adore the Power, at whose command nations and empires flourish, and decay; and must confess, that His thoughts are not as our thoughts, and that His judgments are past finding out.

Claudius, dying without issue, was succeeded by his brother Adam, a man of a fierce and haughty disposition; who, on coming to the throne, vowed vengeance against the Catholics; upon whose account, he said,

his brother had not only lost his life, but the whole empire of Ethiopia had been reduced nearly to ruin. He accordingly seized the lands, which his brother had granted to the Portuguese for their services in a former war; compelled such women as had married Catholics to return to their ancient religion; and threatened the bishop with death, if he persisted in corrupting his subjects with the dogmas of Rome.

Whether the Jesuits had really any hand in the overthrow of Claudius, or not, it is not now very easy to determine; but that Adam had some reason for his severity, is but too apparent; for the Baharnagash of Tigre, the sworn friend of the Catholics, on witnessing the little prospect of success which the fathers had in Ethiopia, retired from court; and, taking up arms against the Emperor, was joined immediately by the Portuguese. Sending one Andrew Galdamas to Goa to implore succours, without which, he said, no conversion was to be expected, he waited only for their arrival, in order to march against the Emperor. But, unhappily for the cause of the fathers, this Galdamas was hewn to pieces by the Mohammedans at Arkeko, as he was about to embark for Goa. In addition to this, and perhaps in conjunction with it, a rebellion broke out in one of the inland provinces, where they proclaimed one Tascaro, a nephew to the Emperor, King.

Adam, hearing of all this, immediately marched against the Baharnagash, in order to give him battle before he should be joined by the succours from India, and completely defeated him. He then marched against his nephew; and, meeting with similar success, had the young usurper beheaded in his presence. The Baharnagash, however, not falling into the hands of Adam, fled, with his Portuguese, to the Mohammedans; and, advising them of the confused state of the empire, and of the assistance which he expected from Goa, prevailed on them to march a large army into Adam's dominions. The Emperor immediately led his forces against them; but his army was completely routed, and he himself slain in the field. Nor did the bishop and his associates fare much better; for, being kept close prisoners in the train of the Emperor, they were, after the battle, stript by the Mohammedans; and had nearly perished, before their friend, the Baharnagash, came up to their assistance.

Adam was succeeded in the throne by Malac Saged, his son; who, though he took no immediate steps against the fathers and their friends, who had retired in disgrace to Fremona, yet, as there is reason to believe, disliked them and their religion no less than his predecessors, Claudius and Adam.

The fathers, however, still hoping to regain their power, and with it the kingdom of Ethiopia, did not lie idle, at Fremona; but incessantly plied the Viceroy of Goa for the troops which they had so long expected; with which they said that they could, with the greatest ease, reduce the church and kingdom of Ethiopia to the obedience of the faith. These requests, however, do not appear to have fallen in with the policy of Goa. The Viceroy, indeed, prevailed on the King of Portugal, to solicit the Pope for the recall of the fathers.

The Pope accordingly issued a Bull, dated St. Peter's, A. D. 1560, recalling Oviedo; and, at the same time, ordering him, forthwith, to sail for the island of Japan, or for China, where he hoped his labours would be crowned with better success.

This, no doubt, gave a great shock to the feelings of the bishop; yet, as he was determined to leave no effort untried, for the object which he had in view, he wrote a submissive letter to the Pope, stating his perfect willingness to go withersoever his holiness should think fit: yet he must be permitted to inform him, that, with the assistance of five or six hundred good Portuguese soldiers, he could, at any time, reduce the empire of Abys-

sinia to the obedience of the Pontificate; and, when he considered that it was a country surrounded by territories abounding with the FINEST GOLD, and promising a rich harvest of souls to the church, he trusted his holiness would give the matter further consideration. The Pope was, however, for some reason, or other, disinclined to enter into the bishop's plans; and vessels were accordingly dispatched from Goa to fetch away the fathers from Abyssinia. And thus ended a Mission, which, for the extent of the mischief that it did, and the villainy displayed by its abettors, can only be equalled by that which succeeded it—undertaken with similar views, supported by the same base machinations, and terminating in similar disgrace.

On the failure of the first Abyssinian mission, the Jesuits appear to have given up, for some time, all thoughts of reducing that church to the authority of the Pontiff; but, on the accession of Philip II. to the throne of Portugal, the matter began again to be agitated; and, it was at length determined, that two fathers, Anthony de Montseratto, and Peter Pays, should be disguised as Armenian merchants, and sent into Abyssinia.

These missionaries set out from Goa in 1588; and, after some difficulties, obtained a passage in a vessel bound for the port of Zeyla; but, a storm arising, they were wrecked on the coasts of Arabia; and, being discovered to be christian priests, were carried before a neighbouring king, who threw them into prison, where they remained about seven years.

News of this disaster arriving at Goa, the head-quarters of Oriental Persecution at that day, it was determined to send one Abraham de Georgys, a Maronite Jesuit, and with him an Abyssinian youth, into Ethiopia. They accordingly disguised themselves as Turks, and embarked for Massowah; but, the governor discovering that Georgys was a christian, told him, as he had feigned himself to be a Mohammedan, he must now really become one, or lose his head. Georgys chose the latter, and was immediately beheaded.

After this, one John Baptista, an Italian, was consecrated bishop, and sent into Ethiopia; but, being discovered by the Turks, at the island of Comera, he met the same fate as father Abraham.

Don Alexio de Menezes, who was at this time Archbishop of Goa, and busily employed in reducing the church of Malabar, hearing of the ill successes of the Abyssinian mission, determined to do something toward the reduction of that church. He accordingly prevailed on one Belchior Sylva, a converted Brahmin, at Goa, to undertake a mission into Ethiopia. Sylva accepted the proposal; and reached Deborowah, in Ethiopia, in safety.

Menezes, hearing of the arrival of Sylva, wrote to the Abuna of Ethiopia immediately to submit to the Pontiff, as he said his spiritual head, the Patriarch of Alexandria, had already done; and, that this letter might not fail to have some weight with the Abuna, it was accompanied by a considerable present, and an assurance that his circumstances would be much meliorated by acceding to these proposals. Menezes, at the same time, dispatched a letter to the Pope, requesting that he would use his influence with the Patriarch of Alexandria, in order to compel the Abuna to submit; but, unfortunately for the Archbishop's plan, the Patriarch of Alexandria had, in reality, never submitted to the Pope, so that he completely failed.

The Jesuits, seeing the zeal of Menezes for the reduction of Ethiopia, were again roused to attempt a work in which they had encountered such signal disgrace. They accordingly prevailed upon the king of Portugal to grant them some transports to convey their missionaries into Ethiopia. As Peter Pays had but lately

been ransomed from his imprisonment, he, with some others, was fixed upon to enter upon the work.

Father Peter arrived safely in Ethiopia, in the summer of 1603. Having acquainted Jacob, who was then Emperor, of his arrival, he was ordered to wait the Emperor's pleasure. But a revolution taking place, in which Jacob was ultimately deposed, and Za Dangel succeeded to the empire, the father, in the mean time, employed himself in writing, and translating into the Ethiopic, some treatises on the christian religion.

Za Dangel, who appears to have been a weak prince, being established in the throne, and hearing of the great piety and industry of Peter, and perhaps hoping eventually to obtain some Portuguese troops to give stability to his power, sent for the father to court. Peter, aware of his rising reputation, and impatient of a rival in the reduction of Ethiopia, took this opportunity of remanding Belchior Sylva to India; as he saw no probability that a converted Brahmin could enter, with any spirit, into the intriguing views of a Jesuit. Sylva was, therefore, dispatched for India; and father Peter made his way to court, in order to avail himself of the prospects opening before him.

Whatever was the real cause of the encouragement held out to Peter, it is certain, that it had neither the advancement of religion, nor submission to the Pope, for its object. The father himself ascribes it to the admirable proficiency which two Portuguese boys had made in learning their catechism; but this is a mere feint, intended to amuse such as can look no farther for the motives of an intriguer. It is certain that Za Dangel had great reason to fear Jacob's party; and it is not improbable that Peter had held out to both a promise of Portuguese troops. Both parties accordingly made their court to Peter; and, as we shall see in the sequel, that of the Emperor seems not to have succeeded with the Jesuit.

Peter, perceiving matters at court verging to a crisis, and knowing that it would be much safer to join the triumphant party, than to involve himself in disputes, of which no one could foresee the end, retired from court under the pretence of confessing two Portuguese, who, as he said, were sick at some distance.

About a month after, a rebellion broke out, in which the Emperor lost his life. Father Peter receiving an invitation from his friend Athanateus, the leader of the rebels, to join the camp, he immediately proceeded thither.

On the arrival of Peter at the camp, he found the rebels far less agreed about the succession than he had hoped; and, hearing about the same time, of more Jesuits having arrived at Fremona, he requested leave of absence, which was granted; he intending to wait there, till the question of succession should be finally settled.

After much altercation, Jacob was again proclaimed Emperor by the insurgents; but, as one Susneus, a descendant of David, a former Emperor, had also declared himself the rightful heir to the crown, the throne of Jacob could not, as yet, be considered secure: but, as great expectation had been formed of the Portuguese succours, Athanateus took the opportunity of recommending father Peter to his majesty's notice, intimating, at the same time, the great advantages that would arise from an alliance with the Portuguese.

Father Peter, on his arrival at court, followed up the hint given by the General: and great hopes were entertained by the father, of the speedy reduction of the Abyssinian Church.

The increasing popularity of Susneus, however, quickly put an end to the golden dreams of Peter; for, having assembled a large army, it was necessary that Jacob should take the field against him. In the event he was slain, and Susneus succeeded to the throne. He took the name of Seltem Saged.

The next step to be taken by the

fathers, was to make their court to the new Emperor; but, as they deemed it imprudent to make father Peter of their deputation, on account of his known intimacy with Jacob, fathers Lawrence Romano, and Anthony Fernandez were chosen for this purpose. On their arrival at court, they were most kindly received, and had several conferences with the king.—In one of these, the Emperor is said to have enquired about father Peter, whose fame he had heard; and whom he, therefore, very much desired to see. The father was accordingly sent for; and, on experiencing a very warm reception, he took the earliest opportunity of suggesting to his majesty the great advantages to be derived from an alliance with the courts of Rome and Portugal; which, he added, could not fail to give stability to his newly acquired power.

On the representation of father Peter, Susneus is said to have dispatched letters both to the Pope and to the king of Spain, requesting immediate succours to be sent into Abyssinia.—These letters were seconded by others, from Athanateus, who requested, that not fewer than a thousand Portuguese soldiers should be sent for the preservation of the Empire. In the mean time, the Jesuits plied the Emperor on the necessity of embracing the Roman faith; in which father Peter is said to have succeeded, by shewing him a passage in one of their popular treatises on religion, in which the two natures of Christ were distinctly pointed out. But the Emperor's brother, Ras Cella Christos, seems to have been a much more apt scholar than the Emperor in these points; for he was not only at once convinced of the orthodoxy of the Roman faith, but of the errors of the Alexandrian. There is some reason, however, to believe that arguments much more cogent than any to be found in the Abyssinian treatises on religion, had the effect of bringing the mind of the Ras to this conclusion.

(Concluded in our next.)

To the Editor of the Christian Spectator

Sir,

As it is one object of your work to defend the doctrines of the reformation, I send you the subjoined proposition, with its illustration. L. S.

Proposition. The declaration of God, is the highest possible evidence of truth, and his conduct, the highest possible evidence of rectitude.

The truth of every divine declaration, is apparent from the following considerations.

1. The Most High knows, perfectly, what is true, and cannot err through mistake. Every principle of science, and of morals, lies in full view before him. He comprehends himself, and all his creatures, and all things. He gave to matter, every property which it possesses. Its laws he made, and all its movements he causes, and regulates, according to his will. Every property of mind, he communicated and upholds; and no perception of intellect, or exercise of heart, in any subject, is hid from his vision. The anatomist does not so clearly view the throbbings of a heart laid open to his inspection, as God sees every moral feeling, and movement of the soul of every accountable creature. He sees thoughts, imaginations, feelings, designs, motives, and desires. What philosophers discover by research, was to Jehovah always known; what mathematicians demonstrate, he sees intuitively; and, what holy men have revealed, and others have gained by the study of revelation, was present to the divine mind, from the beginning. There can be no *mistake*, therefore, in the declarations of God.

2. The relations of the universe, which God has constituted, the laws which he has revealed, the plan of administration which he has adopted, are wise and good; so that there can be no temptation to make incorrect disclosures, concerning any thing. Were defects to be concealed, there might be a temptation to deception; but when all his works praise him, there can be none.

3. The sufficiency of God to execute his purposes, excludes all presumption of an intention to deceive.

Falsehood is the resort of imbecility, to accomplish some end, otherwise deemed unattainable. Nations disguise their purposes from each other, to gain an advantage. Warriors claim victories which they lost, to answer momentary purposes; and through all the grades and exigencies of human weakness and depravity, lying descends as the temporizing expedient of weakness and folly. But the Almighty God is reduced to no such extremities to accomplish his purposes. He speaks, and it is done; he commands, and it stands fast. By his own sufficiency, he is raised infinitely above temptation. No intelligent being acts without motive, and God can have no motive to deceive. He cannot be tempted, to utter falsehood.

4. The great end of God, in all his works, precludes the existence of falsehood, in any of his declarations.

It is his ultimate end to display to created minds, his glory. But truth is a constituent part of that glory; it is indispensable to the character of a perfect moral governour. Should there then be one deception in the whole system of divine declaration, or administration, it would exhibit a wrong view of the character of God, and defeat his end in all he does. It would indicate want of wisdom, or want of power, or want of rectitude: and would extinguish forever the light of his glory.

5. God has uniformly revealed himself to man in the character of a God of truth; and in all his ways, has acted in accordance with his declarations. This is the highest evidence of veracity that can be given. The declarations, and correspondent conduct of men, is our only evidence of their veracity, and it is decisive evidence. By a uniform course of truth in speaking, and by correspondent action, a man may establish, in a short life, a character for undoubted veracity, a character which will create universal and implicit confidence. But how much greater is the evidence of the veracity of God. He declares himself to be a God of truth, and has been steadily, for six thousand years, corroborating his declarations by his conduct. He has fulfilled every promise in its appointed time, and every threatening, according to its real import None in vain have trusted to his declarations, and none with impunity have disregarded his threatenings.

Those that have passed through time into eternity, the redeemed and the damned, set their seal to the testimony of God, that it is true. No murmurings of disappointment, are heard in heaven, that the Most High has over-stated, in his account, the glory to be revealed in that blessed world; and no exultation is heard among the damned, that hell is less dreadful, than the fearful denunciations of his word, had led them to expect.

The rectitude of the divine *conduct* is illustrated by the same process of argument, which we need not amplify.

He knows what is right, and can do no wrong, by mistake. He desires what is right, and can do no injustice by design; and he is able to accomplish what his wisdom dictates, and his heart desires. The Judge of all the earth, therefore, cannot but do right.

The *immutability* of God evinces the truth and rectitude of all his declarations, and ways. Did his knowledge, or goodness, or power, vary, the evidence of his rectitude would fluctuate. But he is of one mind, and is always the Lord God, omniscient, and omnipotent. The evidence of his truth and rectitude is, therefore, the same, yesterday, to-day, and forever.

Such is the evidence of the divine veracity and rectitude; and that it is the highest possible evidence, may, easily, be made to appear.

There can be no evidence of veracity, which is not included in omnis-

cience, infinite benevolence, and infinite power, in a being eternal, and immutable. Suppose the declaration of Jehovah to be doubted, by what evidence shall it be corroborated? Let every man on earth, and every angel in heaven, and every intelligence in the universe, depose to the truth of the divine testimony, and the evidence contained in the simple declaration of God, will not be increased. They may mistake, for their knowledge is finite—may be overcome by temptation, for their goodness is limited, and in its nature capable of mutation; and their power is weakness, when compared with that which is omnipotent. Unite the intelligence of all the universe, beside Jehovah, in one mind; and the rectitude of all, in one heart; and the strength of all, in one arm; and you form that which is a moral insect, when compared with the Creator.

Give intelligence to the minutest insect that creeps upon the earth, in accordance with its minute material form, and let it examine with its microscopic mind the demonstrations of Euclid, and set its seal to them that they are true. Is the evidence of their truth increased? Of what avail then, is the corroborating testimony of men and of angels, to one who shall distrust the testimony of God? His case is desperate. The created universe cannot help him; cannot add the light dust of the balance to the weight of the divine testimony. If a philosopher shall doubt the existence of the sun, how shall his skepticism be removed? Will you light a taper at noon-day, to increase the light and heat of the great luminary? The taper would be lost in the overwhelming power of his beams. But with better prospect, might you attempt by a taper, to add to the evidence of the sun's existence, than by an accumulation of testimony, to add to the inherent evidence of the divine declaration.

As it respects the ways of God, no supposed perception of their rectitude, by creatures, increase the evidence, which results from the character of God.

In attending to the doctrines of revelation, and the mysteries of providence, the discontented, distrustful mind of man, demands perpetually, how can these things be? and denies their reality, or rectitude; or yields a reluctant assent, until the subject, by its own analysis, shall be comprehended. When the consistency and rectitude of the divine conduct can be *shown*, it is regarded as made certain by higher evidence than results from the simple testimony, or the character of God. But is the evidence of the divine rectitude increased by our perception of it? What is the evidence of the divine rectitude, resulting from the perception of the human mind, compared with that, which results from the character of God? It is as finite intelligence, to infinite; or, as finite rectitude, were men perfect, is to infinite rectitude. It is nothing. Our perception of the reasonableness, or rectitude, of the ways of God, does not increase the evidence of their rectitude, and if it increases our confidence that his ways are just and true, the increase is without evidence or reason. For perfect certainty resulting from perfect evidence, cannot be increased by inferior testimony. By the evidence of inspection, I am assured that my watch divides time into equal parts: but, unacquainted with its internal construction, and the principles of mechanism, I perceive not in what manner, the effect is produced. By study, however, I become acquainted with its construction, and laws of motion, and perceive the cause and manner of its movements. Is my evidence of the fact, that my watch divides time into equal parts, increased by the acquired knowledge? Not at all. The evidence, before, was perfect; and my knowledge of the cause and manner, has not increased and cannot increase the certainty of the fact. In like manner, the attributes of Jehovah raise the evidence of rectitude in his dispensations to the highest possible degree of certainty;

to a degree, which cannot be increased by our analysis of his ways, and perception of their rectitude.

The principle established in this discussion, furnishes an answer to all objections urged against the doctrines of the bible, by those who admit its plenary inspiration according to its most obvious meaning.

Of these, we shall subjoin several, with their appropriate answers.

Objection 1. How is it possible that there should be a foundation, in the mode of the divine existence, for all that the Scriptures say, concerning the Father and the Son, and the Holy Spirit, as distinct agents, and for all which is declared concerning the unity of God?

Ans. There can be a foundation for all that is said concerning the Father and the Son and the Holy Spirit, as distinct agents, and for all that is declared concerning the unity of God; for God who comprehends his own mode of existence, has revealed all which is written concerning the Trinity, and also concerning the unity of the Godhead.

Obj. 2. How can it be consistent with infinite goodness, to create accountable beings; at the same time, knowing that, through their own fault, they will be eternally miserable?

Ans. It is consistent with infinite benevolence, to create accountable creatures, with such knowledge of the consequences; for God has done thus.

Obj. 3. How can the Most High God comprehend in his designs, all events which will ever come to pass, and execute his counsels, and still his subjects remain free agents, and accountable for their deeds?

Ans. The plan of Jehovah can comprehend all events, and the Most High can accomplish his purposes, and his subjects remain free agents and accountable for their deeds; because he who cannot lie, has declared the universal comprehension, and certain accomplishment of his counsels, and, at the same time, has declared the free agency and accountability of man.

Obj. 4. How can it be consistent with equity, for the Most High to suspend the moral character and interests of a world, upon the conduct of a common ancestor?

Ans. It is consistent with equity for God to do thus; for it is only what he has done, whose conduct includes the highest possible evidence of rectitude.

Obj. 5. If mankind are entirely depraved, and dependent for holiness on the special grace of God, how can *they* be to blame for not repenting, and believing, to whom special grace is not granted.

Ans. They *can* be, and *are* to blame for not repenting and believing; for God declares them to be so, and punishes those for their unbelief, to whom no special grace is granted.

Obj. 6. How is it consistent with equity, that God should have mercy upon whom he will have mercy, and whom he will, harden?

Ans. It is consistent with equity to do this; for he, whose ways are just and true, declares that he will conduct precisely in this manner.

Obj. 7. How can it be just, that God should punish the wicked forever?

Ans. It is just; for God has declared that he will punish the incorrigibly wicked without cessation, and without end.

Obj. 8. But are we to believe absurdities and contradictions?

Ans. No. But we are to take heed that we do not denominate those doctrines absurd, or contradictory, which God has revealed; or those things unjust, which God has done.

Obj. 9. But has not the Most High given us reason as our guide; and, if things appear to *us* to be unreasonable, are they not to be regarded as such.

Ans. The probability that our views are correct, in a case where our reason is at variance with the divine declaration or conduct, is, as our knowledge and goodness, are to the knowledge and goodness of the Almighty. Should the Most High, by a voice from heaven, reveal a doctrine, or declare a fact,

and our neighbour, guided by his reason only, contradict the testimony from above, whom should we believe, God, or our neighbour? and which shall we regard, when the word of God reveals a doctrine, and our reason arrays itself against the truth or rectitude of the divine declaration?

Obj. 10. But is reason to be sacrificed?

Ans. No. It is to be guided in its dictates, by the superior wisdom of Jehovah. Can it be a sacrifice of reason to confide implicitly in the declarations of God, or an obliquity of heart to repose implicit confidence in the rectitude of his ways? Let God be true, but every man a liar.

For the Christian Spectator.

On the means of regeneration.

The government of God is a government by means. All the operations of nature in the material world, are carried on by the instrumentality of second causes. The vegetable productions of the earth do not spring up, and ripen, without the influence of rain and heat; and our bodies are not sustained without the use of food. Second causes are also introduced for the accomplishment of the purposes of divine providence. When God was about to bring the sons of Jacob out of Egypt, with a strong hand, and an outstretched arm, he raised up Moses to be their leader. When he designed to deliver Israel from the yoke of the Canaanites, he gave them judges. When he purposed to punish his people for their hypocrisy, he made "the Assyrian the rod of his anger." In the production, also, of those events which are called miraculous, where the immediate agency of God was exerted, means were directed to be used. If the Red Sea is to be divided, Moses must lift up his rod and stretch his hand out over the sea. If the walls of Jericho are to fall, the trumpets must be sounded. If Naaman is to be cleansed of his leprosy, he must wash in the river Jordan. Nor are means excluded from the moral world. "Of his own will begat he us with the word of truth." We are here informed that the word of truth is the means of regeneration. Our Saviour, in his last commission to his disciples, commanded them to go, and teach all nations; promising to be with them alway, even unto the end of the world. Wherever, in obedience to his command, the gospel has been preached, sinners have been born again. It appears, then, that the word of truth was appointed to be the means of regeneration; and that God has accompanied with his blessing the means which he has himself appointed.

If a church is to be established at Corinth, Paul must plant, and Apollos water. If the Ethiopian eunuch is to become a believer in Christ, Philip must go and preach unto him, Jesus. And before the written word was given, those who were converted unto God, were favoured either by tradition, or by direct communication, with some rays of heavenly light.

Thus far we have only endeavoured to prove that God makes use of the word of truth as the means of regeneration. Its efficacy shall now be considered. The word of truth, wherever it is heard or read with attention, is able by its own efficacy, to produce conviction in the understanding of sinners. By the light of revelation they may discover their own character, their condition by nature, and the way of salvation. But the efficacy of truth extends no further than to produce conviction. It has no conceivable efficacy to change the heart. Truth is addressed to the understanding, while depravity has its seat in the heart, and though the understanding may be convinced, the heart remains unchanged. The new views of divine truth which are disclosed to the regenerate, do not proceed from any *efficacy, inherent* in truth itself, but from the removal of their spiritual blindness. The truth remains unalterably the same, but the eyes of their understanding have been enlightened. In a word, they have

obtained the blessing for which David prays, (in the 119th Psalm,) "Open thou mine eyes, that I may behold wondrous things out of thy law."

When the attention of a sinner is directed to the concerns of his soul, he is convinced by the word of God, perhaps for the first time, of his opposition to the way of salvation by Christ. But this conviction does not remove his opposition. He is convinced, also, that his opposition is altogether unreasonable. Neither does this conviction remove it. Often too, as his concern of mind increases, his opposition is felt to be more violent and determined; and it always continues till the very moment in which his heart is changed. In short, divine truth so far from having any efficacy to convert sinners, is the object of their hatred. "They love darkness rather than light." "They hate the light, neither come to the light." This hatred of the truth will continue until they receive a good and honest heart. Then, and not till then, will they receive the truth in the love of it.

But if the word of truth has no efficacy of its own to change the hearts of men, why does God use it as a means? or what good ends are thereby answered? Although we cannot pretend to discover all the motives which exist in the divine mind, or all the good which is to be effected by any part of his system, enough has been revealed on this subject, to show us, that this method of bringing sinners into a state of holiness, has great and peculiar advantages; while the fact that God has adopted it, evinces its superiority to every other, that could be devised. In favour of this method, the following considerations may be stated:

1. It leads us to connect in our minds, the effect, more readily, with God—the efficient cause. The power of God in dividing the Red Sea, was more clearly seen, in consequence of the means which were used. Moses stretched out his hand over the sea; and the waters in obedience to the sign retired. After the Israelites had passed through the sea, he again stretched out his hand, and the sea returned to his strength. The means used, were, at first view, inadequate to the effect; and its very inadequacy, served to connect the effect immediately with the power of God. If no means had been used, the spectators might have ascribed the event merely to an unusual operation of secondary causes. In like manner, we see that the word of truth is wholly inadequate to effect a change of heart; but as the effect does follow the use of these means, we are constrained to acknowledge the power of God, in the production of this change.

2. It gives the sinner an affecting view of the mercy of God. By the word of truth, he is convinced of his unhappy condition in consequence of sin, and his utter inability to save himself. While with a despairing look, he contemplates his wretched situation, he sees the hand of mercy extended to save him from destruction. Then with joyful agitation he begins the song of redeeming love.

3. It forms a necessary part of the plan of salvation by faith in Christ. Christ has made an ample atonement for sin; and sinners are required to repent and believe. But they must be convinced that they are sinners, before they can repent. They must be told of a Saviour, before they can believe. Take away the word of God, and you destroy the plan of salvation by faith in Christ. It may be asked, could not God reveal his will to men, and still not make it the means of grace? I answer, so long as this revelation is the word of truth contained in the Scriptures, and so long as men continue to be influenced by motives, the word of God must necessarily continue the means of grace. If these considerations should be found unsatisfactory, it may still be added, such was the pleasure of the infinitely wise God, for which there exist satisfactory reasons, although he has not chosen to communicate them to us. It was stated above, that the word of

truth, by its own unassisted efficacy, was fitted only to produce conviction in the understanding. The awakening of a sinner to a realizing sense of his guilt and danger, is the effect of divine power. "Hear ye, that are afar off, what I have done, and ye that are near acknowledge my might." The sinners in Zion are afraid; fearfulness hath surprized the hypocrites. Who among us shall dwell with the devouring fire? Who amongst us shall dwell with everlasting burnings? The word of God, which before made no impression, is now like as the fire, and like as the hammer which breaketh the rock in pieces. When the sinner is awakened, we begin to indulge the hope, that he will be re-generated. Our hope, however, does not spring from the belief, that, by the use of means, he will regenerate himself, but from the expectation that, that God who awakened him, awakened him with a view to convert him. Still our hope is mingled with fear; for it is undoubtedly the fact, that sinners are suffered to return from every stage of awakening short of a genuine change of heart.

The question is sometimes asked, whether there is a necessary connexion between the means of regeneration, and the end? This is soon disposed of. There is not. All that can be said, is, that God has appointed the word of truth to be the means, and the sole means of regeneration; and he has blessed it, and that too in so many instances as to be a sufficient encouragement to us, to attend to it with all diligence. The right of sovereignty in the regeneration of sinners, he has never relinquished. "Of his own will begat he us with the word of truth." L. T.

To the Editor of the Christian Spectator.

SIR,

THE question: 'In what sense are Christians called, in the New Testament, the sons of God?' is one of much interest.

The correct answer to this inquiry, may impart to the true child of God, the hope and peace of mind, to which he is entitled; and may exhibit to the mere professor of religion, the fallacy of his expectations: for the metaphorical language, in which the character of Christians is described in the Bible, is often inadequately understood, and erroneous views are frequently entertained, of *that*, which constitutes sons and daughters of the Lord Almighty.

In this examination will be included, not only those passages, in which Christians are called sons, or children of God, but also those in which similar phraseology is used, as when they are said *to be of God, to be born*, or *begotten of God, to be adopted of God*, or *to have God for their father;* as 1 John, iv, 6, 7. v, 18. John i, 13. Rom. viii, 15—in short, all passages, in which Christians are described as possessing a filial relation to him.

In the bold style of Oriental poetry, there is a use of the word *son, daughter*, etc. which is not familiar to us, but which is often both striking and beautiful. Thus, in the Arabic Coran, *a son of the way*, denotes a wanderer; in Syriac, *daughters of the voice*, means words; in Hebrew, *sons of the quiver*, is correctly rendered by our translators arrows, Lam. iii, 13; and *daughter of the eye*, apple of the eye, Lam. ii, 18; *son of the morning*, is the morning star, Is. xiv, 12; and *daughters of music*, are singing-birds, Eccles. xii, 4. In Pindar, a Grecian poet, the day is called *the child of the sun;* and the sun styled the *father of rays*. Horace, a Latin poet, to denote a pine tree, uses the phrase, *sylvæ filia nobilis*, (the daughter of a noble wood.) The reader of Ossian will immediately call to mind similar phraseology. The *son of the song* wakes his lyre, immortalizes the deeds performed by the *son of the sword*, and his notes are repeated by *the son of the rock*.

Another use of these terms, less bold than the preceding, is found in the Eastern writers, in prose. Before words denoting a reward, or pun-

ishment, they are employed in this manner. *Children of the resurrection*, are persons worthy to be raised, Luke xx, 36; *son of death*, a person deserving death, 1 Sam. xx, 31—*Child of hell*, a person deserving of hell, Matt. xxiii, 15; *children of wrath*, persons deserving of wrath, Eph. ii, 3; before words designating time, thus, Abraham was *the son of an hundred years*, that is, he was an hundred years old, Gen. xxi, 5. Before abstract nouns, and some others, the words *son*, *daughter*, etc. become a paraphrasis for a corresponding adjective. *The children of the captivity*, are the captive persons, Ezra vi, 19. *Children of might*, are persons meet for war, Deut. iii, 18. *The children of obedience*, are the obedient; and *the children of disobedience*, the disobedient, Eph. ii, 2. 1 Pet. i, 14.

These examples show that there is something oriental and characteristic in the use of the filial relation, and will give us an idea of the license which Eastern writers take in this respect.

But the phrase under examination, is dissimilar to any which we have yet adduced. In the expression, *sons of God*, the word *son* is employed before a personal name, and so situated that it cannot be understood literally. If we examine other examples, in which the word *son* is similarly circumstanced, we shall find at least three shades, or varieties of meaning.

The first use of the filial relation, is to express *similarity of character*. This signification is founded on the law of nature, by which the offspring of any animal resembles its parent, in disposition. St. Peter, after exhorting wives to follow the example of holy women, in old time, says: *ye are* DAUGHTERS OF SARAH, that is, *like Sarah, so long as ye do well*, 1 Pet. iii, 6. St. Paul, after commending the faith of Abraham to the Galatians, says: *know ye therefore, that they which are of faith, the same are the* CHILDREN OF ABRAHAM; that is, *like Abraham*, Gal. iii, 7. Our Saviour said to the Pharisees, who boasted that Abraham was their father: *If ye were* ABRAHAM'S CHILDREN, that is, *like Abraham, ye would do the works of Abraham: but now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham*, John viii, 39, 40. Our Saviour addressed these same persons soon after: *Ye are* OF YOUR FATHER, THE DEVIL, that is, *like him in character, and the lusts of your father ye will do.* St. John writes thus: *He that committeth sin, is* OF THE DEVIL, that is, *resembles him in moral character, for the devil sinneth from the beginning.*

A second use of the filial relation, is to denote *discipleship*. This arises from the subordination and obedience of a pupil to his instructor, which resembles that of a son to his father. Thus *the sons of the prophets*, mentioned 2 Kings, ii, 15, etc. are the disciples of the prophets.—Those, whom the prophet Isaiah calls his disciples, (chap. viii, 16) in verse 18, he calls his sons. So, in the words of our Saviour to the Pharisees: Matt. xii, 27, *If I, by Beelzebub cast out devils, by whom do* YOUR SONS, that is, *your disciples, cast them out?* St. Paul says to the Corinthians, whom he converted to the Christian faith: *I have* BEGOTTEN YOU *through the gospel.* In the preceding verse, he calls them *his sons;* and in the verse following, he exhorts them to *imitate* him. In Philemon, (verse 10) he speaks of *his* SON *Onesimus, whom he had* BEGOTTEN *in his bonds.* Compare also 1 Tim. i, 2. 2 Tim. 1, 2. Tit. i, 4. St. Peter calls Mark, probably only a disciple, his son, 1 Pet. v, 13.

A third use of the filial relation, is, to denote the *privileges* and *happiness* of that relation. This is founded on the idea that a son generally enjoys the same rank in life with his father, is the object of his father's affection, and heir to his possessions. When thus used in the vocative case, or in the direct address, it is a word of affection and endearment. Our Sa-

viour employed it in his farewell address to his disciples, Jo. xiii, 33—also, to them on other occasions, Mk. x, 24; and to the man sick of the palsy, Matt. ix, 2. Mk. ii, 5. SON, *be of good cheer.* Joshua used it in speaking to Achan, Josh. vii, 19; and St. Paul to Timothy, 1 Tim. i, 18. 2 Tim. ii, 1. Instances of the same kind are found in Greek writers, and probably in writers of every nation.

This variety of signification is, I apprehend, found in the use of the term *sons of God,* by the sacred writers. Its particular meaning, in a particular place, must, of course, be determined by the context, and the object of the writer. These distinctions, I know, are not usually regarded by divines: yet he who reverences the scriptures as he ought, will not, I think, despise such investigations, if rightly conducted: especially, as philosophy and metaphysics, independently of the scriptures, can afford but a glimmering light to conduct us to the presence of our heavenly Father.

I. We shall first notice those passages, in which *sons of God,* denotes, like God in moral character.

Matt. v. 44–48, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that you may be* THE CHILDREN OF YOUR FATHER IN HEAVEN, that is, *like God:* for *he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? and if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect,* (in benevolence towards all men) *even as your father, which is in heaven, is perfect.* The whole circle of ideas here presented, the indirect allusion to our own sin and ingratitude, in the mention of the evil and unjust, the proposing of God himself for our example, and this too in that part of his character in which we feel the effects of his beneficence, and the introduction of the tender appellations of Father and son; unite to make this, one of the most powerful exhortations to the exercise of disinterested benevolence. We need hardly add, that men do not become children of God, in the sense of the passage, by baptism, or mere subscription to articles of faith, or by any external conduct, which can subsist; while the heart, or source of action, remains unholy, or destitute of love.

1 Jo. ii, 29. *If ye know that he* (God) *is righteous, ye know that every one that doeth righteousness is born of him,* or resembles him in moral character. This explanation renders the sense perfectly clear, as well as the inference which follows soon after, (1 Jo. iii, 3) *Every man that hath this hope in him, purifieth himself, even as he is pure.*

Jo. viii, 41, 42. *The Pharisees said to Jesus, we have one father, even God. Jesus said unto them, if God were your father,* (i. e. if you possessed like feelings with God,) *ye would love me; for I proceeded forth and came from God; neither came I of myself, but he sent me.*

The thought expressed in these passages, in metaphorical language, is elsewhere expressed literally: 2 Pet. i, 4, *that ye might be made partakers of the* DIVINE NATURE, *having escaped the corruption that is in the world,* Eph. iv, 24, *that ye put on the new man, which,* AFTER GOD, *is created in righteousness and true holiness* (comp. Col. iii, 10) and in direct terms, 1 Pet. 18, *Be ye holy, for I am holy.*

II. In a second class of texts, sons of God denote *disciples* of God; not indeed directly, for that is impossible, but Christians are called sons of God, because they submit to God's direction, being instructed by his Son, or influenced by his Spirit.

Gal. iii, 26. *For we are all the children of God by faith in Jesus Christ.*

Rom. viii, 14. *For as many as are led by the Spirit of God, they are the* SONS OF GOD.

1 Jo. v, 1. *Whosoever believeth that Jesus is the Christ, is born of God.*

Jo. i, 9–13. *That was the true light, which lighteth every man that cometh into the world—as many as received him,* admitted this light, or instruction; to them gave he power to become the sons of God, even to them which believe on his name; which were BORN, not of blood, nor of the will of the flesh, nor of the will of man, but OF GOD

1 Jo. iii, 9. *Whosoever is* BORN OF GOD, *doth not commit sin, for his seed* (divine instruction) *remaineth in him, and he cannot sin,* (that is, he keeps himself, comp. 1 Jo. v, 18) *because he is* BORN OF GOD.

III. The third meaning of sons of God points out the parental affection and treatment of God towards Christians. He, that possesses the preceding character, (for he who is a child of God in one respect, is plainly so in the other) must evidently be happy.

1 Jo. iii, 2. *Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is.* Here to be sons of God, is to enjoy the same state of happiness which Christ, who is also a son of God, enjoys.

Rom. viii, 15—17. The apostle, after saying that, *as many as are led by the spirit of God, they are the sons of God,* adds, *For ye have not received the spirit of bondage, again to fear, but ye have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself, beareth witness with our spirit, that we are the children of God: and, if children, then* HEIRS, HEIRS OF GOD, *and* JOINT HEIRS WITH CHRIST; *if so be that we suffer with him, that we may also be glorified together.* The apostle afterwards speaks of *the glory to be revealed in us; the manifestation of the sons of God;* the adoption, the redemption of the body.

Gal. iv, 6, 7. *And because ye are sons, God hath sent forth the spirit of his son into your heart, crying Abba, Father. Wherefore, thou art no more a servant, but a* SON; *and if a son, then an* HEIR OF GOD, *through Christ.*

1 Pet. i, 3. *God hath* BEGOTTEN *us again to a lively hope—to an* INHERITANCE *incorruptible.*

Tit. iii, 5, 7. *By the washing of* REGENERATION—*that we should be made* HEIRS,

Rev. xxi, 7. *He that overcometh, shall* INHERIT *all things; I will be his God, and he shall be* MY SON.

It appears from what has been said, that the term *sons of God,* is a very honourable appellation, and implies the highest dignity and happiness. It is not strange, therefore, that it should be used as a circumlocution for christians, when no one of the ideas suggested above, appears to predominate above the others; and perhaps no one is excluded, as in Jo. xi, 52. Mat. v, 9, etc.

Neither will it be surprising, if, in some cases, there should be a transition from one signification, given above, to another. In Jo. viii, 39, 40, there is a transition from the literal, to the metaphorical signification; but it is not necessary to give examples. U. V.

To the Editor of the Christian Spectator.

SIR,

I was much pleased with the plan of publishing religious conversations; and with the specimen communicated by B. L. I send you the following, which I lately had with one of my parishioners, a lady of much worth, and, as I have for some time supposed, of real piety; but who had never made a public profession of her faith.

Before I enter into a detail of it, I would observe, that she had been one of my best friends and greatest benefactors; and that such had been her character and deportment, that, though I had conversed much with other individuals in my parish, I had never ventured to address her upon the sub-

ject of personal religion, a fact which would, at first, seem, if not unnatural, unchristian, but one for which, perhaps, almost every young minister finds much reason to criminate himself. Benefactions serve as bribes. They keep us from faithfulness, and sometimes make us treat those, who love us most, with the greatest cruelty.

On entering her room, I observed to her, that, of late, I had felt a more than ordinary anxiety for her. Not fully understanding me, she was, at first, a little agitated by my unusual address; and asked me, what I meant? I told her that she lived in the enjoyment of the greatest privileges and blessings; that she had knowledge of the gospel of Christ; that she had, for years, been a strict observer of the Sabbath; a great friend to the ministry, and to the people of God; and had endeared herself to me by many kindnesses; and, that I could not endure the thought of her perishing at last. With a countenance expressive of a deep concern, she told me it was her daily prayer that she might not; though she well knew, that God would be just and glorious in her everlasting perdition. I then asked her to tell me, plainly, whether she had ever yielded her soul to God, as I could not leave her, until I knew something of her spiritual state. In much meekness and fear, she gave me abundant reason to believe, that she had passed from death unto life; though she was far from being confident respecting it, herself. I then asked her how she could reconcile it with *a good hope through grace;* that she had lived ten years, (for this was the period, during which she had entertained a hope of her good estate) without confessing Christ before men, and partaking of the memorials of his death. She replied, that the subject had been much on her heart, and that she had never gone from the house of God, on a communion sabbath, without anxiety and distress.

Why then, said I, have you not long since, publicly entered into covenant with God, and enjoyed the privileges of his children? and why do you now hesitate? Do you not feel it to be a duty incumbent upon you?

It doubtless is the duty, she replied, of those who know they are the children of God.

So it is, I observed, of all men. All are under obligation to forsake sin immediately, to believe in Christ, and confess him before men; and every man, to whom the gospel is preached, and who fails of performing this, is guilty before God.

But you would not admit me, were I not a Christian?

Certainly not. Nor would Christ admit you into heaven, though it be your duty to repent, believe, and lay hold of eternal life. There is a distinction between duty and privilege. It is your duty to obey Christ, but you are not entitled to the privileges of his house, unless you render obedience. The man without the wedding garment was cast out. But, if you are a christian, the privilege is yours, and why deprive yourself of it?

O, my unworthiness, said she, is so great!

You know not, I replied, half your unworthiness. Its greatness is the very reason why you should immediately come to Christ, and obey him in all things. The company of communicants is, or should be, a company of broken-hearted penitents. A surrender to Christ, is a surrender of ourselves as ruined sinners, who can be saved only through the merits of his blood.

But I see in myself much sin; and making a profession, is declaring myself to be very good, when I know I am not.

In this you err. It is declaring to Christ, and to the world, that you are convinced of sin, and do place all your reliance on the great atonement.

But it is so sublime a thing to partake of the Sacrament!

It is indeed, I replied, a solemn du-

ty. But this must not deter you. Every relgious duty is solemn. It is a solemn thing to retire to our closets and pray. It is a solemn thing to go to the house of God on the Sabbath. And it is a solemn thing to commemorate the death of Christ. I know not which is most so; though, of the three, I have thought the first was. But the solemnity of the duty does not deter you from praying. Could you look upon this subject in its true light, you would see it to be a much more solemn thing to live as you do, in the neglect of duty, than it would be to obey and honour your Saviour.

She then cited the words of Paul to the Corinthians: Whoso eateth and drinketh unworthily, eateth and drinketh damnation to himself; and said she durst not expose herself to certain ruin.

I asked her, if Christ had not said: Whoso denieth me before men, him will I deny before my Father in heaven; and why she should pursue either course, since there was safety in neither: why not confess Christ, and eat and drink worthily. The Corinthians, I observed, shamefully abused the Lord's supper; and God sent his judgments among them. Ananias and Sapphira lied unto God, and fell down dead. And if we pray unworthily, that is, wickedly, or attend upon divine worship in a light and irreverent manner, we may expect the chastisements of heaven. God is a jealous God, and will be honored by all those who draw nigh to him. He hates all sin, especially hypocrisy in the solemnities of religion. But this ought not to deter us from duty. It should make us fear to disobey—lead us to repentance and holiness.—Through fear of not doing your duty aright, you are resolving not to do it in any degree.

But, said she, I must have more evidence of my being a Christian, before I dare join myself to the Church of Christ; and it is my daily prayer to God, that he would give it me. I sometimes think I truly repent of sin, but again I fear my repentance is wholly legal. I think I love God; but may it not be because he has so much blessed me? I know not what my heart would say, if he should stretch forth his hand, and take all that I have. Sometimes I feel myself wholly devoted to Christ, and willing to suffer and die for him; at other seasons, he has but a low place in my affections; my spirit is languid, prayer is irksome; the good that I would, I do not; and the evil I would not, I do.

Madam, said I, are you looking for perfection?

She replied, No. But I think assurance necessary.

But do you suppose that the mass of Christians have obtained assurance before they have sat at the Lord's table? Have they been able to say more than this: We hope we are Christians? Have they not, in all ages, been troubled with doubts and fears; and complained of that same internal conflict, which distresses you?

But John said: We know we have passed from death unto life.

True. And you will learn the nature of this knowledge from its source; and find, perhaps, that you are possessed of it. Whence, then, was this knowledge derived; from any immediate revelation from heaven? No. But from love to the brethren. Now do you love the followers and friends of Christ?

I hope I do.

Then, if your heart deceives you not, you have something of that same knowledge that John had. Your anxious enquiry is, whether you are in Christ. And what is the test, and the only test? Is it not keeping the Commandments?

Yes.

In neglecting to confess Christ before men, then, for want of assurance that you are a Christian, you are neglecting to do that very thing from which such assurance in part arises. Go, do your duty to Christ, and you will find vastly more evidence of your good estate, than you will in examin-

ing yourself, and mourning year after year, over your unworthiness.

But I have not that spiritual enjoyment, which christians, about me, have. I have many seasons of darkness and distress. The world does not much engross my affections. I trust I am thankful for the numberless blessings I enjoy. But I have such a desire for the enjoyment of God, and think so much of the salvation of my soul, that the world appears to be of secondary importance. Yet of God I have but little of the enjoyment I wish for. I do not belong to the company of believers; yet I find no solid satisfaction in other society. I often remain at the communion; but it is no season of refreshment to me. I think it would be otherwise, if I were a christian. I know—— but here her heart was too full for utterance.

After a little pause, I told her, I was persuaded that God was withholding the light of his countenance, and the joy of his salvation, in chastisement; that she was disregarding her baptismal obligations; refusing to honor her Redeemer before men; countenancing the wicked, in their contempt of the sacrament of the supper, and casting a stumbling block in the way of the timid; that she did not come to the place where Christ was pleased to bless his people; and would not suffer us to take her by the hand, and rejoice with her in her joy, and sympathise in her sorrows. I assured her, that, if she did her duty, God was faithful, and would bless her; that Christ's banner over her would be love; and that the people of God would joyfully extend to her the hand of fellowship, and minister to her happiness. I advised her to take a decided stand on the Lord's side; to be a christian in name, as well as in heart; give herself up, without delay, to God; and partake of the memorials of her Saviour's love.

Her heart seemed to be relieved. She thanked me for calling upon her, and introducing this subject. It was a conversation which she had long wished for; but she had never been able to disclose her feelings.

As I rose to leave her, she observed, that one thing had formerly lain with some weight upon her mind, though it did not trouble her much now: the disorderly conduct of some professors of religion. She had not been pleased with the idea of communing with them. I told her, I thought the language of Christ to her, would be, "What is that to thee? follow thou me:" that, if any members of the church were loose and disorderly, she should come forward, and be an example in conversation, faith, purity, charity: that, if others made an hypocritical profession, that was no reason why she should not make one that was sincere; and that, if the church was in a low condition, it was a time when she was most needed, and might do important service for her Redeemer.

She promised to make the subject of our conversation more and more, the subject of prayer; and, soon after, to the joy of the pious amongst us, and, with a satisfaction to which she had ever been a stranger, took upon her the covenant vows, and ate and drank of the emblems of her Saviour's body and blood.

Should not such examples excite ministers to constant faithfulness, and particularly, induce them to make exertions to gather into the church, on earth, such, among their people, as they have reason to believe, are heirs of the Kingdom? M. J.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

On reading in your Magazine, some "Remarks on a Hypothesis, respecting the Millenium," by "A Country Subscriber," (p. 71—73,) I, at first, felt, like the writer, a little perplexed by his calculations. Even on the lit-

eral interpretation of the thousand years of the millenium, your correspondent finds, according to the sanguine hypothesis of some writers, difficulties not easily surmounted. But on the interpretation which some prefer, as according best with the figurative language of the book of Revelation, the difficulties appear perfectly insuperable. This interpretation supposes that the millenium will continue 360,000 years. The difficulties in question, arise from a prospective view of the increasing population of the earth, during that long period. Your correspondent, in order to make his calculations on the most moderate computation, supposes "that the human race will double only once in 6000 years." He calculates, also, on the supposition, "that the human race might be so diminished by divine judgments, previously to the millenium, that at its commencement, there would not be more than half the present number. Now I find," continues he, "that in doubling once in 6000 years, during the period thus assigned for the continuance of the millenium, there will be at least 80,000,000,000 of inhabitants to every square foot on the surface of the globe, including water as well as land." This, it must be confessed, is an appalling view of the subject.

But after some reflection, it appeared to me, that all the difficulties might be easily removed, by leaving the whole arrangement of the contemplated population of the earth, to the infinite wisdom of Him who alone has power to control all events. And, on a little further reflection, it appeared equally evident, that the holy scriptures hold out a view of the design and method of Divine Providence, in populating the earth, which might suffice as an adequate solution of the perplexity felt by your correspondent.

While our first parents yet remained in that state of holiness, in which they were created, God gave them the command, "Be fruitful, and multiply, and replenish the earth." It is agreed on all hands, by those who believe the scriptures, that they were then immortal. Death entered into the world by sin: therefore, if man had not sinned, death would never have entered. The command above mentioned, was then adapted to a state of immortality. According to this command, man was to *multiply*, till the earth was *replenished*. How God would then have disposed of its numerous inhabitants, we know not, for we are not informed.

Now, let your correspondent commence his calculations from Adam. He has nothing to allow for the death of any of the human race; for the supposition is, that they are all immortal.

Notwithstanding the mortality introduced by sin, the earth, in fact, so far as we can judge from the sacred documents of early times, became very populous previous to the deluge; and it soon became very populous after that dreadful catastrophe. How much faster, according to our common computation, would an immortal race of men have increased! Yet such were the original inhabitants of the earth; and such they would have continued, had not sin entered into the world. We may perplex ourselves with calculations; but the Supreme Ruler of the universe would have been at no loss.

We have reason to believe, that, during the millenium, the condition of man will approach much nearer to a similarity in its circumstances with his original paradisiacal state, than it does at present; and it is easy for infinite wisdom to arrange the progress of population, in such a manner, as to fill the earth, without overflowing it, and to produce the greatest possible sum of human felicity.

The solution which has been suggested, is applicable to both schemes of interpretation respecting the millenium. We are therefore left at liberty to adopt that which appears to be the best supported by the inspired language of prophecy, so far as we are capable of understanding that language. The interpretation, which as-

signs to the millenium 360,000 years, appears best to accord, not only with the general language of that wonderful series of prophecy contained in the Revelation; but with the general history of God's Providence, particularly as this Providence respects the church of the redeemed. It was 4000 years after the fall, when the Redeemer appeared in the world, to offer himself a sacrifice for sin.

Almost 2000 years have since elapsed; and the greater part of the human race are still involved in the darkness of death. The great apostacy in the christian church, was to continue 1260 years; during which period, the holy city was to be trodden under foot by the Gentiles. And is the complete triumph of a religion which has been introduced into the world, with so much preparation; and, after such lengthened periods of suspense, to continue but for a thousand years? I think that human wisdom is utterly inadequate to the solution of this question. It is altogether a subject of divine revelation; for none, but the God, in whose hand are "the times and the seasons," can "declare the end from the beginning."

I do not recollect that I have read any writer on the millenium, who adopts the interpretation of 360,000 years, except, perhaps, a sermon of Mr. Davies. But I am disposed to believe either that this interpretation is a correct one, or that the *thousand years* is intended to indicate a long, indefinite period. The fact, that it is a large number, without any fractional part, may perhaps be favourable to the latter hypothesis. The literal interpretation appears to be too discordant, both with the other parts of the prophecy contained in the book of Revelation, and with the history of the christian religion.

With regard to the difficulty which arises from the distance at which, upon this hypothesis, the day of judgment is placed; its magnitude is, perhaps, more apparent than real. Let us never forget St. Peter's solution of a similar difficulty, as it regarded the contemplation of infidelity:—"Beloved, be not ignorant of this one thing, that one day is, with the Lord, as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but, is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance." Had it been revealed to Adam, that the day of judgment would take place at the end of 7000 years, the period would probably have seemed very long. Had it been known generally to the primitive christians, that 3000 years must elapse, before Christ would come to judge the world, they might have been at a loss to reconcile the idea of so long a period, with his declaration: "Behold, I come *quickly;* and my reward is with me, to give every man according as his work shall be." But, how different will these periods appear, when we view them in retrospect, after the lapse of those "long ages" of eternity, which are

> "Unpierced by bold conjecture's keenest ray;
> When 'what now charms, perhaps what e'er exists,
> Old time, and fair creation, are forgot,'"

or remembered, as a man of four score, remembers some interesting event, which occupied an hour of his childhood.

In answer to the question: "Does the glory of God, and of Christ, and the happiness of heaven, consist in the numbers which shall be saved?" I would remark, that, with regard to the glory of the divine character which is manifested by the dispensations which take place in the government of this world, it appears complete in the great work of redemption, according to the consummation of this work, which is clearly foretold in the scriptures. Whether a greater, or a smaller number, be eventually saved, such facts are exhibited, and such principles established, in the administration of Jehovah, as will "to the principalities and powers in heavenly places,

make known by the church, the manifold wisdom of God, according to his eternal purpose, which he purposed in Christ Jesus, before the world began." But, with regard to the period, during which religion shall be triumphant, in this sinful world; it seems more to display the honour and majesty of the divine government, as well as a more extensive degree of divine benevolence, if its length correspond with its *gradual* introduction. What the length of this period ought to be, to render it most subservient to the glory of God, and the good of his intelligent creation, is a point, which can be settled only by infinite wisdom; and is, of course, a matter of pure revelation.

With regard to the happiness of heaven, it seems rational to conclude, that it will, in part, consist in adoring admiration of the wisdom and goodness displayed in the dispensations of Providence; and it is evident that the *sum* of this felicity will be greater in proportion to the numbers which shall be saved; and, we have reason to believe, that, in the breast of each *individual*, it will be increased by every additional display of the glorious wisdom, and benevolence of God.

It will be perceived, that, what is here offered, is not the result of a system, which has been matured by a regular train of studious investigation; but a hasty reply to the remarks of your correspondent. It is, indeed, a subject worthy of investigation, as it must be highly interesting to every pious mind; but, as it is, in some degree, removed from the researches of the human intellect, opinions respecting it, should be advanced with diffidence. SILVANUS.

South-Carolina, May, 1819.

To the Editor of the Christian Spectator.

SIR,

A desire has been often expressed, that an account of the deliverance of Stonington, during the late war, should be transmitted to posterity. It was one of those rare events, which ought not to be forgotten by the present, or unknown by succeeding generations. "We will not hide them from their children; shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that He hath done." A communication of facts, which illustrate the power and goodness of God, may encourage the rising generation to hope for his merciful protection, in the most trying seasons of public calamity and danger. Most of the facts, which are mentioned, passed under my own observation. IRA HART.

In the afternoon of August 9th, 1814, a squadron, under the command of Capt. Sir Thomas M. Hardy, approached the harbour of Stonington. The Ramilies, a ship of the line, anchored at the distance of several miles; the Pactolus, of 38 guns, a bomb-ship, and a gun-brig, came within cannon-shot of the village. Amid the general alarm of the inhabitants, a flag from the Pactolus approached us, and was met by another from the shore. The latter soon returned with intelligence, that the place had been devoted to destruction by the British admiral; and that Capt. Hardy was charged with the execution of this order to its utmost extent. No demands of our surrender of public property, or of naval supplies, were made. The only favour, which was granted us, was the delay of one hour; that the unoffending inhabitants might withdraw to a place of safety. The enemy were possessed of a powerful force, and embittered by the passing events of the war. Our means of defence were most limited, and we feared that, before assistance could be afforded, the work of destruction would be finished. Such was our situation, when the attack commenced. The scene, which ensued, was distressing. Some of the inhabitants rushed to arms with a desperate courage, which, it was feared, would prove useless. Others, accompanied by the women and children, the infirm and the aged, each laden with articles hastily collected in the moment of consternation, formed

a mournful group, as they retired with hasty steps, and occasionally looked back to take their last farewell of home, and the Sanctuary of the Lord. Their flight was directed to the neighbouring buildings and woods, for shelter during the night. The warmth and serenity of the season, at this period, were propitious to them in their distress; and, wherever they could find a shelter, they were comfortable and safe. The mildness of the weather continued throughout the attack of the enemy, (which lasted three days,) and was a great alleviation of our sufferings. The general health of the inhabitants at this time, also, was peculiarly auspicious to their safe retreat. Our whole population, (nearly 900 souls) were able to retire, with the exception of an aged and decrepit woman. At the commencement of the attack, she was in a house near the battery on the shore. She died during the bombardment; and, in an interval of the enemy's fire, was interred in a grave, which had been excavated in our burying-ground, by the bursting of a bomb-shell. Perhaps, at no other period, could our population have been so safely removed from their habitations. The bombardment, which began on the evening of the 9th, was protracted till the afternoon of the 12th, with various cessations. On the morning of the 10th, the brig anchored with springs upon her cables, within almost musket-shot of the battery. This inadequate fortification, which was our sole hope, contained a single 18 pounder, and was at first defended by a Lieutenant's guard of 30 men, and a few volunteers. These imperfect means of resistance, were opposed to the united and overpowering force of the British, who discharged with great precision, shot, shells, carcasses, and rockets, in immense quantities, against the village. So accurate, however, was the fire from the battery upon the brig, that, after she had maintained her position for several hours, she was compelled to retire; in a crippled state, and with many of her crew killed and wounded. The shifting of the wind, probably, prevented her surrender or abandonment. The shouts of victory, from the *Spartan band* in the battery, followed her retreat; and the hopes of the inhabitants revived. Immediately after the departure of the brig, the Ramilies left her distant station, and bore down for the harbour. Her draught of water, however, would not permit a near approach; and we were thus saved from probable destruction. On the morning of the 12th, the Ramilies, the Pactolus, and the bomb-ship, commenced their fire together. But God had interposed a "munition of rocks" between them, and the shore; and the shot of the Ramilies fell short of the village, or passed over it. At 4, P. M. the attack, so protracted and alarming, ceased; and the British, baffled in their attempts, withdrew, leaving us injured, indeed, but not destroyed.

The mercy of God, which thus terminated the contest, and defeated the designs of the enemy, was no less signally manifested throughout the period of their operations. Had the British landed 150 men, at the commencement of the attack, they could have easily burned the village and returned to their ships, the same evening. The system adopted, gave time for the arrival of reinforcements, sufficiently powerful to preclude a descent upon our coast. The spirit of prayer, which animated the hearts of christians among us at this period, was most consoling. On the evening of the 9th, a number of persons had retired to a large house, one mile from the village. The ground in the vicinity was covered by articles of furniture, which they had hastily brought with them. Their children, wearied, and insensible of danger, were sleeping on beds, spread upon the floors, in every part of the building. Rockets blazed in the air; and the rapid descent and loud explosion of bomb-shells, threatened the speedy ruin of our habitations. In this extremity, while we looked at the Sanctuary, and exclaimed: "Our holy and our beau-

tiful house, where our fathers praised thee, is burned up with fire; and all our pleasant things laid waste," a desire was expressed, that we should unite in our supplications to Him who is "mighty to save." Our little assembly prostrated themselves to implore the protection of God in our distress; and the pious breathings of the Church seemed almost audible. From that time, many of us hoped, that we should see his salvation. His protection, thus sought, was most graciously manifested, in his sparing the lives of the inhabitants. Amid showers of shot, and while rockets and carcasses were falling in every direction around us, our inhabitants were safe. Many buildings were greatly injured by shot, and some were destroyed by shells. Several were set on fire, but were immediately extinguished. Yet, while these disasters befel us, not an individual was killed.* Every shot seemed to be marked with this inscription, by the finger of God: "Do my people no harm."

Our deliverance, thus mercifully effected from a powerful enemy, we would record to the honour of His name, who comforted us in our distress, and who secured us behind his impenetrable shield. Had not his arm interposed, our habitations might have been consumed, and our citizens destroyed. He heard the cry of his flock, in the day of their calamity, and turned aside the arrows of death. To Him, "our Rock, our Fortress, our Deliverer—will we give thanks, and sing praises unto His name."

* Two young men, who were volunteers, were wounded. One of them was struck in the knee by a grape-shot, or the fragment of a rock; and the wound was apparently so slight, that no apprehensions were felt for his safety. Alarming symptoms at length appeared, and he lingered, in great distress, till the close of October, when he expired. His hopeful conversion, manifested by apparent penitence, and faith in the Saviour, were witnessed by all who saw him. The inhabitants, considering that his life was lost in their defence, did him honour at his interment, and erected an elegant monument to his memory.

The other young man, was dangerously wounded by a premature discharge of the gun in the battery. The discharge rendered him entirely blind; and he lived months and years in total darkness. He has now recovered the partial use of one of his eyes; but his constitution is broken, and he will, probably, be an invalid for life.

For the Christian Spectator.

Why did I wander from my father's house;
Whose plenty, peace, whose joys and love were mine!
Secure, I rested there, from every storm.
Light were my labours, blissful was my lot!
But I had heard of distant lovelier climes,
Where summer's heat, and winter's cold, and storms,
Ne'er chang'd the ever vernal paradise:
Where man was angel, and where earth was heaven.
I left my home, without "one ling'ring look."
So fair the flowerets bloom'd around my path,
And fancy's rainbow shone so bright above,
I knew not, thought not, when my course would end.
O, 'twas a dream, an empty vision all—
The flowers, where are they: and the rainbow hues?
O, I have roam'd through many a barren land,
A lorn and helpless outcast on the world!
But I had thrust me from my father's arms,
Had pass'd the ocean, far beyond his view;
And would he deign to welcome me again?
My swelling pride that mercy would not ask:
O, no! my father mourn'd, and lov'd me still:
And even thus, sad and lost, I heard his voice;
His pardoning voice, that called me to return,
And share once more his home, his heart, his love.
I rose, and, drawn by bonds invisible,
Press'd onward to the land that gave me birth.
Swift beat my heart, as crowding o'er it rush'd,
By memory led, mine early days and joys,
And hope beheld my sire and friends, belov'd;
Waiting to bless a prodigal return'd.
But the stern pirate of the sea was met,
And I am fasten'd to his oar for life.
Oft do my nightly visions paint me bless'd
With the dear fireside, and the friends I love,
The vision flies—I wake—and, Oh! these chains——

So, from our heavenly Father's house and love,

With devious footsteps early have we rov'd,
Careless amid the bow'rs of sense and sin.
O, soon they vanish from the wilder'd eye!
We look around, and see all desolate,
Where late a paradise of charms arose;
Yet still we wander 'mid the barren world,
To sorrow o'er our disappointed joys.
But pride refuses to look back to heaven,
The house of many mansions, and our home.
But lo! the Father's word of mercy comes!
And lo! the messenger—his only son!
And lo! the Comforter—to change our wills!
To such unbounded love the Christian yields!
With broken heart, and tearful eye, he bows,
Trembling, he turns him to his Father's arms,
Forsakes his follies, and implores a place
Among the meanest servants of his house.
But ah! this world's rough ocean must be cross'd;
And here are countless rocks, and fatal storms,
That wreck the mariner, and shut up heaven:
And here, full many a corsair roves for prey.
Oh yes! the Christian finds that he is snar'd,
And fasten'd to the pirate world for life.
Yet will his soul, unbound, at seasons mount
On wings of faith, e'en to his kindred skies;
And there enjoy his Father's wondrous love,
And join the bless'd society of heaven,
In the sweet "song of Moses and the Lamb."
The world breaks in upon his holy joys,
And bids him ply again its heavy oar—
He yields—but sighing, murmurs—"*Oh, these chains*"!

But faint not, heir of heaven—a moment bear
Thy bonds; nor fear the storms that round thee rise.
Thy Father, thy Almighty Friend, on high,
Looks down, and sees thee struggling mid the deep;
And will conduct thee safe from final wreck.
Soon shall thy spirit, from its bondage freed,
On angel's wings, borne joyous o'er the waves,
Regain those shores of light, whose fruits and streams
Are life and joy; whose morn eternal shines;
Where love ineffable, immortal reigns.

S. H.

Review of New Publications.

REVIEW OF TRUMBULL'S HISTORY OF CONNECTICUT.

(Concluded from page 259.)

HAVING, in the last number of the Spectator, presented our readers with a sketch of the civil history of Connecticut, by Dr. Trumbull, we shall now proceed to lay before them, a condensed abstract of the ecclesiastical history, followed by such general remarks, as our limits will allow.

The principal founders and fathers of the Connecticut churches, were men of talents and erudition, of comprehensive views, and extraordinary piety. They were eminently qualified by nature, education, and piety, to adorn and strengthen the churches, to occupy the hall of legislation, and to fill the highest offices in the State. They would have done honour to any age or nation.

These eminent men, and their pious associates, cordially and conscientiously embraced the doctrines of the reformation, as they were illustrated and enforced by the immortal Calvin; and as contained in the articles of the English Church. They belonged to that class of Puritans, who, in the latter part of James' reign, when Arminianism began to prevail, received the appellation of *doctrinal* Puritans. In discipline, the first churches of Connecticut, very materially dissented from the national establishment, in the parent country. "They maintained, with the reformed churches in general, that bishops and presbyters, were only different names for the same office, and that all pastors, regularly

separated to the gospel ministry, were scripture bishops." They moreover insisted, that the right of choosing and settling their ministers, of exercising discipline, and performing all juridical acts, was in the church, when properly organized; and they denied all external, or foreign power of presbyteries, general councils, synods, or assemblies. Hence they were termed congregational churches.

"It was the opinion of the principal divines, who first settled New-England and Connecticut, that in every church, completely organized, there was a pastor, teacher, ruling elder, and deacons. These distinct offices, they imagined, were clearly taught in those passages, Romans, xii, 7, 1 Corinth. xii, 28, 1 Timothy, v, 17, and Ephesians, iv, 11. From these they argued the duty of all churches, which were able, to be thus furnished. In this manner were the churches of Hartford, Windsor, New-Haven, and other towns organized. The churches which were not able to support a pastor and teacher, had their ruling elders and deacons. Their ruling elders were ordained with no less solemnity, than their pastors and teachers. Where no teacher could be obtained, the pastor performed the duties, both of pastor and teacher. It was the general opinion, that the pastor's work consisted principally in exhortation, in working upon the will and affections. To this the whole force of his studies was to be directed; that, by his judicious, powerful, and affectionate addresses, he might win his hearers to the love and practice of the truth. But the teacher was *doctor in ecclesia*, whose business it was to teach, explain, and defend, the doctrines of christianity. He was to inform the judgment, and advance the work of illumination."—Vol. I. pp. 282, 283.

So highly did the first settlers of Connecticut, value public preaching and pastoral instruction, that notwithstanding the hardships, dangers, and expences, which were inseparably connected with their infant establishments, they supported two able and experienced ministers, in most of their settlements.

It appears, from the history before us, that the first ministers of Connecticut, were not only men of learning and talents, but that they were eminently, men of prayer; that they were mighty in the scriptures; that they taught the people publicly, and from house to house; and that they diligently chatechised and instructed the children and youth, of their respective charges. These facts, (connected with the blessing of God upon their labours) are, we think, fully sufficient to account for their surprising influence, and uncommon success. Let ministers *deserve* the confidence of their people, by the necessary qualifications, and by giving themselves wholly to their work, and they will seldom fail of being respected and beloved.

Although, as Dr. Trumbull observes, the ministers of Connecticut, may trace their ordinations back to Mr. Hooker, Mr. Warham, Mr. Stone, Mr. Davenport, and others, who had themselves been ordained in England, the impartial historian does not wish to conceal the fact, that in a very few instances, the exercise of ministerial powers, was claimed by laymen. This appears to have been the case at Saybrook, when the church was organized, and the Rev. James Fitch was ordained, in 1646. "The tradition is, says Dr. Trumbull, that, though Mr. Hooker was present, hands were imposed by two, or three, of the principal brethren, whom the church had appointed to that service." Fourteen years after, a council of ministers and delegates was called, to assist at the ordination of the Rev. Thomas Buckingham, in the same place; but, hands were again imposed, by the brethren of the church. "The council considered it an irregular proceeding; but the brethren were so tenacious, of what they esteemed their right, that it could not be prevented, without much inconvenience."

It is much easier to account for this super-congregational tenacity of the church at Saybrook, and the indulgence of the council, than to defend either. Human nature is ever verging to extremes. It was natural for men, who had fled from ecclesiastical oppression in Great-Britain, not only to guard against every real encroachment upon the rights of conscience, but to carry the claims of indepen-

dence much further, than can ever consist, with the maintenance of scriptural order, and discipline in the church. This, to our minds, satisfactorily explains, though it cannot justify, these and similar transactions, which are recorded in the history before us; but these are blemishes, which the eye of christian candour will barely discern, amid those moral and intellectual splendours, which beam from the same pages.

So fully convinced, were the early settlers of Connecticut, of the paramount importance of religious instruction, "that the general court would not suffer any plantation to be made, which would not support an able, and orthodox preacher." When the colonies of Connecticut and New-Haven, containing a population of only eight or nine thousand, were united under one government, in 1665, they enjoyed the constant instruction of about twenty ministers. This was the golden age of New-England. "Scarcely in any part of the christian church," as Dr. Trumbull observes, "have so many stars of such distinguished lustre, shone in so small a firmament." "Upon an average," he continues, "there was as much as one minister, to eighty-five families. In some of the new plantations, thirty families settled a minister; and commonly, there were not more than forty, when they called and settled a pastor."

"That the first churches and congregations, notwithstanding their poverty, hardships, dangers, and expense, in settling in a wilderness, and in defending themselves against the savages, and other enemies, should maintain such a number of ministers, strongly marks their character as christians, who desired the sincere milk of the word. It affords a striking evidence of their zeal for religion, and that the word and ordinances were indeed precious in those days.

"The most perfect harmony subsisted between the legislature and the clergy. Like Moses and Aaron, they walked together in the most endearing friendship. The governors, magistrates, and leading men, were their spiritual children, and esteemed and venerated them, as their fathers in Christ. As they had loved and followed them into the wilderness, they zealously supported their influence. The clergy had the highest veneration for them, and spared no pains to maintain their authority and government. Thus they grew in each other's esteem and brotherly affection, and mutually supported and increased each other's influence and usefulness." —Vol. I. pp. 287, 288.

Such was Connecticut, in her early days. So harmonious and affectionate were her rulers, ministers, churches, and people.

As the churches of Connecticut, were not so early prepared to form a general ecclesiastical constitution for themselves, they, in 1648, adopted the Cambridge Platform, to which they adhered for about sixty years; and the *eleventh* chapter of which, declares, "That necessary and sufficient maintenance, is due to ministers of the word, from the law of nature and nations, the law of Moses, the equity thereof, and also, the rule of common sense."—"That not only members of churches, but all who are taught in word, are to contribute unto him that teacheth in all good things; and that the magistrate is to see, that the ministry be duly provided for."

In accordance with these sentiments, legal provision was very early made in Connecticut, as well as Massachusetts, for the support of the gospel; and other laws were framed, for the promotion of morality and religion in the colony. All persons were obliged to contribute to the support of the church, as well as of the civil government; and were required, under a penalty, to attend public worship on the Lord's day, and other days, appointed by public authority. Provision, however, was made, "that all sober orthodox persons, dissenting from the congregational churches, should, upon the manifestation of it, to the general court, be allowed peaceably to worship in their own way." To guard against encroachment and disturbance, it was enacted, that no ministry, or church administration, should be entertained, or attended, by the inhabitants of any plantation, in the colony, distinct and separate from, and in opposition to that, which was openly and publicly observed, and dispensed, by the approved min-

ister of the place, except it was by the approbation of the court and neighbouring churches. It was, moreover, declared, that the civil authority "had power and liberty to see the peace, ordinances, and rules of Christ observed, in every church, according to his word; and it was made the duty of the select-men, in every town, to see that all the children were instructed in the catechism, at least once a week; and that all families were well furnished with bibles, orthodox catechisms, and books on practical godliness."

Much as we venerate and admire the wisdom and piety of the men, who framed these laws, we cannot give them our unqualified approbation. It looks too much like a hardship, that dissenters might not organize churches, nor assemble for separate worship, in any "plantation," or settlement, without first applying to the legislature. And yet, we are sensible that much may be said on the other side. The act, so far as dissenters were concerned, seems to have been almost, if not entirely, prospective. It is not certain, that when it was passed, there was a single dissenter in the whole colony. As late as 1676, its religious state is thus represented, in a letter to the lords of trade and plantations: "Our people, in this colony, are some of them strict congregational men; others more large congregational men; and some moderate Presbyterians. The congregational men, of both sorts, are the greatest part of the people in the colony. There are four or five seventh-day men, and about as many Quakers." During the term of about seventy years from the settlement of Connecticut, says Dr. Trumbull, in another part of the history, the congregational, had been the only mode of worship in the colony." It was not till about 1706, that an Episcopalian missionary first visited Stratford; and a very few Baptists made their appearance about the same time, in Groton. The rise of the Methodists is, comparatively, of recent date; so that the law in question, was, at the time, really no hardship at all. There were few, or no dissenters, to be effected by it; and it is well known, that when, in process of time, Episcopalians and Baptists increased, the laws were modified in their favour.

But the right of any legislature to interfere in the discipline of the church, we can, in no wise, admit. It is an assumption of power, which, in our view, the scriptures no where sanction, and which must always be more nearly, or remotely, mischievous in its operation. Here our ancestors erred. We should, however, consider the age in which they lived, and the almost unavoidable influence of long established maxims and opinions upon the judgment. Religious freedom was then no where well understood. Though, in their civil capacity, they encroached somewhat upon holy ground, their claims were extremely moderate, when compared with those which were at that time asserted, even in most protestant countries.

While no man, who reads and believes his bible, can deny, that faithful ministers of the gospel are entitled to a comfortable support, from their parishes; good men may differ in opinion, with respect to the proper mode of raising necessary funds. One may prefer voluntary contributions, and another may be decidedly in favour of legal assessments. One may strenuously deny, both the right and the expediency of requiring all men to contribute for the support of religion; and another may as strenuously maintain, that the legislature has a right to levy taxes upon all, according to their property and ability, leaving it optional with every man, what denomination he will support. The early laws of Connecticut, for the support of the gospel, were evidently founded on this latter opinion; and, as it has been so often, and so violently assailed, we regret that our limits will not permit us to go into a full discussion of the subject. We shall, therefore, only observe, that it is one thing to declaim against the ancient laws of Connecticut for the

support of religion; and quite another thing, to prove, that they were either oppressive, or inexpedient.

Upon the law which exposed men to a small fine, for unnecessary absence from public worship, we shall offer no decisive opinion. Who does not know, that circumstances alter cases? A statute may have been very wise and efficient a hundred years ago, which, at the present time, it would be inexpedient, and even impracticable, to enforce. As for the power which was vested in the selectmen, to see that families were supplied with catechisms and bibles, we have no doubt that its effects were salutary, so long as it was exercised; and that much of the degeneracy of later times, might easily be traced back to the false delicacy and culpable remissness of many, if not most of those who have been charged with the execution of the law.

We have now arrived at a very important era, in the ecclesiastical history of Connecticut. Within twenty-five years after the first settlement, most of the original pillars, in church and state, had fallen. The venerable fathers were dead, and a very considerable relaxation soon appeared among their children both in principle and practice. Contrary to the uniform practice of the churches, for so many years, a strong party arose in the colony of Connecticut, about the year 1656, "who were for admitting all persons, of a regular life, to a full communion in the churches, upon their making a profession of the christian religion, without any inquiry with respect to a change of heart; and for treating all baptized persons as members of the church. Some carried the affair still further, and insisted, that all persons, who had been members of churches in England, or had been members of regular ecclesiastical parishes there, and supported the public worship, should be allowed to enjoy the privileges of members in full communion in the churches of Connecticut. They also insisted, that all baptized persons, upon owning the covenant, as it was called, should have their children baptized, though they came not to the Lord's table."

Numbers of the discontented went so far as to present a list of grievances to the assembly, alleging that they were deprived of their just rights and privileges by the ministers and churches. The origin of these vigorous attempts at innovation, is, we think, very satisfactorily exhibited by Dr. Trumbull, in the following short paragraph:

"The general state of the country was greatly altered from what it was at its first settlement. The people then were generally church members and eminently pious. They loved strict religion, and followed their ministers into the wilderness, for its sake. But with many of their children, and with others who had since emigrated into this country, it was not so.—They had made no open profession of religion, and their children were not baptized. This created uneasiness in them, in their ministers, and others. They wished for the honours and privileges of church members for themselves, and baptism for their children; but they were not persuaded that they were regenerated, and knew not how to comply with the rigid terms of the congregational churches. A considerable number of the clergy, and the churches in general, zealously opposed all innovations, and exerted themselves to maintain the first practice and purity of the churches. Hence the dissensions arose."—Vol. I. pp. 298, 299.

The church of Hartford appears to have been first agitated with these dissensions; and, after various unsuccessful attempts had been made to reconcile the parties, the general court interposed, and, by a committee, "consulted the elders of the colony, respecting the grievances complained of; and desired their assistance, in making a draft of the heads of them, that they might be presented to the general courts of the united colonies, for their advice." Massachusetts advised to a general council; and though this proposal was very strenuously opposed by New-Haven, the general court of Connecticut approving of the measure, appointed delegates to meet in council with the elders who might be appointed by the other colo-

nies, at Boston, in June, 1657.—New-Haven sent no delegates, but the council convened, at the time and place proposed; and, after debating various questions, the principal of which respected baptism and church-membership, came to the following result: "That it was the duty of infants, who confederated in their parents, when grown up unto years of discretion, though not fit for the Lord's supper, to own the covenant they made with their parents, by entering thereinto, in their own persons; and it is the duty of the churches to call upon them for the performance thereof; and if, being called upon, they shall refuse the performance of this great duty, or otherwise continue scandalous, they are liable to be censured for the same by the church.—And, in case they understand the ground of religion, and are not scandalous, and solemnly own their covenant in their own persons, wherein they give up themselves and their children unto the Lord, and desire baptism for them, we see not sufficient cause to deny baptism unto their children."

This result was far from giving general satisfaction in Connecticut.—Numbers of the ministers, and the churches generally, regarded it as an innovation, subversive of one of the fundamental principles, on which the churches of New-England were originally founded. If the result had any effect upon the church at Hartford, it was to increase their difficulties; and it appears that the aggrieved members would have withdrawn, and united with the church at Weathersfield, had not the general court peremptorily arrested the course of discipline, and prohibited the secession, till further attempts could be made for a reconciliation. Repeated attempts having been made, in conformity with various resolutions by the general court, but without effect, it was determined, in 1659, "that, as past labours to promote unanimity at Hartford, had been frustrated by the non-compliance of the parties, the secretary, in the name of the court, should desire the elders to meet at Hartford, in June, of the same year, and afford their assistance in healing the breach which had been made there. It was also enacted, that the church at Hartford, and the brethren who had withdrawn, should jointly bear the expenses of the former council, and of making provision for that which had been then appointed."

We have given this account in the words of the historian, as a specimen of the authority which the civil government, at that time, and long after, claimed the right of exercising over the churches; but which we have no hesitation in pronouncing, to have been an unwarrantable assumption.

So strenuously opposed were the churches, to the determination of the general council, in 1657, respecting baptism, that it could not be enforced without some new decree; and as it was a favourite measure with many of the clergy, and principal civilians, both in Massachusetts and Connecticut, a synod was cited by the general court of Massachusetts, which met in 1662, and to the question, Who are the subjects of baptism? gave substantially the same answer, as had been obtained five years before, from the council. The synod, however, was far from being unanimous, and a number of eminent divines in opposition to the majority, strenuously and ably employed their pens, in defence of primitive order. Meanwhile, the legislature of Connecticut, undertook to enforce the resolution of the synod, in favour of what they deemed a more liberal and convenient system, so that the elders and churches, who would not comply with the proposed innovation, had not only to combat the arguments and influence of the synod, but the complaints of many among themselves, powerfully seconded by the general court; and yet Dr. Trumbull tells us, it was with great difficulty, that the practice of owning the covenant, and baptising the children of parents, who did not enter into full communion, and attend both the sac-

raments, was introduced. But few churches, for many years, admitted the practice, and some never did. Great strictness generally prevailed in the admission of members, and in the examination of candidates for the ministry, previously to ordination.

The legislature of Connecticut, however, still persisted in its determination, to coerce the churches.—With this view, in 1666, a resolution was passed, to convene a general synod of the ministers of the colony, in hopes, doubtless, of obtaining a majority, in favour of the last mode of admitting members and baptising children. But the proposal met with a powerful and decided opposition.—After all the efforts that had been made, "it does not appear, says Dr. Trumbull, that one church in the colony, had yet consented to the baptism of children upon the parents owning the covenant." Perceiving a general hostility to their plan at home, the general court of Connecticut, proposed that a number of gentlemen should be invited from Massachusetts, to assist in the ecclesiastical deliberations of the council, or synod, which was about to meet; but finding after all, that they were not likely to carry their measures, they shifted their ground; and the next project was, to obtain a general synod, from all the colonies. This proposition, though it ostensibly came from the commissioners of the united colonies, was resolutely opposed, and the synod was never called. "Indeed, the legislature, says our historian, seem to have fallen under the conviction, that the clergy and churches would not give up their private opinions, in faith and practice, to the decisions of councils, that honest men would think differently, and that they could not be convinced and made of one mind, by disputing."

If any are attached to what is called the half way practice, out of regard for what is ancient, we would inform them that they have mistaken views; "from the beginning it was not so;" and that instead of being an innovation, the recent discontinuance of the practice in many churches, where it had long prevailed, is merely returning to the "good old paths" of our enlightened and pious ancestors.

While our forefathers were intent upon securing to themselves and their posterity the blessings of the gospel, they did not wholly overlook the spiritual welfare of the aborigines.—A large bible, printed in the Indian language, was early presented to the Mohegan sachem. Pains were taken, by the Rev. Mr. Fitch, to instruct Uncas and his family in the christian system. Mr. Stone and Mr. Newton, laboured for the conversion of the natives of Hartford, Windsor, and Farmington. Catechisms were prepared by Mr. Elliot and others, for the use of the Indians, and distributed among them. The ministers of the several towns where they lived, sought opportunities to instruct them; but with little success. Though a considerable number of them, scattered here and there, became christians, and united with the English churches; "Not one Indian church, says Dr. Trumbull, was ever gathered by the English ministers in Connecticut."—It seems however, that after the great revival in New England, which commenced about 1740, and which powerfully affected the Indians of Plainfield, many of them were by some means formed into a church, and had the sacraments administered to them.

As Connecticut increased in population, and new towns were rapidly settling, the ministers and churches became more and more convinced, of the expediency and necessity, of uniting, under a general ecclesiastical constitution.

An act was accordingly passed by the Assembly, at their May session, 1708, requiring the ministers of the colony, with delegates from the churches, to meet in their respective county towns, for the purpose of drawing the outlines of a general constitution, which were to be transmitted by the hands of delegates, chosen from each county, to a general synod, com-

posed of the said delegates, which was ordered to assemble in Saybrook, at the ensuing commencement, that the several sketches might then be compared, and an ecclesiastical constitution digested, for the consideration of the legislature at their next session.

This order was promptly obeyed. The delegates met and agreed upon a confession of faith, essentially coinciding with that of the Assembly of Divines, in their shorter catechism; with the thirty-nine articles of the Episcopal church; and with most of the protestant confessions, on the continent of Europe. This confession, together with fifteen articles of agreement, for the closer union and better regulation of the churches, was presented to the assembly in October, and received the cordial approbation of that body. It was also well received by the churches in general, though from some, it met with a decided opposition. This constitution, under which the great body of the congregational churches have been united ever since, is a production which does equal honour to the heads and hearts of the men who framed it.

In 1698, the design of founding a college, which had been previously entertained, was revived by a number of the most influential, zealous and active ministers in Connecticut, and ten trustees having been informally appointed to erect and govern the college, convened at New-Haven, in 1700, where they determined to proceed in the business, and the same year, held a second meeting at Branford, at which they laid the foundation of that Institution, which has so long been the glory of the State, in the following manner: "Each gentleman gave a number of books, and laying them upon the table pronounced words to this effect, 'I give these books, for the founding of a college in this colony.'" These consisted of about forty volumes in folio, of which the trustees took formal possession, and appointed a librarian. To these were soon added various other donations, in books and money. A petition was presented to the legislature, for an act of incorporation, and a charter was granted in October, 1701, which was subsequently renewed under the old government, and has been guarantied by the new constitution.

"While the college was thus endowed and settled, special attention was given to the instruction of the people in general; schools were encouraged, their number increased, and their state ameliorated. The inhabitants increased, new societies were constantly making, and new churches forming. To encourage the new towns and parishes, and that all the inhabitants might fully enjoy the gospel and its ordinances, the legislature, for a certain time, released them from public taxes, and enabled them to tax all the lands within their respective limits, in such a manner, and for so long a time, as they should judge necessary for their assistance, while they were settling ministers, and building houses for public worship among them.

"But though the churches were multiplying and generally enjoying peace, yet sectaries were creeping in, and began to make their appearance in the colony. Episcopacy made some advances, and in several instances there was a separation from the standing churches. The Rogerenes and a few Baptists made their appearance among the inhabitants; meetings were held in private houses, and laymen undertook to administer the sacraments."—Vol. II. p. 37

A law, which was enacted about this time, against certain wild and impious enthusiasts, has been strongly reprobated as a violent encroachment upon the liberty of conscience; and it certainly appears to us, not to admit of a complete justification. But we are sure that the object of this, and of some other ancient statutes, of the same general complexion, has been grossly misrepresented. It was not to repress sober, conscientious dissenters, of any denomination; for the toleration of such, had, long before, been expressly secured by law; but, to prevent outrages, which menaced the civil order of the state, and were directly subversive of all religion.—"In general, the punishments inflicted, and the sufferings boasted of, as endured for Christ's and conscience sake, were for gross immoralities, breaches of the peace, and for high

misdemeanors against the laws of God and man." One John Rodgers, in particular, was a most notorious and insolent disturber of the peace. "It was his manner, says Pratt, in his historical account of the Quakers, to rush into the assembly on the Lord's day, in the time of God's worship, in a very boisterous way, and to charge the minister with lies and false doctrine, and to scream, shout, stamp, &c. by which he offered insufferable molestations to the worship and people of God." When brought before the civil magistrates, to answer for these insufferable outrages, he was, if possible, still more boisterous and insolent. He had many followers, who were actuated by the same lawless and fanatical spirit. "It seemed to be their study and delight, to violate the sabbath, insult magistrates and ministers, and to trample on all law and authority, human and divine.—They would come, on the Lord's day, into the most public assemblies, nearly, or quite, naked; behave in a wild and tumultuous manner, crying out, and charging the most venerable ministers with lies and false doctrine.—They would labour upon the Lord's day; drive carts by places of public worship, and from town to town, apparently on purpose to disturb christians, and christian assemblies.—They seemed to take pains to violate the laws, in presence of officers, that they might be complained of, and have an opportunity to insult the laws, the courts, and all civil authority."*

Now, can it be seriously maintained, for a moment, that the government ought to have tolerated such outrages? that these audacious contemners, of both civil and religious order, ought to have been permitted to disturb the most solemn devotions of the sanctuary, and to insult the most respectable magistrates with impunity? that, because our ancestors were of a different opinion, they must be held up to all future generations, as firm and cruel persecutors of the dissenters? It cannot be. Every candid and enlightened friend of religion and morality, will frown upon the base aspersion.

Dr. Trumbull has given a very interesting history of revivals, and their effects, from 1721, to 1748. To do full justice, to this subject, by adverting to the low state of vital religion, at the beginning of the period in question, and by exhibiting in their true colours and proportions, the prominent features of those extraordinary revivals, would require a volume, instead of the very contracted space, which we must assign for it.

The first revival in Connecticut, which the history before us particularly records, took place in the town of Windham, in 1721, under the ministry of the Rev. Samuel Whiting, who is said to have been a zealous, powerful, and evangelical preacher. This appears to have been a great and genuine work of the Spirit; and, as the fruits of it, about 80 persons, nearly one upon an average, to a family, were, in the short term of six months, added to the church. But this was the only place in the colony, which was thus blessed. All besides, was parched with spiritual drought. The form of godliness still remained; but the power was in many places scarcely perceptible.

"Taverns were haunted, intemperance and other vices increased, and the spirit of God appeared to be awfully withdrawn. It seems also to appear, that many of the clergy, instead of clearly and powerfully preaching the doctrines of original sin, of regeneration, justification by faith alone, and the other peculiar doctrines of the gospel, contented themselves with preaching a cold, unprincipled, and lifeless morality: for when these great doctrines were perspicuously, and powerfully preached, and distinctions were made between the morality of Christians, originating in evangelical principles, faith and love, and the morality of heathens, they were offended, and became violent opposers."—Vol. II. p. 137.

Such was the deplorable degeneracy of the times, when God arose to have mercy on Zion. The great and

* For much more, to the same purpose, see note, pp. 38, 39, 40, Vol. II.

general reformation, which was now to be effected, began at Northampton, Mass. under the preaching of the immortal Edwards, from whence it soon spread through the principal towns in that vicinity; and was even more extensive, during that and the following year, in Connecticut. The towns of this state, which shared most richly in this glorious effusion of the spirit, were, Windsor, Coventry, Lebanon, Durham, Mansfield, Tolland, Bolton, Hebron, Preston, Norwich, New-Haven, Stratford, Huntington, Newtown, and Woodbury. Nor was this shower of divine grace confined to New-England. It descended on many parts of New-Jersey, adorning the dry and barren places with the fruits of holiness. It does not appear, that this revival was attended with any disorder, or extraordinary bodily agitations. Convictions of sin were deep indeed; and, in many cases, overwhelming. The progress of the work was rapid; and, where it prevailed, bore down all opposition. It was believed, that, in some congregations, fifteen, twenty, and even thirty, became the subjects of grace in a single week. An unusual number of the aged were called into the kingdom; and even children were numbered among the subjects of this revival. But few churches, however, in comparison with the whole, saw this glorious day of the son of man. In, by far, the greater number of towns, "iniquity still abounded, and the love of many waxed cold." Few offered themselves as candidates for church communion; and those who did, were generally admitted, not as experimental christians; but, as sober, well-meaning persons, who, it was thought, could claim this as a right.

This alarming declension was not long to continue. In 1740, commenced the most general and powerful revival, that had ever been experienced in America; and, we believe, that, after making every proper abatement for enthusiastical impulses, and other disorders, which, unhappily, in some places, attended and discredited the work, there has since been no revival, of similar extent, and, of such happy influence. "It is estimated," says our historian, "that, in the term of two or three years, thirty or forty thousand souls, were born into the family of heaven, in New-England; besides great numbers in New-York and New-Jersey; and in the more southern provinces."

The characteristics of this extraordinary religious attention, were: great apprehensions of divine wrath; deep and pungent convictions of sin, not unfrequently manifested by 'strong crying and many tears'; wonderful joy and peace in believing; and a surprising reformation in the moral state of the whole community. Such a sense had the people, of the omnipresence of God, and the tremendous consequences of violating his law, that "it was thought, bags of gold and silver, and other precious things, might, with safety, have been laid in the streets, and no man would have converted them to his own use." The subjects of renewing grace, were of all ranks, and all ages.

Among the many able, and zealous servants of Christ, through whose instrumentality this great work was carried on, none were more highly honoured by the divine Spirit, than Whitfield, Edwards, Bellamy, and the two Tenants, who, with other distinguished preachers, travelled through Connecticut in every direction; and, some of them, much farther. The doctrines, which these men inculcated, were those of the reformation, the same which were embraced and taught by our puritan ancestors.

The happy and abiding effects of that memorable revival, were such upon multitudes, as to leave no room to doubt of the genuineness of their conversion. Some of them became "burning and shining lights in the golden candlesticks." Many of them long stood as pillars in the churches; and thousands, we believe, have since joined the "general assembly and church of the first born."

But our venerable historian has

found much to blame, and much to lament in connection with those splendid triumphs of Immanuel, which he joyfully and feelingly celebrates. "Some of the leading ministers in the colony, were bitter enemies to the revival; and to their brethren, who were instrumental in promoting it." They did every thing in their power to repress it, and to confine zealous, evangelical preachers to their own pulpits. Individually they spoke and wrote against it; and, in many of those associations, where they had a majority, expressed their decided hostility in resolutions of extraordinary severity. They suspended members of their churches from the communion, for presuming to hear Mr. Whitfield, and other zealous reformers, preach. They excluded many of their most pious and exemplary brethren from their pulpits; and branded them as enthusiasts, schismatics, and *new lights*. Some of them they suspended for years, from all associational and consociational privileges; and even went so far, in 1747, as to depose Mr. Robbins, of Branford, from the ministry, though he was a faithful pastor, a sound and searching preacher, and greatly beloved by his people. In other cases, they ordained men of their own stamp, in spite of the strongest remonstrances of very numerous and respectable minorities; in consequence of which, churches were rent asunder, congregations were split into violent parties, and even the social intercourse of friends and relations was interrupted, if not finally destroyed.

In this great and preposterous opposition to the revival, which began in 1740, the legislature of Connecticut bore a conspicuous and inglorious part. Alarmed by the progress of the *new lights;* and stimulated by clerical importunity, the assembly, at their May session, in 1742, passed an act, prohibiting all the ministers in the colony, from preaching in any but their own parishes, except upon special invitation from their brethren, and from a major part of the churches and societies, where they might wish to preach; and making the penalty a forfeiture of all legal support, or, in other words, annulling the most solemn contract between them and their people; also, imposing a bond of £100, upon any unordained minister, who should presume to preach in any town or parish, without a similar invitation, that he might be deterred from a second offence; and finally, declaring, that every minister, or other person, who might come from abroad, and, without being invited in the manner above specified, preach, or exhort, any where in the colony, should "be sent, as a vagrant person, by warrant from any assistant, or justice of the peace, from constable to constable, out of the bounds of the colony."

Under this law, which was equally tyrannical and impolitic; a law which virtually condemned all the reformers from popery, as well as all our puritan ancestors, the Rev. Mr. Pomeroy, of Hebron, a man of eminent gifts, and distinguished usefulness, was deprived of his legal salary, for seven years, in consequence of a complaint lodged against him, for preaching a lecture in the town of Colchester. Mr. Davenport, a zealous preacher of the times, though, doubtless, for a while, tinctured with fanaticism, was, by order of the assembly, transported to Long-Island; and Mr. Finley, afterwards President of Princeton College, was once or twice carried out of the colony, as a vagrant, for preaching at Milford.

"It was now a very critical and momentous period with the churches: for while the spirit of God wrought powerfully, Satan raged maliciously, and playing his old subtleties, by transforming himself into an angel of light, deceived many. There appeared, however, many bad things in the good work. There was a false, as well as a good spirit among the people, and a disposition to make religion consist in crying out, in bodily agitations, in great fears and joys, in zeal and talk, which were no evidences of it. When ministers, in faithfulness pointed out their errors and false notions, and showed them clearly in what true religion consisted, and pressed it upon them to be followers of God, as dear children, they were, numbers of them, dis-

bliged, and pretended that the ministers' preaching had a tendency to quench the spirit; they pleaded for the indulgence of their inward frames, in noise and outcry, without restraint. They pretended that the power of Godliness lay, or appeared, in such outcries and bodily motions, or visible tokens, and consequently, that to correct them was to deny the power of the holy Spirit, and to grieve him. They said, let the Lord carry on his own work in his own way. The zealous private brethren maintained, that it was right for them to exercise their gifts in public, as the spirit moved them, whether by exhorting, expounding scripture, praying or preaching, as they felt themselves impressed; and they declared, that they had rather hear their exhorters exercise their gifts, than hear their ministers, and that more souls were converted under their exertions, than under those of the ministers.

"If an honest man doubted of his conversion, and only said, he did not know that he had faith, he was upon that declared to be unconverted."—Vol. II. pp. 168, 169.

These misguided people gave themselves up to the sport of imaginary impulses, visions and revelations.—They pretended to know the hearts of men, and confidently pronounced many of the most serious and exemplary ministers of the colony, to be in an unconverted state. They were haughty, self-sufficient, censorious, and impertinent. This fanatical spirit prevailed principally in the counties of Windham and New-London, though something of it appeared in Windsor, Suffield, and Middletown. It led to very unhappy separations in Stonington, Preston, Lyme, Norwich, Canterbury, Mansfield, and some other places. It vented itself in such opinions and declarations as the following:—that the standing churches were of anti-christ; that the whole power of ordination was in the church; that because ministers studied their sermons, they preached out of the head; and that common learning was sufficient to qualify a man for the ministry, provided he had the spirit of God. "In Stonington, the first Separates held to a special revelation of some facts and events, not revealed in the scriptures. They elected their first minister by revelation. In less than one year, they chose, ordained, silenced, cast him out of the church, and delivered him to Satan."

But, great as the disorders, and dangerous as the errors of these early separates were, some things ought to be said in extenuation of their faults. The half-way practice, which then extensively prevailed, was grievous to many conscientious members of the churches. The affections of large minorities, were wantonly alienated from the standing ministers, by the settlement of men, who were opposed to the great revival. There was too much ground for the complaint, that in many pulpits, the doctrines of grace, were either kept out of sight, or very obscurely and feebly inculcated;—and, to crown the whole, the disaffected were driven to a kind of desperation, by the unrelenting hand of persecution. Had the ministers and churches of Connecticut, universally countenanced the revival; had vital piety been represented as essential to a profession of religion; and had the doctrines of the reformation been clearly and faithfully preached, throughout the colony, we very much doubt, whether one half of the separations to which we have alluded, would ever have taken place. And even when such members had actually withdrawn from the congregational and consociated churches; had they been treated kindly; had the legislature granted them the indulgences which they so justly claimed, of worshipping God in their own way, many of them, we believe, thus left to their own calm reflections, would have seen their errors, and returned; or, if they had not, the separation would never have become so wide and deplorable. But the unhappy and unscriptural policy of the times was coercion. The law, which had, almost from the beginning, provided for the relief of tender consciences, was repealed. The separates were not permitted to meet for religious worship, by themselves.—Their petitions and remonstrances were wholly disregarded. Their property was taken *by distress*, to support religious teachers, whom they would

not hear, and in some instances their persons were imprisoned. The effect of these cruel measures, was, to widen the breaches, and confirm the separations.

But, after all, our historian has not been able to find, that they ever preached, or propagated some of the most alarming errors, which they seem to have imbibed. They received the doctrines of the Westminster confession, were strict in the admission of members to their communion, and insisted much, on the necessity of a holy life, of obedience, as well as of faith. At first, however, many of their opinions were highly erroneous. Their meetings were often tumultuous. Their claims to divine illumination were certainly very extravagant, not to say impious; and the opposers of the revival, availing themselves of these irregularities, laboured abundantly, to identify all its zealous promoters, with the wildest enthusiasts. But nothing could have been more disingenuous. The churches, in general, were free from the extravagances, with which a few were infected; "and there was not, (says Dr. Trumbull,) so far as I can find, one minister in the colony, who favoured them; but they universally opposed them."

Be it remembered, that the so much vilified and persecuted 'new lights,' of that memorable period, were the same sort of men who founded the first churches of Connecticut, the same sort of men who are now so harmoniously united in the great doctrines of the reformation; whose labours in the present century have been so extensively blessed by the outpourings of the spirit; and whose daily and united prayer is, "O Lord, revive thy work in the midst of the years." But their enemies were powerful, and determined, if possible, to suppress them. This was perfectly obvious, both from their acts and declarations. For a single unguarded remark, in opposition to one of the leading tenets of Arminianism, was the Rev. Timothy Allen, of West-Haven, dismissed from a beloved people, though he offered a confession to the association: and when they had accomplished their object, the council boasted, "that they had blown out one new light, and that they would blow them all out." So warmly did the government second the Arminian clergy, that, in addition to what has been already stated, many of the new lights, or Calvinists, felt the weight of its resentment, in the loss of their civil offices. Vain boast, and vain efforts, too! for "so mightily grew the word of God, and increased," that in seven years, the evangelical party had nearly gained the ascendency, both in church and state. By an act of Assembly, the disability of Mr. Pomeroy to collect his salary, was taken off, and Mr. Robbins was by joint consent, restored to his ecclesiastical standing.

Chapters twenty-seventh and eighth contain very brief sketches of the Episcopal churches in Connecticut, from 1713, to 1764, and of the Separates, and Baptists, from their first appearance, down to the last mentioned date, at which the history closes.—Since that period, very ample materials have accumulated for another volume; and Dr. Trumbull has, very properly, we think, appended to his work, a concise view of the literature of Connecticut, at the beginning of the year 1818. The number of students and resident graduates, in Yale College, was 383; and the medical institution, though in its infancy, contained about 50. The College library consisted of between six and seven thousand volumes. There was an Episcopal Academy in Cheshire, with a fund of nearly 25,000 dollars—also, an Academy in Colchester, still more liberally endowed; and there were many other academies, both with and without funds, in various parts of the state. The state was, at the same time, divided into about 1580 district schools, containing, upon an average, 55 scholars. The public fund, for the support of these schools, arising from the sale of western lands,

amounted to $1,608,673. There were, at the same time, about 140 public, or social libraries, containing not far from 30,000 volumes; and sixteen weekly newspapers, carried intelligence, of all kinds, to every village, and almost to every door.

We shall only add, in the conclusion of our analysis, that, according to the best information which Dr. Trumbull could obtain, there were in Connecticut, at the period just alluded to, 145 Congregational associated ministers; 30 Episcopalians; 62 Baptists; and several stationary Methodists; making, in the whole, about 250 settled religious teachers; besides about 50 unsettled ministers and candidates.

We had intended, in taking leave of our venerable historian, to hazard a few critical remarks. We thought, for example, that we might, without disrespect, point out some inaccuracies of style, and infelicities of expression; and also inquire, with great deference, whether too much prominence is not given, especially in the last volume, to some of those religious controversies, which so unhappily disquieted the churches. It is proper, however, to quote our author's declaration, in the preface, that he judged his time too precious, and the field of usefulness before him, too extensive, to busy himself in rounding periods, and guarding against every little matter, which might afford business for the critics."

In estimating the character of any people, it is necessary to consider the age and country in which they lived; the difficulties which they had to encounter; and indeed, all the circumstances, whether favourable, or unfavourable, which combined to shape, alter, or amend their laws, habits, and institutions.

If a few of their laws were really objectionable, it may fairly be asked, what human code is perfect; and whether the fathers of Connecticut are not entitled to some allowance, in consideration of the peculiar circumstances in which they were called upon to legislate. Having no exact model, of such a republic as they wished to found, many of their first measures were necessarily mere experiments; and if some did not succeed, the failures were fewer, we believe, than might reasonably have been expected.

Of the severe measures which were adopted, to repress what was regarded as fanaticism and error, during the great revival, we have already expressed our disapprobation. But who were the principal sufferers? They were not the Episcopalians, nor the Baptists, nor the Methodists; but the Congregationalists—for at the very time when Mr. Pomeroy was deprived of his salary, and harrassed with a public prosecution; at the very time when the Congregational ministers were prohibited, under severe penalties, from preaching out of their own parishes, without a formal invitation, in the manner which we have already specified; at the very time when ministers of the Congregational and Presbyterian orders, from abroad, were liable to be transported out of the colony, the dissenters were indulged with a free toleration. A Baptist, or an Episcopalian, might go from town to town, preaching and proselyting, at pleasure; when a Pomeroy might not open his mouth beyond the limits of his own parish, and a Finley was once, and again, transported, as a vagabond! They were the Congregational Calvinists, against whom the secular and Ecclesiastical powers chiefly directed their hostile measures. The then persecuted party have never, though they soon after gained the ascendency, deserved the reproach, of having persecuted others in their turn. On the contrary, they have, from time to time, so modified the laws in favour of dissenters, as to remove every reasonable cause of complaint. Let this indulgence be compared with the measures of the English established church, which drove our pious ancestors into the wilderness; and, with the various hardships and disabilities, to which all

dissenters from that church are, even now, subjected in England; and then let candour judge, between the tolerance, or intolerance of the two communions.

In reviewing the history of Connecticut, we feel constrained to ask, what State, ancient, or modern, has, during two centuries, enjoyed more liberty, or greater prosperity? Where, for so long a period, have the sacred rights of conscience been more respected, or better secured? What people have ever guarded the temple of freedom with more intense vigilance, or defended it with greater valour? Through what community have the blessings of education been more universally diffused? Or where has property been more equally distributed? What government has been more economically, or more impartially administered? What people have, during so many ages, been more highly distinguished for the republican simplicity of their laws, their institutions, their manners, and their general habits? Or what people have more and richer blessings, than the present generation in Connecticut? What small State has such a literary institution? And what other population of 260,000, *ever* possessed such a public school fund? What community is better supplied with able, and faithful religious teachers? What little spot has shared more richly, in the effusions of the Holy Spirit; and where, within the same narrow limits, are a hundred and fifty ministers with their churches, of *any* denomination, so well united in doctrines, in discipline, and in christian affection, as the congregational ministers and churches of Connecticut?

We freely confess, that in reviewing Dr. Trumbull's history, and comparing the past with the present, we have found more reasons to "thank God and take courage," than we had anticipated. Let Connecticut only be faithful to herself—let her wisely avail herself of the "vantage ground," on which she now stands—let her preserve her habits, and cherish her institutions—let her diligently improve "the price" which a kind Providence has put into her hands, and under the continued smiles of heaven, she may be as free, as enlightened, as virtuous, and as happy, as any community in the world.

A bare glance at the map of the United States and of their dependant territories, shows that the physical weight of Connecticut, in the grand scale, must, for a long time yet to come, steadily and rapidly diminish. The space which she occupies, is extremely small, in comparison with the length and breadth of this great and growing empire. Equally obvious is it, from her local situation and contracted limits, that she can never expect to enjoy a very extensive, or lucrative commerce. At the same time, her natural advantages for large manufacturing establishments, are not to be compared with those of many other sections of the country; and even if they were incomparably greater, we should think it our duty, fervently to pray, that the mass of her population might never be withdrawn from the pursuits of agriculture, and that her pleasant towns and peaceful villages, might never be converted into Sheffields, Manchesters, and Birminghams.

But although one of the smallest States in the Union, cannot vie with the largest in wealth, or population, in the magnitude of its cities, the extent of its commerce, the resources of its soil, the length of its canals, the magnificence of its public buildings; or the numerical and physical strength of its brigades and divisions; there are more durable riches, more verdant laurels, than soil, or climate can impart, or than valour can achieve;—and to these better things may Connecticut, without presumption, aspire. We know not why the prayer of Agur, "Give me neither poverty nor riches," may not be offered up by states as well as individuals; and we are so far from wishing to see the broader streams of wealth pouring in upon Connecticut, that we consider her being placed aside from their deep

and wide channels, as affording one of the best securities to her civil and religious institutions. And we are fully persuaded, that if her sons, universally, knew how to estimate the value of blessings in hand; if they would deliberately count the cost of forming new settlements, making new roads, and building new bridges, school-houses, and churches, the tide of emigration would not so easily bear them away. We feel confident too, that if those who entertain no thought of seeking riches and honours in the West, or South, fully appreciated the comforts and privileges which they now enjoy, they would be far more contented and thankful; and would take a far deeper interest in the preservation and improvement of their paternal heritage. The danger to Connecticut is, not that she will "want any good thing;" not that she will be eclipsed by her more wealthy and fashionable sisters; not that she is incapable of maintaining an honourable rank in the great republican family; but that she will not avail herself of her peculiar advantages; that she will not clearly perceive, and steadily pursue her true interests. She has been so much admired and praised, for her sober habits and excellent institutions —for her intellectual and moral accomplishments: we may add, she has so long admired and praised herself, as to be almost persuaded that she is perfect; that there is little need of further exertions; that her institutions will now support themselves; that the whole admirable machinery of her schools, her ecclesiastical societies, and her college, will henceforth go without hands. These false impressions must be removed. She must remember, that the noblest school fund in the world, will not educate her children of its own accord. The interest must be faithfully applied. Competent teachers must be employed. Children must be sent to school; and the duties of examination and inspection, must be thoroughly and systematically performed. Much has already been done by the legislature, to promote the grand object of that vast appropriation, which so liberally proffers instruction to every child in the State. But we know that the law has sometimes been palpably violated, particularly in making out the certificates which it requires; and we have seriously thought, in certain cases, which have fallen under our own observation, that the public money has been little better than thrown away, in consequence of the indifference of parents about the qualification of instructors, and the attendance of their children; and we would ask, with great deference to the wisdom of the legislature, whether by revision, or new enactments, the school laws might not be made more efficient?

Among the excellent institutions of Connecticut, one is again to be mentioned before we close, on the character, prominence, and prosperity of which, almost every thing that is valuable in the State depends. Our readers need not be told, that we mean Yale College—the child of prayer—the offspring of christian liberality—the nursery of genius—the school of the church—the brightest ornament and glory of the State. This institution is the centre of a splendid and harmonious system—the very heart of Connecticut—beating high with its richest life-blood; and conveying bloom, and health, and energy through the whole system.

Now, we certainly do not repine, at the prosperity of other Colleges. Let the state, and let individuals manifest but half the liberality, which the pious founders of the seminary displayed, and they will place it at once, equally above want and above apprehension.

Let the people of Connecticut then, take an inventory of their blessings. Let them consider what more can be done, to give efficacy to that admirable system of intellectual, moral, and religious improvement, which has exalted the State, far above the highest elevation to which mountains of gold or myriads of heroes would have raised it.

[The conductors of the 'North Ameri-

tan Review,' in their review of this history, censure Dr. Trumbull for stating that the discovery of Hudson's River took place in 1608, alleging upon the authority of Purchass, that the discovery was not made until 1609.—President Styth, of Virginia, Smith, of New-York, Douglass, and Oldmixon, all agree in placing it in 1608. Styth and Smith were men of learning, and Smith appears to have had the Dutch statements before him.

The Reviewers also deny, that the first settlers of Connecticut, were the Patentees of Lord Say and Seal. That they were, however, is evident beyond all doubt. From their letter to Lord Say and Seal, it appears that they had lost a copy of the patent, by the burning of a house, or some other means, and desired his assistance with respect to the confirmation of it. This assistance he gave; and the object was attained.

The Colony of New-Haven uniting with Connecticut, they became joint patentees.

Dr. Trumbull is censured for condemning the government of Massachusetts, for violating their engagement with the Colonies of Connecticut, New-Haven, and Plymouth. We are inclined to believe, that the historian is correct in his statement of facts relative to this subject.]

Literary and Philosophical Intelligence.

The late Hon. Gamaliel Painter, of Middlebury, Vermont, has bequeathed the greater part of his estate to Middlebury College.

Yale College.—The Berkleian Scholarships, for the year 1819, have been adjudged to J. Humphrey Bissel, Hartford; and Asahel Huntington, Topsfield, (Mass.)

The Berkleian Premiums for Latin Composition, in the Junior Class, to J. Payson Williston, Tunbridge, (Vt.); Solomon Stoddard, Northampton, (Mass.); and Henry Jones, Hartford; in the Sophomore Class, to Henry White, New-Haven; Oliver A. Shaw, Boston, (Mass.); and Charles Atwood, Haverhill, (Mass.); in the Freshman Class, to Isaac H. Townsend, New-Haven; Charles F. Hart, Stonington; Francis Griffin, New-York; George Dunham, Berlin; John Carter, Faquier Co. (Va.); and Jonathan Leavitt, Greenfield, (Mass.)

The premiums for English Composition, in the Senior Class, to Sylvester Hovey, Conway, (Mass.); and Elijah Bishop, Lisbon; in the Sophomore Class, to Henry White, New-Haven; and Nathaniel Bouton, Norwalk.

A new edition of Bishop Marsh's translation of Michaelis' Introduction to the Study of the New Testament will soon be published.

The Rev. Edward Cooper will soon publish a fifth volume of Practical and Familiar Sermons.

Libraries in Germany.—Vienna has eight public libraries, of which three only contain 438,000 volumes, viz. the imperial library, 300,000 printed books, exclusive of 70,000 tracts and dissertations; and 15,000 manuscripts:—The university library, 108,000 volumes; and the Theresianum, 30,000. The number contained in the other five are not exactly known.

The royal library at Munich possesses 400,000 volumes; the library at Gottingen, (one of the most select,) presents 280,000 works or numbers, 110,000 academical dissertations, and 5000 manuscripts; Dresden, 250,000 printed books, 100,000 dissertations, and 4000 MSS.; Wolfenbuttel, 190,000 printed books, (chiefly ancient,) 40,000 dissertations, and 4000 MSS.; Stuttgard, 170,000 volumes, and 12,000 bibles.—Berlin has seven public libraries, of which the royal library contains 160,000 volumes, and that of the academy 30,000; Prague, 110,000 volumes; Gratz, 105,000 volumes; Frankfort on the Maine, 100,000; Hamburgh, 100,000; Breslau, 100,000; Weimar, 95,000; Mentz, 90,000; Darmstadt, 85,000; Cassel, 60,000; Gotha, 60,000; Marbourg, 55,000; Mell, in Austria, 35,000; Heidelberg, 30,000; Wernigerode, 30,000; Newburg, in Austria, 25,000; Kremsmunster, 25,000; Augsburg, 24,000; Meiningen, 24,000; New Strelitz, 22,000; Saltzburg, 20,000; Magdeburgh, 20,000; Halle, 20,000; Landshut, 20,000.

Thus it appears that thirty cities of Germany possess in their principal li-

braries, greatly beyond three millions, either of works or printed volumes, without taking into account the academical dissertations, detached memoirs, pamphlets, or the manuscripts. It is to be observed, likewise, that these numbers are taken at the very lowest estimate.

List of New Publications.

THEOLOGY.

Methodist Error, or Friendly Christian Advice to those Methodists, who indulge in extravagant emotions, and bodily exercise: By a Wesleyan Methodist, 12mo. 62 1-2 cents.—Trenton.

Good Things aimed at, or Divine Truths touched on; to which is added, the History of Naphtali, or a brief detail of the Hind let loose: By James Osbourn, pastor of the third Church in Baltimore, 12mo. 1 25.—Baltimore.

Review of the Reply to the Rev. S. N. Rowan's Sermon, on the 9th of August, 1818; including a summary of the evidence on the minutes of the classis of New-York, and their decision on his case, 50 cents.—New-York.

A Sermon, preached at the Ordination of the Rev. Jared Sparks, as pastor of the first Independent Church in Baltimore: By the Rev. William E. Channing; with the Charge by the Rev. Dr. Porter; and an Address to the Society, by the Rev. Dr. Thayer.—Baltimore.

The Usefulness of the Sacred Office, a Sermon, delivered at Newburyport, March 9, 1819, at the funeral of the Rev. Samuel Spring, D. D.—Newburyport.

A Sermon on the Doctrine of Election: By the Rev. Anthony Foster, pastor of the second Congregational Church in Charleston, S. C.—Charleston.

MISCELLANEOUS.

Letters, on the United Provinces of South America, addressed to the Hon. Henry Clay, Speaker of the House of Representatives of the United States, by Don Vincent Pazos; translated from the Spanish by Platt H. Crosby, Esq. 8vo. $2.—New-York.

Cobbett's Year's Residence in America; part 3, 8vo. $1.—New-York.

American Journal of Science; conducted by Benjamin Silliman, M. D. Vol. I. No. 4.

A Geographical Grammar, comprizing charts of Rivers, and tables of extent, population, chief cities, heights of mountains, points of latitude, &c. designed as a companion for maps, for the use of schools: By an instructor, 4to. 37 1-2 cents.—New-London.

The Second Annual Report of the American Colonization Society, 8vo—Washington.

Conversations on the Science of the Human Mind: By Ezra Stiles Ely, D. D. 12mo.—Philadelphia.

History of the Rise, Progress, and existing State of the Berkshire Agricultural Society: By Elkanah Watson, late President of that Society, 8vo.—Albany.

Report of the Trial of the Murderers of Richard Jennings, in Orange County, N. Y. with Arguments of Counsel, 8vo. 50 cents.—Newburgh.

Vegetable Materia Medica of the United States, or Medical Botany: by W. P. C. Barton, No. 7, 4to.—Philadelphia.

American Medical Botany, with coloured Engravings: by Jacob Bigelow, M. D. No. 4.—Boston.

A Compendious Narrative, elucidating the character, disposition, and conduct of Mary Dyer, from the time of her marriage, in 1799, till she left the Society of the Shakers, in 1815; by her Husband, Joseph Dyer.—Concord, N. H.

Religious Intelligence.

GENERAL ASSOCIATION OF CONNECTICUT.

The General Association of Connecticut held, during the present month, its annual session, at Lyme.

In the *Report upon the state of religion*, the Association, after lamenting the increase of *intemperance*, of *disregard of the Sabbath*, and other evils, and of the want of exertions to 'stem the torrent of iniquity,' adverts to the instances of death in the ministry.

The Report states:

'There have been recently several instances of *death in the ministry*. The Rev. *Amzi Lewis*, of Stamford, and the Rev. *Roswell R. Swan*, of Norwalk, have been called away from their labours; the latter in the midst of his days; leaving their people, and the church at large, to weep and be humble under the hand of the Lord. Mr. *Elijah Baldwin*, a candidate for the ministry, on whom there hung many hopes, has, within a few days, followed his fathers, as we trust, into the abodes of the blessed.

'It also belongs to us to mention respectfully, the Rev. *Saml. J. Mills*, a native of this state, and a worthy minister of the Lord Jesus Christ; who died the last year, in the employment of the Colonization Society. His constitution, early impaired, sunk at length under the pressure of benevolent, persevering, and indefatigable exertion. He found a grave in the ocean, leaving his worthy and Rev. father, and a bereaved christian community, to lament their loss. We knew not his worth, till he left us. He stole silently through the world, and kept himself unseen, while he waked the energies of others, condensed the views of the christian community, and concentrated the exertions of pious charity; till, early ripe for heaven, he rested from his labours, and his works follow him.'

We give some other extracts from this Report:

'The aspects of divine providence, however, which beam light, strength, and comfort upon the church within our limits, are to be noticed with gratitude. Among these, is the *monthly concert of prayer*. These seasons of fellowship, and united aspirations of devout souls, for the prosperity of Zion, are observed in most of our churches. In many of them, collections are made, to promote, by appropriate means, the pre-eminent object for which the prayers are offered; and we call on the churches to persevere in this primary duty—for these things are good and acceptable with him, whose council shall stand, and who will do all his pleasure.

'The *sabbath schools* are generally introduced into our congregations, and we conceive them to be a wonderful method, which divine providence opens for the promotion of the glory of his name—in sowing the seeds of divine truth in the young and tender mind, and calling forth his praises from the lips of the rising generation.

'The school for the instruction of the *heathen youth at Cornwall*, is increasing in its numbers, means, and respectability; and gives, in its infant state, great promise of distinguished good to the natives of this, and other countries, and to the Islands of the sea—in communicating to those benighted nations the glorious gospel of the blessed God, in a language which they can understand. This institution, under his favour who has the promise of the heathen for his inheritance, we trust will be the channel of conveying the blessings of the Redeemer's kingdom to thousands and to millions, who otherwise would walk in darkness.

'The *Asylum for the instruction of the deaf and dumb*, is distinguished with tokens of divine favour. The attempts to communicate to the pupils moral and religious truths of the most abstract nature, are attended with encouraging and unexpected success. The hope is cherished, that the influences of divine grace have reached some of their hearts. One has made a profession of religion, and united with the church at Hartford.

In this connection we advert, with unqualified approbation, *to the Connecticut Education Society*, by whose exertions, nearly thirty young men, of promising talents and piety, have been enabled, during the past year, to pursue their studies at our principal literary institution; and we have only to regret, that the prospects of this society, with a sphere of usefulness continually enlarging, should be darkened by the

want of efficient pecuniary patronage. When we reflect on the urgent and increasing demand for piety and talents in the service of the church—the impossibility of meeting this demand, without a new and more vigorous system of exertions—the success which has thus far attended these exertions—the lustre which has been shed on the cause of religion and letters, by many who were raised from indigence by the hand of charity—the necessary effect on our principal literary institution, from adding to the weight of talents and influence on the side of vital religion—the ardent desires of these youth to become qualified for the service of the Saviour, and their peculiar preparation, by their habits of life, for the hardships and privations which await them in the work of the ministry;—a combination of the most solemn and weighty motives presses on our churches, and demands their united exertions in this labour of love.

'The *Domestic Missionary Society* have continued their benevolent labours, among the waste places within our borders, with encouraging success—in the establishment of gospel order, and with blessed effects in calling sinners to repentance.

'The *Missionary Society of Connecticut*, as the field of labour widens to the west and the south, increases her exertions, and multiplies her faithful labourers, and past success, in this benevolent pursuit, demands the renewed efforts of all who love the prosperity of Zion.

'Nor will we omit to notice the general and generous attention which has been given to the encreasing of the funds of the *American Bible Society*, by constituting the Pastors of our churches members for life, of that distinguished institution.

'The more extensive circulation of *religious intelligence*, in weekly and monthly publications, and by tract societies, indicates, in the friends of Zion, a prompt and more vigorous attention to whatever may advance the Redeemer's kingdom.

'From the reports of the several associations, we learn that, during the past year, God has not left himself without a witness in the effusion of his Holy Spirit; and if the instances are not so numerous as in some former years, yet the work has most evidently been the Lord's, and let the glory be to him, whose is the kingdom. The places which have been especially blessed with revivals, are, *New-Fairfield, Haddam, Colchester, East-Hampton, Ashford, Eastford, Westford, Winsted, Middle-Haddam, Stafford, Vernon, Bolton, Trumbull, Thompson, South-East, and Derby.* In these revivals, the Lord continues the earnest of his grace, that, however he may chasten us, still his loving kindness does not fail. The work, in many places, is yet progressing; and calls for united gratitude, and the fervent prayers of those who find it good to draw near to God.

'From our brethren of the *General Assembly of the Presbyterian Church* we learn, with heartfelt joy and gratitude, that they never, perhaps, had fewer causes of mourning and grief, than at present.

'With emotions of peculiar delight, do we hear our Presbyterian brethren declare, not only that the great, permanent interests of religion have been, during the last year, more extensively secured and promoted, throughout their wide spread limits, than heretofore; but also, that the Father of mercies has imparted to them some rich tokens of his tender regard, by extending to many of their churches the special influences of his holy spirit. More than thirty congregations, scattered through sixteen presbyteries, are reported as having been visited extensively by refreshing showers of divine grace.

'The Assembly have, indeed, to weep over a wide spread, and continually increasing field of moral and spiritual desolation, on their western and southern borders. Tenderly do they sympathize with their brethren and sisters, whose lot it is to inhabit a wilderness, seldom trodden by the feet of them that bring good tidings, and seldom (in some instances never yet) made to resound with the prayers and praises of the sanctuary.

'The delegates of the General Association of *Massachusetts Proper*, inform us, that very many congregations within their limits, have been signally blessed by the converting and renovating operations of the Holy Ghost.—The counties of Berkshire, Hampshire, Worcester, and Plymouth, have largely participated in the refreshing influences. From *fifteen hundred to two thousand* persons, in those counties, are supposed to have been brought out of dark-

ness, into God's marvellous light. The *Theological Seminary at Andover*, is in prosperous circumstances, and about one hundred young men, in that institution, are preparing for the gospel ministry.

The *American Education Society*, occupying a sphere of usefulness, surpassed, perhaps, by no other charitable institution; and supported by powerful and numerous auxiliaries, and having under its patronage more than one hundred and forty beneficiaries, excites the congratulations, and inspires the hopes of the friends of Zion.

From the *General Association of the State of New-Hampshire*, we are happy to learn, that the cause of Christ is manifestly gaining ground within their bounds. A number of places have been visited by special revivals of religion; Sabbath schools have been extensively established; and the friends of Zion, on the whole, have cause of congratulation, and animating hope.

By the *General Convention of Vermont*, we are informed, that they have abundant cause to praise the great Head of the Church, especially for the success which he hath granted to Missionary labours within that state; and that, although God hath not blessed them, during the past year, "with many signal revivals, yet hath he gladdened their hearts, by exhibiting other footsteps of his grace;" they have thankfully beheld the kind charities of pious females, making their ministers members for life, of various benevolent societies—accompanied by an increasing disposition in all, to cast something into the treasury of the Lord. Sabbath schools say they, are springing up in our state, as the first fruits of the millennium, waving before the Lord. The monthly concert of prayer is attended, in most of our churches, with no common sensations: We hail the rise of the *Vermont Juvenile Missionary Society*, as a light to cheer and enlighten our dark places.

Attest, SAMUEL MERWIN,
Assistant Secretary.

Lyme, June 16, 1819.

Present state of Missions, under the direction of the Missionary Society of Connecticut.

In Vermont, the Rev. Justin Parsons labors a part of the time, in the county of Windsor, and the adjacent counties. The Rev. Messrs. Joel Davis, and John Lawton, hold commissions to itinerate in the northern part of the state.

The Rev. John Spencer is a permanent missionary in the Holland Purchase, state of New-York. The Rev. Messrs. David M. Smith, and Eleazer Fairbanks, labor, a part of the time, in the western counties of that state; and the Rev. Simeon Snow is commissioned for six months, to the counties of Oneida, Delaware, and Otsego.

In Pennsylvania, the Rev. Messrs. Ebenezer Kingsbury, Oliver Hill, and M. M. York, have parochial charges, but they itinerate as missionaries a part of the time.

In New-Connecticut, Ohio, are the Rev. Messrs. Thomas Barn, Giles H. Cowles, William Hanford, Luther Humphrey, Jonathan Leslie, Amasa Loomis, Caleb Pitkin, John Seward, Joseph Treat, and Simeon Woodruff, all of whom have been employed as missionaries in the service of the Society. After spending some time in that service, they obtained parochial charges in that territory, but they still hold missionary commissions, and labour in vacant settlements, for such a portion of the time as they can be spared from the people of their respective charges. In the same territory, the Rev. Messrs. Alvan Coe, Abiel Jones, and Ephraim T. Woodruff, act as Missionaries. In other parts of the state of Ohio, the Rev. Messrs. William R. Gould, Timothy Harris, Abraham Scott, and Matthew Taylor, perform missionary services, a few weeks in the year; the residue of their time being devoted to their own people.

The Rev. Messrs. Nathan B. Derrow and Isaac Reed, hold commissions to itinerate in the states of Indiana, Illinois and Kentucky.

The Rev. Salmon Giddings is stationed at St. Louis, in the Missouri territory, where he preaches the greater part of the time; visiting, occasionally, vacant settlements in that region.

The Rev. Samuel Royce went as a missionary, in the fall of 1817, to the state of Louisiana. He is now settled at Alexandria, on the Red river; but is commissioned to itinerate, if he can be spared from his people, in that state and Mississippi.

The Rev. Orin Fowler has recently returned from a mission of one year,

to the states of Indiana and Illinois. It is expected he will return to that country after a few months.

Extract of a letter from the Rev. Isaac Reed, a missionary, to the Trustees of the Missionary Society of Connecticut, dated,

"NEW-ALBANY, (Ind.) April 26, 1819.

"The need of missionary labor is very great in these parts; and large numbers of the people eagerly solicit it. To the westward of me, in all the towns on and near the Ohio river, as far down as there are settlements of white people, there is not a single Presbyterian minister; and very few regular and intelligent ministers of any denomination. And the country back of the river is little better supplied. In this state, which reaches more than one hundred miles to the west of me, and its settlements reach one hundred and fifty miles north-west, there are but two Presbyterian ministers, and one of the Dutch reformed church. On the Kentucky side of the river, in the interior of the state, is an immense, populous, and fast improving country, generally called the Green river country. In it there is one Presbytery, called the Muhlenburgh Presbytery, which has but three ministers; and under their care are twenty-seven churches. These places need help immensely, and they need it soon.

"Your missionary, the Rev. Orin Fowler, is now on his return to Connecticut. I think it proper to inform you what has come to my knowledge respecting the discharge of the trust you committed to him. He has been laborious in your service; and more popular than any previous missionary in these parts. There are two places, which are very desirous to get him to settle with them. They are in different parts of the state; and thousands of people would rejoice to hear that he was again in this missionary field.

"The little church in this place, has been gradually increasing, since I have known it; and religious influence is extending in the town, which contains about eight hundred souls, on the plat, a mile long, and half a mile wide.—There are two sources, from which the pious, in these destitute parts, have hope of relief. Your Society is one; the Board of Missions of the General Assembly, is the other. The latter sent, the last autumn, one missionary into this state, and one into Illinois, for six months each."

Extract of a letter from the Rev. Orin Fowler, who returned lately from a mission to Indiana, &c. to the Trustees of the Missionary Society of Connecticut, dated June 3, 1819.

"Since I entered into the service of your Society, a period of one year, I have travelled four thousand, two hundred, and twenty-five miles; preached two hundred and thirty-two sermons; visited four hundred families, thirty-two sick persons, and eight schools; formed four churches, administered the Lord's supper six times; baptized eighty-eight children and adults; and received eighty-one persons to the privileges of church-membership, including those formed into churches; besides performing a variety of other missionary duty.

"In the state of Indiana, there are now about 200,000 inhabitants; and in the state of Illinois, about 70,000, exclusive of Indians. There is not a Presbyterian minister, that has a pastoral charge, in either of these states. Two, however, are about to be settled in the former. The anxieties of many, to receive missionary aid, cannot be expressed, but by their tears, and sighs, and groans, and prayers. In several places where I have laboured, there has been some special attention to the one thing needful.

"Now is the time, and the western world the region, in which to do good. The harvest is truly great; the fields are white, and but few to thrust in the sickle. The means of the people are scanty; but, according to their ability, they have uniformly treated me with so much kindness and affection, that what I have seen and experienced has often affected my heart. The surprizing difficulties they encounter, with seeming cheerfulness, as well as the distances they travel to hear the word preached, are pleasing testimonials of the price at which they value missionary efforts. I will mention one instance of their kindness and attention to me. In the month of January, while I was travelling near the river Wabash, my horse failed, and soon died. Shortly after, I went to Vincennes, to fulfil an appointment, that, being one of my places of preaching. When it was known

that my horse had failed, the citizens, unsolicited, within three hours, purchased another, for $100 and gave it to me, wishing me to accept it as a token of their feelings toward me, and the business on which I was sent."

"If, then, there is so great a multitude perishing for lack of knowledge; if the fields are white, now for the harvest—what shall be done? Shall the heralds of the cross settle with them? This, in most cases, is impracticable; for the settlers having just arrived, and generally without resources, must contend with the difficulties of a new country for years; and can do but little, if they would, for the support of the gospel. Missionaries must go there, or the people must perish. There is no other alternative."

Ordinations and Installations.

May 12th.—The Rev. Sam'l Weed, who has been labouring as a missionary on Long-Island was ordained at Babylon by the Presbytery of Long-Island. Sermon by the Rev. Ezra King of Brookhaven.

May 12th.—The Rev. Mr. Boice, was ordained, and installed pastor of the Presbyterian church and society in Wilmington, N. C.

June 2d.—The Rev. Amos Drewry, was ordained pastor of the church, in the West parish of Rutland, Vt.—Sermon by the Rev. Josiah Hopkins.

June 2d.—The Rev. Walter Smith, was ordained pastor of the North church and society in Cornwall.—Sermon by the Rev. Mr. Blair of Kent.

June 8th.—The Rev. James Rooker, was ordained pastor of the Presbyterian church in Germantown, Penn.—Sermon by the Rev. I. K. Burch.

June 9th.—The Rev. Henry White, was ordained pastor of the congregational church, in Dorchester, St. George's Parish, S. C.—Sermon by the Rev. B. M. Palmer.

June 9th.—The Rev. James A. Buswell, was ordained pastor of the Baptist church in Danvers, Mass.—Sermon by the Rev. Mr. Grafton, of Newton.

June 9th.—The Rev. Luke A. Spofford, was ordained pastor of the Congregational church in Gilmantown, N. H.—Sermon by the Rev. Mr. Rand of Gorham, Maine.

June 9th.—The Rev. Stephen Crosby, was ordained as colleague with the Rev. Mr. Pope, over the church in Spencer, Mass.—Sermon by the Rev. Mr. Dow.

June 15th.—The Rev. Alexander Frazier, was ordained, and installed pastor of the congregation of Westfield, by the Presbytery of Jersey.

June 16th.—The Rev. Josiah B. Andrews, M. D. was installed pastor of the Presbyterian church in the City of Perth Amboy, by the Presbytery of Jersey.

Dedication.

May 11th.—The meeting-house of the Presbyterian society in Wilmington, N. C. was dedicated to the service of God.

Obituary.

Died at the house of the Rev. Mr. Swift in Derby, June 6th, Mr. Elijah Baldwin, A. M. a candidate for the Gospel ministry, aged 30.

Mr. Baldwin was a native of Milford where his aged parents are still living. He early discovered a mind adapted to scientific improvement, and was graduated at Yale College in the 24th year of his age. Soon after he had completed his Collegiate education, he joined the first church of Christ in his native town. He had been, it is believed, some time before, a subject of those

religious impressions, which led him to entertain a hope that his heart was renewed by divine grace. He entered the Theological Seminary at Andover, in the fall of 1812, where he went through the prescribed studies preparatory to the sacred ministry.

As a preacher, he possessed good talents. He had a clear and discriminating mind. His sermons were well planned, and executed with clearness and ingenuity. In his public services, he was animated and impressive; and to his hearers, uniformly acceptable.—In his devotional performances, he was usually fervent, and always appropriate and solemn. Wherever he preached, he was much respected and beloved.

His feeble health constrained him to decline settling in the work of the ministry, among a people who unanimously invited him to become their pastor.

For several Sabbaths previously to his last sickness, he had been supplying, alternately, the two congregations of New-Stratford and Newtown. In the latter place, he performed his last day of public labor, a fortnight previously to the Sabbath, in the evening of which he entered on his glorious rest. After the close of public worship, he attended a funeral, but was so exhausted by the exercises, that he became unable, without assistance, to return to his lodgings.

His ill health continuing, induced him to journey homeward, but he was prevented by the increase of his disorder, which was a typhus fever, from proceeding farther than the house of the Rev. Mr. Swift.

From this time, his nature gradually sunk under the power of his disease, in spite of all medical aid, and of the unwearied pains of the family, in which he was sick. Still, strong hopes were entertained, even till the day before his death, that he might recover. On Sabbath morning, it was manifest that he was drawing toward the grave. At noon, the agonies of dissolution approached; but he survived until nine, in the evening; when, after severe struggles, he expired. Thus was he cut down in the midst of his days. His work is done. His corpse was removed from Derby to Milford, on Tuesday, and interred; and a sermon, adapted to the occasion, was preached by the Rev. Mr. Swift.

As a son and a brother, he was dutiful and affectionate: as a man, he was very modest; and also pleasant, kind, and companionable. As a christian, he was humble, firm, and enlightened. By close application to study, to the extent that his feeble health would admit, he had, for one of his years, treasured up much useful knowledge.

In the course of his sickness, he said, "I have sought to keep a conscience, void of offence toward God, and toward man; but I know not but that, after having preached to others, I shall be a castaway." He observed, that it would be just in the Lord to cast him off. At this time, his mind was clouded. He repeatedly complained of *darkness*. On this account, he appeared to have a strong desire to live. Yet he uniformly manifested the christian temper.

Toward the close of life he had more light. He became satisfied, it appears, about his union to Christ. On the day of his death, he said to a minister, who conversed and prayed with him, "*This tabernacle will soon be dissolved. Soon I shall begin the everlasting song.*"

In his death, his parents and relatives have sustained no common loss.—the community is bereaved of a valuable member, and the church of our Lord Jesus of a real friend. By his death, those who preach the word of God, are admonished to labor *in season, and out of season*, while they have opportunity, and to be ready, at any moment, to give an account of their ministry.

Answers to Correspondents.

N. will be inserted in our next number,—We would thank him for the documents to which he refers.

Benevolus, and Ergates will be inserted.

A. D.; Calvin; A Friend of the Jews; An Enquirer after Truth; G. S.; G. A.; have been received, and are under consideration.

THE
CHRISTIAN SPECTATOR.

No. VII.] JULY, 1819. [Vol. I.

Religious Communications.

Notices of the History of the Abyssinian Church.

(Concluded from page 283.)

Some time after this, an embassy was dispatched on its way to Spain: but, as it entirely failed, the Fathers renewed their work of subjugation, by giving a challenge to the Doctors of Abyssinia to dispute with them on the nature of their religion. The Fathers are said to have succeeded in this, beyond all expectation; insomuch that the Emperor now consigned all offices of trust to such as had already embraced the Roman Faith, or appeared inclined to embrace it; and even issued a proclamation, imposing severe penalties on all who should assert that there was but one nature in Christ.

The Abuna, hearing of these proceedings, hastened to Court; and on coming into the presence, threatened the Emperor with excommunication, for having permitted the late disputes on Religion without his licence. The Emperor said that, by so doing, he had only endeavoured to heal the existing schism in the Church; but if the Abuna wished it, he would order the question to be resumed in his presence. This being agreed, the question was resumed, and the Monks again succeeded, to the utter consternation of the Abuna; who appears to have been a man much better qualified to complain than to dispute.

These successes were followed up, as might be expected, by the Jesuits, who hoped soon to be able to bring matters to a crisis. They accordingly prevailed on the Emperor to publish a second edict, in which it was made death for any one to affirm that there were not two natures in Christ.

The Abuna, on his return home, knowing that nearly the whole Country, as well as a great part of the Court, had espoused his side of the question, ventured to excommunicate all who should embrace the Roman Faith. This gave some uneasiness to the mind of the Emperor; but on advising with Father Peter, he was brought, not only to disregard the excommunication, but to issue a third edict commanding all his subjects forthwith to embrace the Roman Faith.

The Abuna, perceiving things going thus against him, wrote circular letters to his friends, exhorting them one and all to stand up in defence of their Ancient Faith. They accordingly immediately fled to arms.

The first that distinguished himself in this insurrection was Elius, who was son-in-law to the Emperor and Viceroy of the Tigre. This nobleman seized on the estates of all within his jurisdiction, who had embraced the Roman Faith; and, at the same time, commenced a hot persecution against the Fathers at Fremona.

The friends of the Emperor perceiving matters begin to assume a serious aspect, conjured him, as he valued his empire and his life, to desist from a pursuit which would eventually involve him in distress and ruin. But the Emperor, either infatuated by the sophistry of the Jesuits or provoked by the procesdings of his son-in-law, refused compliance, declaring that he would support the Roman Faith to the utmost.

During this time the Abuna was giving his cause all the popularity in his power. The Emperor wishing to thwart him therein, sent for him to Court; and a Letter was dispatched to Father Peter, requesting his immediate presence.

In a short time the Abuna, attended by a great number of his Clergy, and Father Peter with his associates, made their appearance at Court. The question respecting the Faith being again agitated, the parties, as is usual in such cases, separated worse friends, and better satisfied with their own opinions than ever. The Abuna, however, willing to make another attempt on the Emperor, attended by several of the Clergy, threw himself at his feet; and, after indulging some time in immoderate grief on the probable results of the Emperor's proceedings, conjured him, by all that was sacred, not to regard the sophistry of the Jesuits; but to permit his Clergy and subjects to persevere in their Ancient Faith. To all this the Emperor paid no regard whatever. The Abuna and his Clergy rose, therefore, and left the Court in disgust.

Elius finding that the Emperor was determined to support the Jesuits and their Religion, notwithstanding all that had been said by the Abuna, issued a proclamation throughout the Tigre, commanding all who were Roman Catholics forthwith to join the Emperor and his Court; while those who were willing to defend their Ancient Faith, should immediately repair to him. The consequence was that an immense army soon joined the Viceroy, who immediately commenced his march for the Royal Camp, determined to establish the Ancient Faith, or to perish in the attempt.

The Abuna Simeon, who was now about a hundred years old, joined the insurgents; and on giving them his blessing, assured them that every soldier who should fall in that campaign would die a martyr. This assurance had the intended effect on the minds of the soldiers; who, in consequence, appeared impatient for the conflict.

On the appearance of the army of the Viceroy in sight of the Royal Camp, the Emperor dispatched his daughter, the Viceroy's wife, to inquire his demands; and to make him very considerable offers, with a free pardon for his present offences, provided he would immediately lay down his arms; and, in case the Viceroy should refuse compliance, to request an armistice for a few days. But Elius, probably supposing this to be an indication of the Emperor's inability to face him, and that he only wished for delay in order to form a junction with the forces of his brother Ras Cella, positively refused both, and began to make preparation for the attack.

Scarcely had the Princess reached the tent of her Father, when the attack was made by the Viceroy; and, as his cause had numerous supporters among the royal troops, he entered the camp without molestation, and had actually proceeded within a short distance of the Emperor's tent, when a body of the Tigrians fell upon him, and killed him on the spot. His followers, as if panic struck on the fall of their leader, threw down their arms, and fled: many, nevertheless, fell in the attempt.

The Abuna finding himself thus left alone, and being too feeble to hope for safety from flight, remained on the spot where he had first posted himself. His character and appearance, however, sheltered him from the insults of the Abyssinian Soldiers; but a Portuguese coming up, and having no compassion on his gray hairs, instantly struck him to the earth with his spear.

The flame that had been excited by the Viceroy and the Abuna, might have been extinguished with them, had not the Emperor mistaking this overthrow for a victory, issued another edict forbidding the people to observe the Jewish Sabbath; which, together with the Lord's Day, they had venerated from the highest antiquity,

This proclamation coming to the hands of Joanel, the Viceroy of Bagemder, was read, and commented on by him in such a manner, as to leave no doubt on the minds of the people as to his sentiments on the proceedings of the Emperor.

The people, on the prospect of obtaining a leader in the Viceroy, and finding themselves unable any longer to submit to the cruelty of the Emperor and the Jesuits, flocked to him from all parts requesting him to stand up for their religion and liberty. This was what the Viceroy wished; and, as he had received some promises of assistance from the Gallas, he did not hesitate a moment to comply with the request.

Intelligence of this event arriving at Court, a great number of the King's friends of both sexes, solicited him, as he valued his crown and life, to give over an enterprise which promised nothing but distress and ruin. His Majesty however, was not to be checked by entreaties; and said, in reply, that it was not the duty of his subjects to remonstrate but obey; reminding them of their inconstancy to his predecessors Jacob and Za Dangel; and assuring them, that he was not only determined to persevere as he had begun, but to make it cost them dearly who should dare to oppose him.

A short time after the Emperor received a Letter from the Viceroy of Bagemder, demanding the dismissal of the Jesuits from Ethiopia, and his own appointment as Viceroy of Bagemder for life. But in these demands the Emperor determined not only to resist him, but to chastise him for preferring them; and marched for that purpose, with a large army against him. The Viceroy finding himself too weak to engage the Imperial Army, retired to the mountains: but being closely besieged, and his provisions and army daily diminishing, he at length escaped to the Gallas; where, being followed by the gold of the Emperor, he was betrayed and murdered.

Peace seemed again, for a moment, to be restored to Ethiopia: but, scarcely had the insurgents of Bagemder returned to their homes, when the Damotes, a people inhabiting the banks of the Nile, harrassed by the iniquitous exactions of the Jesuits, rose to a man; resolving to dethrone the Emperor, and to rid the country of their oppressors. The army collected, on this occasion, amounted, it is said, to about 14,000 men, of whom a great number were Monks and Hermits: but Ras Cella being sent against them with a well disciplined army, completely routed them, leaving great numbers dead on the field.

The news of this victory gave great joy at Court, but particularly to Father Peter; who congratulating the Emperor on the invariable success of his arms, could not help remarking the favours which Divine Providence seemed to bestow in furtherance of the Roman Faith, in direct opposition to that of Alexandria. The Emperor, who had hitherto forborne to make a public confession of the Faith of Rome, now ventured to do it; having first confessed his sins to Father Peter.

The Father, however, surviving these successes but a very short time, letters were dispatched to Goa, requesting a Patriarch, with at least twenty Fathers: for, as they stated, the harvest was now truly plenteous, and labourers few. But as the establishment in India was probably unable to supply so great a number, application was made at Rome, where the General of the Jesuits, Mutio Vitelesci, took on him both to make a public submission to the Pope, and also warmly to solicit, like his predecessor Loyola, permission to go into Ethiopia, in order to complete the great work that had so happily been begun: but in this attempt he was, like Loyola, unsuccessful; though he obtained permission to send one Manuel d'Almeyda as his Nuncio. This Jesuit, with three other Fathers, arrived at Fremona in 1624; and a short time after, proceeded to Court,

where they received a hearty welcome. About this time the Emperor, in order to conciliate the affections of his people to the Roman Priests, published a manifesto, accusing the former Abunas of the most flagrant crimes.

The Emperor, who had for some time looked with a jealous eye on the zeal of his Brother, Ras Cella Christos, for the Roman Party, began now to manifest his disapprobation thereof in a most unequivocal manner. Nor is it likely that the Emperor's suspicions were ill founded; yet, circumstanced as he was, he judged it prudent to proceed with caution; and rather to remove his Brother out of the way, than to break openly with him. Accordingly, another rebellion breaking out under one Cabrael, the Ras was ordered to take the command of the army against the insurgents. In this campaign the Ras was victorious; and, having procured the death of Cabrael by bribing the Gallas to whom he had fled for refuge, he returned to Court, only to be more feared and hated by the Emperor.

In the mean time the Courts of Rome and Madrid determined to send a Patriarch into Abyssinia. Alphonso Mendez was, accordingly, consecrated Patriarch; and James Seco and John da Rocha, Bishops of Nice and Hierapolis. On the 21st of June, 1624, the Patriarch, with his coadjutor the Bishop of Hierapolis, arrived at Fremona; the Bishop of Nice having died on the voyage.

After a short time the Patriarch and his associates were summoned to Court. Experiencing a most splendid reception, and taking advantage of the auspicious circumstances in which they found themselves placed, they prevailed on the Emperor to fix the 11th of December following for the submission of the Abyssinian Church to the See of Rome. On the day appointed, the Emperor and the Patriarch took their seats in the great Hall of the Palace; and, after a Sermon on the Text, *Thou art Peter*, &c. a solemn abjuration of the Alexandrian Faith was made by Saged and his Courtiers; which was concluded by an excommunication of all such, as should, at any future time, violate any of these oaths. This was followed by two proclamations: the one, forbidding all Native Priests from officiating till licensed by the Patriarch; the other, commanding all subjects of the empire forthwith to embrace Popery, and to discover and bring to punishment all such as should still adhere to their Ancient Religion.

The provision of an ample establishment for the new Patriarch and his associates, was the next point to be considered. For this purpose, a large estate and palace, lying on the lake of Dembea, was granted to the Prelate: but this being thought insufficient, another palace was built for him at Doncaz; where a College, large enough to accommodate sixty Students, was also erected.

The Jesuit Fathers being but few, the Patriarch sent out, as Missionaries, throughout the Empire, such Abyssinian Priests, as he believed to be most zealous for the Roman Faith; and the work of subjugation appeared to be going successfully on.

Circumstances, however, soon convinced both the Emperor and the Patriarch, that their success was rather apparent than real: for two of the Missionaries, proceeding to say Mass in a Church in the Tigre, were not only forbidden to do so, but, on their refusal to obey, were found murdered in their beds on the following day.—Nor had the fates of Elius, Joanel, Cabrael, and their followers, sufficient terror in them to deter others from following their example: for Tecla George, who had married a daughter of the Emperor, disagreeing with his father-in-law, and being joined by two noblemen, Gebra Mariam and John Acayo, took up arms against the State, resolving to defend the Faith of his forefathers to the uttermost. He accordingly issued a proclamation, commanding all who wished to adhere to the Ancient Faith, to bring their beads and crucifixes to him;

which being done, he committed them publicly to the flames, on the 5th of November following; and, in order to convince the multitude of the sincerity of his professions, killed his own Chaplain, Abba Jacob, in their presence, because he had refused to abjure the Roman Religion.

Intelligence of this insurrection arriving at Court, Kebo Christos, a bigoted Papist and Viceroy of the Tigre, was dispatched with an army to restore order. Coming up with the forces of George earlier than was expected, he completely routed his army, and put to the sword every man, woman, and child, that fell in his way. George, and his sister Adera, fled to a cave; where, after three days' concealment, they were discovered and brought before the Emperor. George was condemned to be burnt as a heretic; but, having some hopes of pardon held out to him, on recantation, he was prevailed on to express a desire of being admitted to the Church. This, however, having the effect of only changing the nature of his sentence, he again relinquished the Roman Faith; and was soon after hanged in presence of the courtiers of both sexes, who were compelled to witness his tragical end.

To consummate this barbarity, the king declared that no one, on commission of the like crime, must henceforth expect pardon; as he was determined to extend to none a favour that he had now denied to his own son-in-law. The Sister of George, about fifteen days after, accordingly shared the same fate, on the same tree, and in presence of the same spectators, notwithstanding every effort had been made by the Court to save her.

Divine Providence, however, at length intervened, to check, and to stop for ever this desolating career.—The groans of many who had retired to the dens and caves of the earth, and on being discovered had either been murdered in them or dragged forth to execution, entered into the ears of Him, in whose cause they bled; for the Patriarch and his associates, intoxicated with power, committed an act that laid the foundation of their entire expulsion from this unhappy country. They entered into a plot with Ras Cella Christos to dethrone the Emperor; which, coming to the Emperor's ears, sunk the cause of Rome in his estimation, to a degree that it was never able to recover.

Another aggravating circumstance took place about the same time. The Chief Priest of the Abyssinian Church, next in authority to the Abuna, dying without having submitted to the Patriarch, and being interred in one of the Churches, was ordered to be exhumated and cast out to be devoured by the wolves. The Abyssinians, on witnessing this act, were confirmed in their abhorrence of the Jesuits, and their Religion—a Religion, said they, that not only persecutes the living with sequestration and death, but denies that reverence and repose to the dead which even Heathens and Mahomedans allow.

In 1629, the Agas of Bagemder taking up arms in defence of their Ancient Religion, and having massacred the soldiers quartered on them, and driven the Viceroy Za Mariam out of the province, sent envoys to Melca Christos, a son of one of the former Emperors, who had taken refuge among the Gallas, requesting him to accept the crown, and immediately to join them in defence of the Faith.—The Prince agreed; and the insurgents were immediately joined by great numbers from all parts of the empire, and especially by the Peasants of Lasta, who are said to be the stoutest men in all Abyssinia. The Emperor, wishing to crush the rebellion as early as possible, marched immediately by the way of Gojam, with an army of 25,000 men, and attacked the Peasants in their strongest mountain; but was beat back with considerable loss: and, had not Kebo Christos come up with a reinforcement, it is probable that the Peasants would have obtained a signal victory. The loss of the Emperor in officers is said

to have been considerable; and he left not fewer than 700 of his soldiers dead on the field of battle.

The Emperor finding himself in great want of an experienced General, sent for Ras Cella to take the command against the Peasants. The Ras succeeding in driving them out of the kingdom of Gojam, the government of that district was bestowed on him. The chief command of the whole army was, at the same time, conferred on Basilides, the young Prince, and heir apparent to the Crown.

The nomination of the Prince to the command of the army was considered as a great triumph to the Alexandrian Party at Court, as he appeared well affected to the Ancient Faith. Their next object was to get rid of Ras Cella and Kebo Christos. The Ras was soon after sent to his province; and Kebo Christos dispatched, with a few troops, into the Tigre, where the Prince was to join him, and then to march against the Peasants of Lasta. But Kebo waiting till his provisions were nearly exhausted, and the Prince not appearing, he began his retreat; which the Peasants perceiving, they fell on the rear of his army, many of whom perished, with Kebo who commanded them: the rest joined the Peasants.

Another champion for the Roman Faith, Tecur Egzi, falling about the same time by the hand of the Gallas, the leaders of the Alexandrian Party at Court waited on the Emperor, beseeching him to take into consideration the cause of his subjects; who, they said, had now been for some years employed in destroying one another, and that for the sole purpose of introducing a Religion which they neither understood, nor had any disposition to learn. This remonstrance followed up by some other considerations, began to have some effect on the minds of both the Emperor and people for the restoration of the Ancient Faith. The Emperor, sending in consequence, for the Patriarch, proposed some measures of toleration for his subjects.

A toleration was, without the consent of the Patriarch, finally published, containing the following clauses:

1. The Ancient Liturgies were to be read in the Churches, having first received the emendations of the Patriarch.

2. The Ancient Fasts and Festivals were to be kept; excepting Easter, and such as depended thereon.

3. The Ancient Sabbaths were to be observed.

The publication of the Indulgence gave the Patriarch great offence; who immediately wrote a very sharp Letter to the Emperor, telling him, that had it been proper to publish that document, the office of so doing belonged not to the King, but to the Priests; and warning him, in conclusion of the rashness and judgment of King Uzziah.* The King replied, with great good sense, that the Patriarch could not but be conscious that he had done every thing in his power for the establishment of Popery: and that the present distressed state of his Empire absolutely required that the Indulgence, to which the Patriarch had agreed, should be made known; and this, he trusted, was sufficient to convince him of the impropriety of his allusion to King Uzziah.

On the publication of the Indulgence, the Abyssinians, in general, expressed great satisfaction; interpreting it, as the Patriarch had supposed that they would, as extending to every article and custom of their Ancient Religion. The Peasants of Lasta, however, seemed to be better informed on the subject; and flushed, perhaps, with their late successes, determined to accept of nothing short of the entire restoration of their religion.

The Emperor, finding that the Peasants were not satisfied with the late Indulgence, began to collect an army, in order to reduce them; but as this required some time, especially

* 2 Chron. xxvi. 16—21.

as he was obliged to call in his Heathen Neighbours, the Gallas, to his assistance, he sent Ras Cella with a small army to keep them in check: but the Peasants, descending from their mountains to the number of 20,000, put this detachment to flight, and were very near taking the Ras himself prisoner. The Emperor came up, soon after, with his forces; and as the Peasants, now conscious of their strength, had posted themselves on the plains, he had no difficulty in drawing up his men in order of battle before them. After the armies had looked on each other for a short time, with a terror that may be compared to the calm that precedes an earthquake, the cavalry of the Gallas were ordered to charge the Peasants, which they did with such fury, that their main body was immediately thrown into confusion. The Gallas had now nothing to do, but to follow up their success, which they did to such a degree, that the sword might be said to have been satiated with slaughter.—This continued till darkness terminated the pursuit; when not fewer than 8000 of the Peasants lay dead upon the field.

The Alexandrians, on this sad catastrophe, appeared quite disconsolate; and giving vent to their feelings, addressed the Emperor in a pathetic appeal. To this appeal, the empress added an equally passionate remonstrance.

These remonstrances, it is said, had such an effect on the mind of the Emperor, that instead of returning to Court in triumph on his victory, he returned rather to deplore the loss which he had sustained; and, with a determination, never again to take part in so bloody a tragedy. He accordingly summoned his Council, when it was resolved that the Abyssinians should be permitted to return to the religion of their forefathers.

The Patriarch hearing of this, hastened to Court; and on the 20th of June, 1632, attended by his Jesuits, obtained an audience. He made a most passionate appeal to the feelings of the Emperor; and, in concluding his harangue, in which he was pleased to grace the Emperor's advisers with the appellation of "serpents," he prostrated himself, with his associates, conjuring his Majesty, either to grant them their requests, or to behead them all instantly before him.

The Emperor, however, was not to be thus wrought upon, after the real exhibition of death and carnage on the plains of Lasta: but, ordering the Jesuits to rise, told them that he had done all in his power for the Catholic Faith in his kingdoms; but, as he had now scarcely a kingdom or subjects to govern, it was in vain to expect more.

From the Emperor the Patriarch went to the Prince, and, on a repetition of the same farce, received an equally dissatisfactory reply. He was now convinced that all was nearly lost; and that nothing short of a miracle could long keep the Faith in Ethiopia.

The next object of the Alexandrians was to get the late Decree of the Council put in force. In this they succeeded: for a report having been circulated that the Ancient Religion was to be restored on the day of St. John the Baptist, and great numbers flocking from all parts of the empire to witness the sight, it was represented to the Emperor that it would be dangerous to delay the execution of the Decree any longer. The Emperor hereupon sent to the Patriarch, informing him of his intention; and recounting the great losses which the Empire had sustained, in the death of so many brave Generals and Men, requested his answer forthwith. The Patriarch replied, that the Peasants of Lasta might indeed be indulged with their Ancient Religion, as they had taken no oaths to the contrary; but that this could not be said of his Majesty and the Court, who had sworn to defend the Roman Faith: besides, he clearly foresaw that the toleration of two religions in Ethiopia, must eventually end in the establishment of two kingdoms and two kings.

This Gordian knot, however, was, like the more famous one of Troy, not solved, but cut by the Emperor: and the following Proclamation was immediately published by Herald.

"Hear! Hear!—We formerly recommended to you the Roman Faith, believing it to be true; but as great numbers of our subjects, under the several commands of Elias, George, Cabrael, and others, have been slain on that account, we now restore to you the free exercise of the Religion of your Forefathers. Your Priests are therefore to take possession of their Churches, and to officiate in them as formerly."

It is scarcely possible to conceive the boisterous joy with which this Proclamation was received. The praises of the Emperor echoed through the camp; and bonfires, in which the beads, &c. of the Romanists had been thrown, were seen blazing all over the country, and nothing but joy and satisfaction appeared in every countenance.

The Alexandrians followed up their success; and, shortly after, obtained another Proclamation, in which every subject of the Empire was commanded to embrace the Alexandrian Faith.

In the month of September, 1632, the Emperor died of a hectic fever: and Basilides, his son, being proclaimed Emperor in his stead, received the submission of the nobles. But Ras Cella Christos manifesting some dissatisfaction, gave the Prince great suspicion of some plot being in existence between him and the Fathers. The Ras was, therefore, thrown into prison, and the Fathers deprived of their arms and ammunition, and commanded immediately to depart to Fremona. This was a fatal stroke to the Patriarch; but, finding every effort that he could make with the Prince to be fruitless, he was, at length, compelled to set out for Fremona, where he arrived on the 24th of April, 1633, having lost most of his valuables on the road, by a banditti that way-laid him for that purpose.

The Fathers had not been long at Fremona, when they found a malcontent named O Kay, who had formerly taken a part in the insurrection of George. To him they made their court; promising, if he could protect them but a short time, that a Portuguese Army should be sent from Goa, which would, at once, put him in possession of the Empire.

The Prince getting intelligence of this, immediately dispatched an order, commanding the Fathers forthwith to leave Ethiopia; and telling them that he had ordered vessels to be ready for them at Massowah.

On the receipt of this order, the Fathers escaped from Fremona, and were concealed by their friend O Kay in the mountains, waiting till the Portuguese succours should arrive. The Prince, hearing of this also, sent a message to O Kay, ordering him to deliver up the Fathers prisoners to him. O Kay did not think proper to comply with this request: but he determined to get rid of the Fathers as quickly as possible. The Patriarch was soon after sent to Arkeko, where, as well as at Massowah, he experienced great difficulties; but, at length, arriving at Suakin, he was detained, and kept as a slave for a considerable time.

The Patriarch, on leaving O Kay, had prevailed on him to conceal four of the Fathers, till the succours from Goa should arrive: but five years elapsing, and the troops failing to arrive, the Fathers were delivered up to the Prince, who, having tried and condemned them as traitors, banished them into the territories of the Agas, where they fell a sacrifice to popular fury, and were all hanged on the same tree.

The Patriarch being at length ransomed, and arriving at Goa, made every attempt in his power to get some troops dispatched for Abyssinia; but, on an entire failure, was compelled to give up the case as desperate.

Thus ended a Mission, which, for the intrigue with which it was intro-

duced into Abyssinia, the artifice and cruelty with which it was carried on, and the miserable and disgraceful termination which it received, admits of no parallel in the annals of the world.

For the Christian Spectator.

On Unbelief.

When we look at the conduct of men, and trace their various actions to the principles from which they spring, we may by a comparison of these actions and principles, with the requirements of God's word, learn the very extensive prevalence of unbelief. No one who loves God, or is attached to the gospel which he has revealed, can, without grief, observe the prevalence of this evil.

Those are unbelievers who do not put their trust in Christ alone for life. This no unregenerate man does, whatever may be his speculative opinions, and whatever his professions of faith in the Messiah. Those also who are habitually disobedient to the divine law, are unbelievers. They are far from realizing that Christ is the only mediator, the only person through whom sinners can be pardoned; nor will they grant, *practically*, that the gospel is all of free grace. The gospel teaches that man must repent, and forsake his sins; be crucified to the world, and lead a holy life, as the only means of acceptance through the merits of Christ; but men are slow of heart to believe it. Set before man all the truths which relate to God and Christ, heaven and hell, unbelief prompts him to discredit them.

The manner in which a principle so dangerous and destructive as unbelief is manifested, is worthy of attentive consideration.

Unbelief distrusts the veracity of God.

Very frequently there is no hesitation in admitting the affirmations of men. These are no sooner made than they are believed, especially on ordinary occasions; and were not this the fact, we should be unable to pursue our customary avocations. We must do many things with a reliance on the assertions of others, or not act at all. To the declarations of God, however, there is not this ready assent. Though he is the God of eternal truth, yet the unbeliever distrusts his character and his word. He calls in question the declarations of the sacred volume, or views them as of no concern to himself; and if there is a professed belief in the scriptures, the most important truths are so perverted that he understands them differently from the mind of the Holy Spirit. With all their professions of belief, there are multitudes, who by no means realize, that God is that glorious being, whose "faithfulness reaches unto the clouds," and "with whom there is no variableness neither shadow of turning." On the contrary, they would degrade Jehovah to a level with his creatures, and persuade themselves, that he is continually varying his purposes so that there is nothing fixed or stable in his government. They do not perceive that if this principle were really exhibited in the government of God, it would destroy his character, and ruin his creatures. As saith the Lord by the prophet; "I am the Lord; I change not; therefore ye sons of Jacob are not consumed." Unbelief strikes at the foundation of all religion and would subvert every doctrine of revelation. It makes God a liar, and declares him utterly unqualified for the exercise of moral government.

Unbelief produces discontentment with the allotments of Divine Providence.

Influenced by unbelief the children of men are uneasy with their lot, and wish for a change of condition. Thus Adam and Eve were not contented with the image of God in which they were created. They were not contented with their employment in the garden of Eden, to keep it, and to dress it. Though surrounded with all the desirable circumstances of innocence and felicity, being placed under the immediate care of their Crea-

or, and favored with the society of God, as their great parent, yet they soon became discontented with their lot. They grasped at imaginary good, at some change of condition which they thought would conduce to the increase of their happiness. They did not believe that they were placed under those circumstances, which would lead to glory, complete and eternal. They therefore set themselves against God, and his disposal of them. They acted under the impression that they could choose for themselves, better than God had done, and this surely was unbelief.

Their offspring have ever been strongly inclined to tread in their steps; and even to go beyond them, in dissatisfaction with the dispensations of God. We are prone to think ourselves wiser than our Maker, and to consider our systems of society and religion, our plans both in secular and religious matters, as superior to his. We fancy we can devise better plans of governing the world, of distributing property, life, health, talents and honors, and better doctrines and systems of church government, than he has devised and set before us in his providence, and his word; and hence, originate false doctrines and systems for the organization of the church.

Unbelief distrusts the testimony of those whom God has sent to declare his will.

This is the natural consequence of distrusting the veracity of God: for a person who does not credit the declarations of Jehovah, is certainly as ready to discredit those who speak in his name. They will show no more regard to his ambassadors than to himself, and they are equally averse to the truths of religion when they read them in the scriptures, or hear them spoken by man. If men have called the master of the house Beelzebub, much more they of his household. The truth is, they do not believe a word spoken, either by the Lord or by his servants, especially if opposed to their inclinations. We prove this by facts. Noah was a preacher of righteousness for 120 years, and none believed him. Reflect on the treatment of Elijah and Jeremiah, by their countrymen; and on the reception given to those who, since that time, have not shunned to declare the whole counsel of God. Unless the heart has been renewed by the grace of God so that unbelief has been destroyed, men have rejected the testimony of God's servants. Nor has the testimony of Christ, been received with more readiness, or less aversion. It has, in fact, been opposed, and rejected. Though he came into the world to bear witness to the truth; though he clearly taught the character of God, and of man, and used various methods to enforce his doctrines, yet he was not believed; so that he could truly say, 'I am come in my father's name and ye receive me not. If another shall come in his own name, him ye will receive.' This is a most humiliating truth, but it is one fully exemplified by the conduct of men towards true and false prophets, and teachers, in every age. Christ has had fewer, even nominal, followers, than Mohammed, and men readily listen to impostors who preach sentiments in accordance with the feelings of their carnal hearts. 'But now ye seek to kill me,' said our Saviour, 'a man that hath told you the truth.' Unbelief especially discredits the Divine testimony respecting the natural character of man, and the method by which he may recover the favor of God. The unbeliever does not realize that he is entirely sinful, and exposed to all the curses written in the book of the law. He does not believe that divine justice is so inflexible, or sin so heinous, as to bring endless misery on him. Neither does he believe there is no way of escape but through the righteousness of Christ received by faith. He, in some form or other, attaches merit to himself, and relies on a righteousness by works. Nor does he apprehend that he is continued a prisoner of hope through the forbearance of God. Jehovah withholds the execution of that punishment which his justice would

allow, and the sinner construes this forbearance into an argument for his own merit, or a proof that God is not displeased with his conduct.

We now pass to a consideration of the consequences of unbelief.

These are briefly stated by our Lord in a conversation with the Jews: "If ye believe not that I am he, ye shall die in your sins;" and in his instructions to the disciples: "He that believeth not shall be damned."—Whatever be a man's life, or principles, the want of faith in Christ, of that true faith which leads a person habitually to keep all God's commandments, will effectually exclude him from the favor of God, and the happiness of heaven. He who dies in his sins is wholly disqualified for happiness beyond the grave. He carries with him his evil heart of unbelief, his enmity, and all those affections and desires, which must make him completely wretched.

Several things may be mentioned which will show the propriety, and the necessity, of this decision of the Almighty.

Unbelief leads to all other sins.

This was the sin that induced man to eat the forbidden fruit. Our first parents disbelieved the Divine threatenings, or they would not have been guilty of this conduct. Through unbelief, they ate and fell. This laid the foundation for all the violence and guilt with which the earth was filled previously to the deluge; the foundation for that depraved character in which "every imagination of the thoughts of the heart is only evil continually." It has been the source of the idolatry, ignorance, vice, and will-worship with which the heathen have been chargeable; and from which, Jews and Christians have not been exempt. It is the source of that rejection of the true religion which has brought destruction upon thousands and tens of thousands. It is the source, whence spring the ungodliness and the iniquity which now prevail. The unbeliever discredits the divine threatenings and this emboldens him to commit sin. He fancies he "shall not surely die," and therefore multiplies his iniquities.

Unbelief leads to destruction as it serves to blind the understanding, and harden the heart.

It is, therefore difficult to be removed. It blinds sinners to the perception of truth, and shuts their understanding against light and argument. Its direct tendency is, to prevent a person from examining his state and to hide his real character from his sight. Refusing to credit God's testimony, he forms an opinion of himself in correspondence with his propensity to think well of his conduct and his heart. He enquires not with any sincerity respecting his prospects, or the foundation of his hopes; and never examines with impartiality how he stands affected toward the real character of God.

Let us bring the subject to the test of experience and make an appeal to fact. We ask those who believe not in Christ, who remain impenitent, if they do not usually feel quite indifferent about their condition? Do they feel any alarm because they are sinners, and have broken the law of God? are they not unmoved at the denunciations of his wrath and at the punishment that awaits them? are they not backward to admit that God is so holy as his word represents? that his law and its penalty are 'holy, just and good?' that Christ is the only Saviour of sinners? that they are under obligation to love God "with all their heart, and soul, and mind, and strength? and their neighbor as themselves?" But still they are sinners, and exposed to all the curses which the justice of God pronounces against such transgressors. They are however, perfectly stupid and indifferent about these truths, because they do not believe them. If conscience sometimes excites their fears and they are alarmed by some solemn exhibition of the truth, do they not as speedily as possible, turn their attention from the

unpleasant subject and endeavour to forget the unwelcome truth? They choose to be ignorant respecting such subjects, and though they at times, fear that the obnoxious doctrines may be true, they will not candidly examine, because if they should find them true, they must obey them, and obedience would necessarily lead to a different mode of life. How shall we lodge these "obnoxious truths in a mind armed with prejudice?" Unbelievers are in the snare of the adversary being "led captive by him at his will." They embrace the error which he suggests; fall into the sin to which he tempts them; and what is the prospect, but that, they will go on in unbelief, darkness and guilt, until they perish?

Unbelief leads the subject of it from all satisfactory good, or permanent enjoyment. All rational beings must admit that God is the fountain of excellence. From him flow all blessings, and every good which can rationally be desired. Yet unbelievers are wholly insensible of this excellency of God, and of the happiness to be enjoyed in his service. When a person addresses them on these subjects, he speaks in an unknown tongue. They seek their felicity and their treasures from some other sources. They turn to the empty amusements of time and sense; to the vanities which promise much, and end in vexation of spirit. They perhaps plunge into immorality, for happiness. They have left substantial good, or rather have never known it, and they will not take a course to procure it. Let the unbeliever ask his heart, or rather his conscience, for his heart is deceitful, if this is not his condition. He cleaves to objects which he has ever found to be vanity and vexation; and he ever will find them such. Ask those who have indulged a spirit of unbelief and a worldly mind through life, even down to the bed of death. All this attachment to the objects of time and sense, and this disappointment in the pursuit of happiness are the certain consequences of unbelief. Disregard God, and you will leave him. Forsake him, and you will go on crying "who will show us any good," and will never find real enjoyment. You will probably be carried about with every wind of doctrine, or go on in your speculative opinions, until you meet the frowns of Christ, who has declared, "If ye believe not that I am he, ye shall die in your sins."

Continued unbelief effectually debars a person from the saving benefits of Christ's atonement. It renders ineffectual all entreaties and all warnings to sinners; all the offers of life and all the threatenings of death; for they will not believe. It bars the door of mercy and grace. *Christ "did not many mighty works, there, because of their unbelief."* Though the Lord Jesus has been at all the cost of redemption; though he has made ready all things for the salvation of sinners, and freely offers to them all the benefits of his atonement, yet the unbeliever is in no respect benefitted, because these blessings are received only by faith.

It is unquestionably true, that "he who believeth not is condemned already and that the wrath of God abideth on him." And to what direful calamities must that person be every moment exposed, who is condemned already, and on whom the wrath of God *abideth*? There is no safety; there can be none for us until we belong to Christ, and are his by faith. "He that believeth shall be saved, and he that believeth not shall be damned." There is no medium between these two characters and conditions, faith and salvation; unbelief and condemnation. All unbelievers are liable this moment, and every moment, to be brought to the bar of Christ. It is nothing but the forbearance of God, of an offended God, which preserves them in life for a moment. Their hearts, however, are so hardened through the deceitfulness of sin, that they believe not these truths. None of these things move them, and they cry, "we shall

have peace though we walk in the imagination of our hearts."

Final unbelief brings a person to his death bed in his sins, to the judgment of the great day, under the divine indignation; and to a habitation of eternal contempt and misery. This is the sure result of unbelief. "If ye believe not that I am he ye shall die in your sins."

Thus presumptuous and destructive is the spirit of unbelief; a spirit which all the impenitent indulge. To cherish it, is the highest contempt we can offer to a God of truth and holiness, and its effects are infinitely fatal. It is hostile to the perfections of Deity; foolish, infatuating, and destructive. It separates a person from God, from Christ, from redemption and forgiveness, from heaven and all true felicity, and leads him through all the train of sins and miseries, down through time, and to eternity fitted to destruction. It brings a person under temporal calamities, and spiritual judgments. Unbelief was the ruin of the old world, and has been the ruin of the new; and it will be ours if we indulge it. Let us then beware of unbelief, and take heed how we reject a crucified Saviour; "He that despised Moses' law died without mercy—of how much sorer punishment suppose ye, shall he be thought worthy who hath trodden under foot the Son of God."

A. Y.

For the Christian Spectator.

The providential will of God not inconsistent with his preceptive will.

The providential will of God respecting any thing, is his will respecting it when considered as belonging to a series, and as to its connexion and relation in that series. All events which ever have occurred, or ever will occur in the universe, as they are all under the government of God, directed, and controlled by his wisdom, and goodness, and power, must be agreeable to his eternal counsel and will. The will of God in this sense, which we call his providential will, may be defined to be his will respecting his own operations. All the operations of God, are made to exhibit to his intelligent creation, the most glorious view of his wisdom and goodness and power. Whatever God does, therefore, he wills to do; and whatever he wills to do, he wills to do according to the most perfect wisdom and goodness. Every event therefore, that takes place in the universe, is agreeable to his providential will, and is calculated, in the place where it stands, and in the relations it bears, to reflect the greatest glory on the government of God.

The preceptive will of God is that which he has divulged in the moral law. The principles of conduct which this law prescribes, are such as form the brightest glories of his own character, and the highest excellence of his intelligent creatures. The principles are such as he looks on with infinite complacency in himself, and such as he looks on with approbation and delight when manifested by any of his creatures. A being in himself considered, he would choose to see exhibit these principles rather than not exhibit them,—that is, if the being could be considered apart from all other beings, and apart from all other events, and, in short, apart from the plans of his government. But evidently, no being in the universe, can God, consistently with his most holy government, consider in such a detached view; but he must regulate the circumstances of each individual, according to the place which it is to occupy in the universe, and according to its relation to the whole plan of his government, in such a manner as to conspire with all other individuals to make a most perfect display of his glorious attributes. Though, therefore, God love holiness in itself considered with perfect complacency and hate sin in itself considered with perfect hatred, yet he may, in perfect consistency with such dispositions, choose that one being should be holy, rather than sinful, and choose that

another being should be sinful, rather than holy, in order to display more perfectly to the universe, by the holiness of the one, and sinfulness of the other, his own moral perfection. Now if such be the disposition of God toward believers and sinners, in themselves considered, is it at all improper that he should divulge it to the universe by a law? Is it at all improper for him to say that he would have all men to be saved? Is it at all improper for him to declare, that he willeth not the death of the sinner? May not God proclaim to the universe his love of holiness, his hatred of sin, and his compassion for the miserable? And surely all such declarations are true; and such dispositions exist in him in a degree far above the comprehension of our capacities, and commensurate only with the ardor of his infinite mind.

Can it be improper that God should command all beings to love him with all their heart? Can it be improper, on the other hand, that he should regulate obedience to this command, and limit its extent by his most perfect wisdom?

If the desire of God respecting an individual, considered merely as an individual, be that the individual be *holy*, and his desire respecting that individual, considered in his *relative capacity*, be that the individual be *sinful*, shall God choose that the individual be holy or that he be sinful? The answer to this question determines the whole subject. If he choose that he shall be holy, where will be the glory of his government? If he choose that he shall be sinful, though it may not be a desirable thing in itself, and he may express all the regret consistent with perfect wisdom, his government will be viewed by all holy beings as glorious.

Nor let it be said, that it argues imperfection in God, that his perfect wisdom did not make the obedience of each individual consistent with the greatest glory of his government. You allow that the government of God has for its object the greatest good of the universe.—where then, I ask, can be the imperfection? In his goodness? But can infinite goodness choose more than what is infinitely best. In his wisdom? What better system could it devise than the best? But is your objection against this; that the best system possible should be constructed in such a way, that a thing bad in itself might be good on the whole? Is it reasonable to object against the construction of the system, when you acknowledge that its end is the best possible, and that no other construction would secure the end? What then if God decree violations of his preceptive will? All these violations occur under his most perfect government, and form a necessary part in a system, which is the result of his perfect wisdom and goodness, and which will render his throne glorious in the view of all holy beings. And if, on the other hand, God decree compliances with his preceptive will, all these compliances are alike under his most perfect government and form a necessary part in a wise and benevolent system which is to render his throne forever glorious.

The question then, why one individual is saved rather than another, should be answered in this simple way, as must appear in the event; that there is more wisdom and mercy displayed in the salvation of the penitent prodigal, than there would be in the salvation of the hardened sinner. If the question be raised why one individual becomes penitent rather than another, we may assert still that the answer will not affect in any way the propriety of granting salvation to the penitent, because this last proposition is so plain and so evident that we cannot surrender it without denying man to be a free agent. Yet with respect to the government of God, we may say to the question, that the moral character of God will be more gloriously displayed to the universe by the penitence of one, rather than his impenitence, and by the impenitence of the other, rather than his penitence.

God evidently has his prerogatives, respecting which we cannot safely reason from any analogy, and to which all creatures ought cheerfully to submit. The introduction of sin into the universe, is an example in which God exerts his prerogatives. King over the universe, he will do all his pleasure; and as all his counsels are guided by perfect love and wisdom, he reasonably commands all his intelligent creatures cheerfully to submit to his government. In permitting sin to enter the universe, he did his pleasure; and as perfect love and wisdom are not inconsistent with such permission, we ought to view God, in this matter, as an amiable and glorious Sovereign. The analogy of a parent leading his child into temptation and sin, is a very unworthy and erroneous representation of the conduct of God. Such conduct in a parent we are obliged to consider as exceedingly criminal. The reason is, the parent and the child are both subjected to the law of God, and the parent cannot act in this manner, with any wisdom or love to direct his conduct. But God in his conduct is glorious. His omniscient eye looks through the endless train of consequences, and sees them, whatever may be their present aspect, terminating in the happiness of his kingdom.

O.

For the Christian Spectator.

Some remarks on the objections to the early chronology of the Old Testament, derived from the astronomy of the nations of eastern Asia.

It is well known that objections have been brought against the authenticity of the Mosaic records, derived from the astronomy of the Chinese, and of some of the nations of India. The claims of the Chinese to an antiquity inconsistent with the scriptural chronology, have been shown, long since, to rest upon a very slight foundation; but the Indian astronomy has been thought to be attended with greater difficulties. It has been maintained by the French Astronomer, M. Bailly, that the new tables of Tirvalore, which were brought into Europe from India, by M. Gentil, must have been founded on observations which were made as early as the year, 3102 before the Christian era. This opinion has been since ably supported by Professor Playfair, in a paper read before the Royal Society of Edinburgh in the year 1789, and is strenuously defended in the article Astronomy, in the new Edinburgh Encyclopedia.

The objection which arises from the opinion now stated is this. According to the common chronology, which is derived from the Hebrew scriptures, the flood was before Christ 2348 years, which is 754 years later than the time, when, as is alledged, astronomical observations were commenced in India.

Now admitting that the fact is established, that astronomical observations were made in India at the time supposed,—the objection which is derived from it against the history of Moses, is not very formidable. No person who has particularly examined the chronology of the old testament, with the advantage of the critical researches of the last half century, will hesitate to acknowledge, that the dates of the early history are extremely uncertain, and that the addition of a few centuries, especially between the time of the flood and of the calling of Abraham, may be supposed without any violence to the sacred text, or if with many learned men we adopt the chronology of the Septuagint version, all difficulty is removed; as according to this version, the flood was some years before the epoch of the Tirvalore tables: or it might be maintained on probable grounds, that this epoch itself is antediluvian.

There is, however, no necessity of resorting to either of these expedients. If authority is of any weight in such a controversy, it is undoubt-

edly against the authenticity of the tables. La Place, whose opinion in such a question deserves the highest consideration, in his *Exposition du Systeme du Monde*, gives it as the result of his investigations, that the Tirvalore epoch of 3102 is fictitious, and that it was invented for the purpose of giving a common origin in the Zodiac to all the motions of the heavenly bodies, and that the tables have been either constructed or corrected in modern times. He likewise maintains, that the difference between the real situation of the heavenly bodies, as ascertained by the best modern tables, and their supposed situation at the Tirvalore epoch, is too great to admit of the belief, that the position of these bodies was at that time determined by observation.

But much the most elaborate investigation of this subject, it seems, has been made by Delambre, in a general history of astronomy, now publishing in Paris. The writer of this article has not seen the work of Delambre, but from a review of the two first volumes, intitled *Histoire de l'astronomie Ancienne*, in a number of a literary Journal, *(Bibliotheque Universelle)* published at Geneva, in February, of the present year, a full account is given of the conclusions of this celebrated astronomer from his examination of the subject under consideration. It should be recollected that Delambre has been long known as a profound mathematician and astronomer, and, from his known opinions on the subject of revelation, cannot be supposed to have been under any bias favorable to the common chronology of the scriptures. As some readers of the Christian Spectator, may be curious to know what opinion such a man as Delambre has formed of the Chinese and Indian astronomy, the following passages translated from the review above mentioned, are here subjoined. The reviewer, after stating the account given by Delambre of the *Almegest* of Ptolomy, proceeds as follows:-

"The theories of Ptolomy were scrupulously adopted by the Arabs, the Persians, and the Tartars, by whom, there is some probability, according to M. Delambre, that they were communicated to the Chinese and to the inhabitants of India, in whose hands, says he, they were greatly corrupted, as these nations had too little knowledge of geometry to comprehend their nature or their use."

"In support of this opinion, the author, in his second book, examines in detail the principal systems which have been published on the subject of the Chinese and Indian astronomy—tracing every particular to its source, and analyzing the original treatises, which we owe to the researches of the missionaries in China, and more recently, of the English society, established at Calcutta. He admits that the Chinese, at an early period, had some knowledge of astronomy; that, like the Chaldeans, they made celestial observations without any aid from theory; that they were acquainted with the motions of the planets and of the sun, the intercalation of one day in every four years, from which originated their division of the circle into 365 1-4, degrees and that they had measured, with some approach to exactness, the obliquity of the ecliptic; but the authenticity of their long succession of solar eclipses appears to him doubtful;—he believes that their knowledge of parallax has always been too imperfect to enable them to calculate any one eclipse with exactness; the antiquity which they attribute to their knowledge, he considers liable to very strong suspicions; and the result of his enquiry is, that from the long labours of the Chinese, no certain information can be obtained."

"As to the inhabitants of India, M. Delambre refutes the system of M. Bailly, which ascribes to them, in remote antiquity, a perfect system of astronomy; he shows that it is probable that the four sets of Indian ta-

bles which were brought to light in 1687,* are of no higher date than the *eleventh* or *fifteenth* century of the christian era; that they are imperfect and inaccurate, and that the methods of computation from them are too obscure and enigmatical to have afforded any assistance to the neighbouring nations. A very particular examination of the proofs collected by M. Gentil, and of the Memoirs of Jones, Davis, Playfair, Wildfort, Bentley and Colebrook on this subject, confirm him in his opinion."

After some further account of the opinions of Delambre, on the subject of the science of the eastern nations, the reviewer adds:—

"It is remarkable, to observe as we proceed, by how many methods we arrive, in these latter ages, at the proof of the recent origin of the human race on our globe. On this point, the sciences, which appear to have the least connexion with each other, such as astronomy, comparative anatomy, geology and history, all tend, the more nearly they approach perfection, to confirm the narrative of the sacred historian."

J.

* The four sets of Indian tables here referred to by the reviewer, were not all brought to Europe in 1687. The first set was brought to France, in this year, from Siam by the French Ambassador. Two other sets, one from Chrisnabouram and the other from Narsapour, were sent to Paris by the French missionaries in Hindostan, at a later period;—the fourth set, the Tirvalore tables, was procured by M. Gentil, a French astronomer in 1769, who went to India to observe the transit of Venus. He obtained these tables in Tirvalore, of a learned Bramin, who likewise instructed him in their use.

To the Editor of the Christian Spectator.

Sir,

Your correspondent P. in the first number of the Christian Spectator, page 20, has given an explanation of the passage Ps. lx, 7. *Ephraim also is the strength of mine head.* So far as the explanation of the bare words is concerned, I fully accord with the views of your correspondent. But in ascribing these words to the Deity, he detracts, I apprehend, very much from the true force and beauty of the Psalm; and degrades the majesty of the Almighty, by making him to rest on an arm of flesh. He was evidently led to this view of the passage, by mistaking the force of a preceding clause, verse 6, *God has spoken in his holiness,* and by not considering how much more appropriate the words which follow that clause, are to the author of the Psalm himself, than to the Deity. The turn which I would give to the sixth verse, is happily expressed in the versification of this Psalm, by Tate and Brady.

The holy God has spoke; and I,
O'erjoyed, on his firm word rely:

For the Hebrew word דִּבֶּר, (which is rendered *has spoken*) as well as the Greek λαλεω, the Latin *loquor*, the German *reden*, and I may add the English *to speak*, are, with few exceptions, not followed by the words spoken. On the contrary the Hebrew אָמַר, the Greek επω, the Latin *dico*, and the English *to say*, are, for the most part, thus accompanied. Hence the verb *to say*, is so often added, in the Bible, after the verb *to speak*; whenever it is necessary to give the words of the speaker. Thus, *And the Lord spake unto Moses, saying.*

Q.

Miscellaneous.

For the Christian Spectator.

A Comparison of the English, with the French Pulpit.

The French preachers have a kind of eloquence peculiar to themselves. It partakes much of the warmth of their climate, and of the lively manners of their nation. It has excellen-

cies, and it would be strange, if it had not defects.

They are generally happy in the selection of texts, which contain interesting truths; but unhappy, in taking them from the "Lessons" of the day. Their texts appear to be chosen, not so much to sanction and enforce particular truths, as to form a kind of customary motto, at the beginning of every discourse. It is hardly necessary to add, that the division is often fanciful, and entirely irrelevant to the text.

The style of the French sermons is too diffuse. It abounds with point and antithesis; yet, it is easy and vivid; adorned with apt metaphors, and splendid figures. The language is usually perspicuous, but the sermons are obscure. There is method in the arrangement of parts; but these parts are not closely connected. The same object is not invariably pursued in the same discourse. The mind of the reader is often confused, by the introduction of articles foreign to the main design.

There is still another defect in the French sermons;—they want matter. They are warm, animated exhortations, addressed more to the passions of men, than to their understandings. It is confessed, that they have many fine sentiments. These, frequently novel in their kind, and embellished with the beauties of rhetoric, charm the reader, and carry him along almost forgetful of himself; but, let him stop and reflect on what he is reading, and his interest will be found to arise, not so much from a rich variety of solid thoughts, logically combined, and leading him forward to one grand result, as from a secret fascination in the sounds of the vowels and liquids; in the smoothness of the period; in the variegated and vivid description. We do not condemn the graces of speech. These give truth a more engaging appearance, and for this reason alone, deserve the highest attention of the pulpit orator. But, they will not compensate for the want of argumentation and solid sentiment. They may surprise, but cannot convince. They may dazzle, but cannot instruct. They may indeed please, but can neither sanctify nor transform.

The English preachers differ in many respects from the French. Shortly after the Reformation, the language of the pulpit in England, was dark and scholastic, abounding with puns, and with greek and latin quotations. The succeeding ages had the merit of refining much upon the style of their predecessors. They introduced a simple, clear, nervous diction, adapted to the lowest capacity, and to the sublimity of Gospel truth. Their sermons have more strength and more sentiment than the French. The reader can seldom fail of finding enough to feast his intellect; but, he will doubtless be disappointed, if he expects much to enliven his imagination, or touch his heart. Their most celebrated sermons, are pieces of cool, didactic reasoning. This is the opposite extreme to that we censured in the French.

A speaker who treats his hearers as beings of pure intellect, can justly claim no higher merit than that of a logician. He is not an orator, for it is the province of an orator, not only to reason and convince, but to excite to action. He is not content that his hearers believe a certain truth, he endeavours to make them feel it. He addresses their passions. He aims to awaken the conscience, and affect the heart. This part of a discourse is stiled the "pathetic," and here the English preachers are mostly deficient. Their abstract reasoning would be much more tolerable, if to this, they should append a warm, practical *application*. It must be acknowledged, that the French divines are too fanciful in their applications. These seldom have any intimate connection with the main subject. They are, rather, vague, general remarks, better calculated to strike and interest by their novelty, than force conviction on the conscience by a glowing exhibition of truths already established.

In point of delivery, the French preachers possess excellencies of the highest kind. They have ease and warmth. They are solemn, impassioned, and persuasive. If their action is abundant, it is often appropriate and expressive. The English divines, until lately, have had little or no action. Their manner has been dull and uninteresting. Garrick, the celebrated actor, once said to Bishop Littleton—"We speak of fictions as if they were realities, and you speak of realities as if they were fictions." This remark though severe, was strictly true. The practice of reading notes, has confessedly detracted much from the eloquence of the English pulpit. On this point, theorists may reason, but common people will think and decide for themselves; and, it is their decision which can alone raise or sink a public speaker.

But dull as may be the manner of the English clergy, one can hardly fail of being improved by their matter. Their sermons, generally, abound with sentiment. They always display an apt proportion of parts. The subject is ingeniously expanded, and often admirably well conducted. In a word, the formation of the statue is perfect; "but no soul warms, awakens, and inspirits the dead marble."

With the names of several English and French divines, is associated every thing that is dear to sacred eloquence. On them, the christian world has long lavished the most unqualified tribute of applause. Whether due or not, it is now too late to withhold it. Still, their eloquence was not that, which purifies the heart, and reforms the life. The reason is obvious. Their doctrines were not those, which ordinarily prove "the power of God" to the salvation of men. A kind of monastic melancholy broods over their doctrines. They abound in speculations about the invisible state. The English preachers, of whom we speak, dwell much on the moral virtues; on the civil and social duties. Important as these may be, they are not those simple truths of the Gospel, which find their way directly to the heart. With such a cold theology, one may easily account for the dullness of their manner, and the little salutary effect produced by their preaching. Very different was the theology of Baxter, of Whitefield, and the modern Spencer; and very different was the general result of their ministry. These, perhaps, had not the learning of a Barrow, nor the measured accuracy of a Blair; but they had an eloquence—an unction, that melted the heart, and which, by the Spirit of God, was made mighty to the conversion of souls. These are the preachers whom we think really eloquent; and if pulpit oratory in England, is higher than in France, it is chiefly indebted for its pre-eminence to those, who have long been thought little better than religious enthusiasts.

D. C. H. S.

To the Editor of the Christian Spectator.

Sir,

It is stated in President Dwight's System of Theology,* that, "In this town (New-Haven) within five years, more than fifty divorces have been granted: at an average calculation, more than four hundred in the whole State during this period; that is, one out of every hundred married pairs." A stranger to our laws, might understand (contrary to the intention of the excellent author,) that, in five years, fifty divorces have been granted to *inhabitants of this town*—a population of scarcely six thousand. The fact is, divorces are granted by the Superior Court, at their sessions in the several County towns; and the divorces here spoken of, were not for the *town*, but for the *county* of New-Haven—not for six thousand, but for thirty-seven thousand inhabitants. I have my doubts whether the county of New-Haven, situated on the sea-coast, and containing a number of compact settlements, is a perfectly correct ground of estimate for the rest of the

* Vol. IV. p. 274.

State. Other crimes certainly are more prevalent in such situations, than in the State at large; and why not the crime of unscriptural divorce? Taking this estimate, however, four hundred divorces are granted in the whole State, every five years; that is, eighty in each year. At the ordinary estimate of six persons to a family, there are more than forty thousand families in the State. Dividing this number by eighty, the number of divorces in each year, we have one divorce to every *five* hundred married pairs, and not to every *one* hundred, as stated in the passage cited above. The error arose, without doubt, from inadvertently dividing the number of families (40,000) by 400, the number of divorces for five years, and not by eighty, the number for a single year. A part of these divorces, likewise, were granted for a cause universally admitted to be scriptural. For the purposes of the argument, these ought, I think, to be excepted; for they are approved by God, and infer no evil to the community.

A correction of these errors would not be necessary, if they occurred in a work of ordinary merit. But the writings of Dr. Dwight, bearing the impress of a superior intellect, will descend, we believe, to distant ages; and in justice to his character, they ought to be accompanied by a correction of those slighter errors, which cannot be entirely avoided, in a work of so much magnitude.

NEOPORTENSIS.

To the Editor of the Christian Spectator.

SIR,

I WAS highly pleased with the remarks which appeared in your number for March, on the *dying confessions and joyful hopes of murderers, and other capital offenders.* They are judicious; well fitted to open the eyes of the community to the light in which we should view such confessions and hopes, and may prove a timely warning, to young offenders, against the expectation of closing a life of crimes with a triumphant death.—Such a presumption, the increasing accounts which we have recently had of criminal executions, is certainly fitted to cherish. The baneful influence of whatever tends to foster this presumption, is manifest; not only as it regards criminals, but as it regards the impenitent in general.—This presumption fortifies the corrupt heart in its confidence of final impunity, and causes it to say with a bolder tone; "I shall see no evil, though I walk in the imagination of my heart and in the sight of mine eyes. If the most atrocious villains generally repent at the foot of the gallows, and the voice of the Christian world pronounces them blessed in their death, surely I need not fear."

With this view of the extensive and baneful influence, which I fear such accounts are calculated to produce, I can assure you it has been with alarm, that I have witnessed the frequent and extensive publicity which has been given to the fair-drawn narratives of dying culprits. Some of these narratives have come forth to the world, with such a glow of pathos, as to bespeak for the sufferer more of the feelings with which we should weep over a martyr, than of the mingled pity and indignation, with which we should regard a murderer when falling by the stroke of justice.

It may be said indeed, that the criminal deplores his crimes and pathetically warns all against the commission of similar offences. To this I reply, that his confessions and his warnings are commonly brought forward as *evidences of his piety;* and are rarely, if ever, presented in a manner that will strike to the heart of the reader, as a terrific admonition to abstain from crimes; and *no* warning which the professed penitent *can* give, can be compared to that which he seems to shriek forth to his comrades, at the moment of his execution.

If we could rationally believe, that so large a proportion of malefactors, die in the faith, the principal ground

of objection to the publicity of their hopes, would be removed. The *manner* however in which they are given, might still, in many instances, be objectionable, as tending to hide from our view the odium of the crimes for which they suffer, and thus to defeat the whole object of human punishment—the prevention of future crimes. But against the accurate and judicious developement of the facts, we could not object. On the other hand, we should be glad to have that knowledge, which would enable us to rejoice with angels, over every one of these sinners that truly repents.

But the insuperable objection is, that we cannot have sufficient reason to induce a belief in the genuineness of repentance, in that large proportion of instances in which it is professed. I will not repeat the able arguments of your correspondent in proof of this position. But for the purpose of substantiating them by the evidence of one very remarkable instance of a heartless profession, I beg leave to subjoin the following anecdote, related to me by a chaplain who had served in our army. He was himself witness to the facts.

For some crime, which I do not recollect that my informant specified, a soldier was sentenced to be hung. Soon after this condemnation, the chaplain conversed with him on the importance of his spending the short portion of time assigned him, in preparation for death. But he found the unhappy man totally stupid, and left him with no apparent anxiety about his future state. At a subsequent interview, however, he was enabled to make some impression on his mind; and very soon the criminal manifested the deepest solicitude—was desirous to have the chaplain with him as much as possible,—begged the prayers of all,—and often cried for mercy. A short time previously to the day appointed for his execution, he professed a change of feelings—penitence for his sins—a reliance on Christ for salvation—and a willingness to die. I do not recollect, with sufficient precision to repeat the various conversations, which were related to me. But they were such as to afford as fair a presumption of penitence, as in the case of any criminal, whose narrative I recollect. On his way to the gallows, he professed himself very happy in the thought that he was about leaving a world of sin and trouble, and going to be with Christ. On the scaffold he spoke with great composure—manifested his resignation to death—and spoke of the raptures on which he was about to enter. The moment came which had been marked for his last. At this instant, instead of awaiting the work of the executioner, he voluntarily precipitated himself from the scaffold. The instant cry from the commanding officer, was, "*draw him up.*" He struggled exceedingly, and it was with difficulty that he was got upon the scaffold before his life was gone. It then appeared that the officer had in charge a declaration of pardon, instead of an order for his execution. He was taken to his quarters, and remained senseless for some time. But when reason was restored, and he was informed of his pardon, what do we hear from those lips which were so lately magnifying a Saviour and exulting in the hope of heaven? Is it an ascription of praise for this most unexpected opportunity to testify to men, the genuineness of his repentance and his love to Christ? is it a lamentation that he is drawn back from the threshold of those joys which opened before him, in so blissful a prospect? The very first sentence he utters, is a profane boast of the bravery with which he leaped from the scaffold! And after this, not a vestige of serious thought seemed to remain in his mind.

Who can imagine that this man was prepared for death? Yet, had he not been resuscitated, how few would have questioned his reception to heaven. This is indeed, but a solitary instance, and from the nature of the case, will probably remain so. But,

if all the malefactors who have died with the most joyful hopes, had been restored to life again, might we not have had the most lamentable demonstration of the hypocrisy and self-deception, in which, perhaps, not less than nine tenths of them have died, and gone to their own place! I state this large proportion, because I believe that facts which bear the strongest analogy to those in question, of any that man can inspect, will not encourage better hopes. I refer to that very large proportion of instances, in which persons, apparently near death, have expressed their hopes of heaven, but, on their recovery from sickness, have given proof in their lives that they were still "in the gall of bitterness, and bond of iniquity."

If then, there is fearful reason to believe that most of the criminals who fall by the hand of justice, die in a state of impenitence; and if a different representation is of baleful tendency; ought not the Christian Spectator to remonstrate against the publication of these glowing descriptions of the "dying confessions and joyful hopes of murderers and other capital offenders?" and ought he not to caution the public against giving them credence?

Permit me to subjoin a single remark, on a kindred topic, addressed to ministers of the gospel. When called to officiate at funerals, who of us is not aware of a powerful temptation, to say something which shall imply our belief of the happy state of the deceased? The love we bear to the departed members of our charge—our sympathy with the mourners—and a desire to assuage their grief and comply with their expectations, are motives which strongly impel us to this thing. But in view of the considerations, suggested above, must not these comparatively trifling motives, be overwhelmed by that tremendous responsibility which rests upon the watchman of souls? Except in cases where the previous life has borne witness to the piety of the heart, can we deem it safe for ourselves, can it be true friendship to the souls of the mourners, and is it not perilous to our hearers, for us to imply, either in prayer, exhortation, or sermon, that we have any strong confidence that the deceased is received into heaven? And must we not guard against dwelling, with emphasis, on any religious expressions that may have dropped from the dying lips of one, who gave no good evidence of piety while in health?

V.

To the Editor of the Christian Spectator.

SIR,

I send you several letters, which were addressed to a friend, giving information respecting the origin, design, &c. of Sabbath Schools. N.

MY DEAR J——

You know how eagerly I always availed myself of every opportunity to contribute to the recreation of your solitary hours, especially by the communication of any intelligence suited, to furnish entertainment, and enrich your mind. I shall, in the present instance, enjoy the more pleasure in writing to you, as the subject in regard to which you solicit information, has, for some time, particularly engaged my attention, and awakened all the interest and enthusiasm of my heart. I shall avail myself of every means in my power, to give you a just portrait of the novel and august institution which is copiously diffusing the most invaluable blessings over our country; and am persuaded that it will both afford you entertainment, and gratify your benevolence.

This country cannot boast of an institution, more benevolent and useful than that of its Sabbath Schools. It contains no other, which actively engages in the divine work of gratuitously doing good to others, so many hands and hearts, or exerts so wide and efficacious an influence, at once to relieve the miseries, and amend the

characters, of the ignorant and the vicious.

These schools, which have been established in England, nearly 40 years, and beside diffusing throughout every part of that kingdom, the most invaluable blessings, by the intellectual and moral improvement of her illiterate population, have given birth to one of the most beneficent, and splendid institutions which adorn that nation, (the British and Foreign Bible Society) were but recently introduced into this country.

A Sabbath School, was indeed established in Philadelphia, as early as 1791, for the gratuitous instruction of poor children in reading and writing; but it was designed only for their instruction in these elements; and was taught by hired teachers. The Borough, now the city, of Pittsburgh, in Pennsylvania, has the honour of establishing the first Sabbath School, in the present form, in the United States. At the instance of a benevolent gentleman of that place, a small number of persons formed, in 1809, a moral society, for the "suppression of vice—reformation of manners—and propagation of useful knowledge." Through the agency of this society, the deplorable ignorance and immorality of the poorer classes of the community being soon developed, at his suggestion, a Sunday School for their religious instruction, was instituted on the 22d of August 1809, and a public notification of its object, and the manner in which it was to be conducted, was given, with an address soliciting the attendance of scholars, and the co-operation of the citizens in promoting the object of the School. This address, put into the hands of every family in the Borough, awakened a high degree of interest; and the first School, opened on the first Sabbath of September, was attended by 240 scholars, children and adults.

This School, though constituted without the knowledge of the mode of organization in Europe, (for letters were written unsuccessfully to New-York and Philadelphia, to gain intelligence on the subject, nothing being there known respecting them, except the fact of their existence in Europe,) coincided in its principal features with the schools now established. Its organization and management were adapted to the wants of the scholars. Preventing the violation of the Sabbath, preserving decorum and silence in the streets, reforming the scholars in manners and morals, its beneficial tendency soon became obvious; and conciliated to its support, the respectable portion of the community. It has, it is believed, been ever since maintained, though at times, in circumstances less flourishing than at first. In the summer of 1811, the Rev. Robert May, missionary from the London Missionary Society, (to whom, erroneously, their first introduction into this country, has been ascribed,) without any knowledge, it would seem, of the existence of the school at Pittsburgh, proposed their establishment, and exhibited a plan for their organization, to the Evangelical Society of Philadelphia; in consequence of which an association was formed for the purpose, and on the 20th of the following October, a school was opened under his superintendence, in which, during the five subsequent years, more than 1800 children were instructed.

A school was also established by a gentleman in Albany, in 1813, and without any patronage from the public, continued for some time. In June, 1814, two benevolent ladies of New-York, opened a school for adults and children, in which were collected between 80 and 90. In Wilmington, Delaware, one was also established, in the autumn of the same year.

In April, 1815, schools were commenced in the Northern Liberties of Philadelphia, which, in a few months, contained 500 scholars.

These incipient steps to the formation of the Sunday School institution, were the result, chiefly of private, insulated effort. The schools were organized, and sustained by the exer-

tion of a few individuals, without the co-operation, if you except the first, or even knowledge of the public generally. The subject had not yet attracted the public notice. The year 1816, is the era of their general introduction, and of the establishment of the institution, in its present eligible and splendid form.

The citizens of New-York, have the honour of forming the first Society for the regular organization and conduct of Sabbath Schools. The first proposition for the establishment of the Female Union Society for the promotion of Sabbath Schools, was made by the benevolent ladies of the several denominations in that city, assembled by public invitation, on the 24th of January, 1816, in consequence of which, on the 31st of the same month, the Society was instituted by the adoption of a constitution and the appointment of officers; and schools for the instruction of females, were immediately opened.

On the 12th of the subsequent month, the gentlemen of the city, assembled by public notification, took measures for the formation of a similar Society for the education of children of their sex; and on the 26th of the month, the New-York Sunday School Union Society was instituted, and schools were immediately established.

The formation of these societies, and the astonishing effects of their earliest efforts, becoming known through the public papers, and other channels, attracted general attention, and led to the organization of similar societies and schools, in various sections of the country.

During the same year, they were established in New-London, Middletown, Fairfield, and New-Haven in this State; and subsequently at Hartford, Norwich, and many other places: and during that, and the following year, they were introduced into all the principal towns in the Union.

Thus, in the short space of three years from its public organization in New-York, this institution, originating in the unostentatious philanthropy of a few individuals, has risen to its present magnitude, extending from the Province of Maine to the Mississippi, and from the Atlantic to the shores of Lake Superiour. Formed on the basis of benevolence, supported by the patronage, and uniting the efforts of all the good of every religious sect, it is pouring forth its redeeming influence to rescue the ignorant and vicious of every age, from the miseries and dangers in which they are involved in this world; and from the ruin to which they are hastening in the next.

The object of Sabbath Schools is to instruct the ignorant of every age and condition, in the great truths of christianity, and to form them to virtue and happiness. The scholars consist of two great classes. Those who are entirely illiterate, and those who, though having learned to read, are either not at all, or imperfectly acquainted with the doctrines of religion. The first class is instructed in the use of letters, and conducted through all the elementary steps of pronunciation, spelling, &c. until they are able to read; when they are united to the other class, and initiated into the doctrines and duties, which the scriptures inculcate. The task of instruction is gratuitously performed, principally by young gentlemen and ladies, to each of whom is usually allotted a class of scholars, consisting of from five to ten, or more, as is convenient, always of their own sex.—The schools of either sex are separate, and entirely independent of each other. In the larger cities, the schools are established on a regular and admirably adjusted system. Patrons of the institution and instructors are formed into a Society. The labour is divided, and each branch of the work allotted to appropriate officers. Beside the teachers, on whom is chiefly devolved, the task of collecting, instructing, and governing the scholars, are appointed superintendants to visit

* See S. S. Repository, and Same's Guide passim.

the schools, and inspect the mode of teaching, and the behaviour of the scholars; and committees for procuring books, and other officers are requisite to direct the funds, and the correspondence, and to consult and control the general interests of the Society. The teachers of each school, keep a list of their scholars, with an account of the time of their entrance, their absences, departure, studies, behaviour, &c. and at stated periods, report to the superior officers, the condition of the schools, and the success of their exertions. To induce scholars to attend, public invitations are given, and the instructors visit and solicit them at their houses. To excite their diligence and good behaviour, rewards of various kinds such as tickets, books, medals, &c. are bestowed on the deserving; and the negligent and refractory, whom affectionate reproof will not amend, are corrected by the loss of such rewards as they may have received, or expulsion from the schools. Particular attention is paid to the cleanliness of their persons and dress; and to the decorum of their behaviour. Books have been composed for the use of the schools, adapted to the capacity of the several classes, from the abecedarians, to those, who are able to read the scriptures; consisting, beside elementary lessons for the youngest learners, of sacred stories, selections of scripture history, catechisms and hymns. These, they not only learn to read, but commit to memory.—Others, who are farther advanced, learn portions of the scriptures, or select from them to recite in their own language, the biography of individuals; or collect and repeat passages which inculcate some particular doctrine or duty. The instructors endeavour, by explanation, to assist their comprehension of the studies, and render their progress, easy and pleasurable. They labour by condescension, friendly treatment, and affectionate advice, to gain their confidence and esteem, to reform their manners and morals, learn them the government of their passions, teach them self-respect, and incite and encourage their desire of knowledge; to apprise them of the value of their privileges, inspire them with detestation of vice and love of virtue, and impress on them the fear of God, and an habitual regard to his presence and will. In short, the object is, not only to improve their intellectual, but moral condition. All the instruction is subservient to the grand design of saving their immortal souls. The schools are opened and closed by prayer, reading the scriptures, or singing. In many places the schools are opened twice on the Sabbath, before and after public worship. The scholars are conducted to the places of public worship, by the instructors, to whom, in rotation, the task is assigned of sitting with them, to preserve order and silence.

The whole of this labour is performed gratuitously. It is the work of genuine benevolence. No one expects, or receives, any compensation for his toil, except the pleasure of nobly exercising his powers, and doing good to others. The funds necessary for the purchase of books, and other expenses, incidental to such an establishment, are derived, either from donations, or from subscriptions paid by the annual and life members of the societies.

In this great and benevolent work, all denominations of Christians, at least in many places, unite and act harmoniously. From their instructions, as far as possible, every thing is excluded, which distinguishes sects; and their charity, and zeal for the promotion of human happiness, and the kingdom and glory of God, triumph over local attachments, and party prejudices.

Such are the Sabbath Schools, and such their object. From this brief sketch, you will perceive the prominent features of the institution, and discover the philanthropy and grandeur of its design. Though its origin is recent, it is already established, and operates on a great and splendid scale,

and embraces in its benevolent views, all the victims of ignorance and wretchedness; and proposes to conduct them to knowledge and virtue, to happiness, and to God.

I shall avail myself of some other opportunity to detail to you, more fully, its operations, and convince you of its almost miraculous success in improving the character and condition of the poor. If, as I fear, I have extended this letter to too great a length for your patience, I beg you to attribute it to the pleasure which it affords me to address you, and to accept it as a token of the esteem with which I am Yours, &c.

N.

Review of New Publications.

Third Report of the Directors of the Connecticut Asylum for the education and instruction of Deaf and Dumb persons, exhibited to the Asylum May 16th, 1819. Hartford. Hudson & Co.

THERE is not among the various objects of christian commiseration, a more interesting class of persons than the deaf and dumb; nor is there one, we believe, of all the benevolent institutions of our country, which, in proportion to the numbers concerned, has stronger claims to public attention and patronage, than the Asylum at Hartford. It appeals at once to the understanding and the heart; and we rejoice that this appeal has been so deeply and so extensively felt by the community. Already has a view of its silent inmates, gathered round their instructors in the school room, and "looking unutterable things," excited strong emotions of compassion, gratitude, and admiration, in the minds of thousands who have visited the asylum. Three years ago, these solitary and afflicted children of our common Father, were groping in intellectual and moral darkness, hopeless themselves of deliverance from their mysterious imprisonment, and regarded by most of their friends, as placed by an inscrutable Providence, far beyond the reach of literary and religious instruction.

But the way was preparing for their relief. By one of the happiest combinations of genius and extraordinary powers of invention, with practical good sense, stimulated by compassion, to incredible perseverence, the prison doors had already been thrown open to many of their despairing brethren in Europe, and a friend from America, had crossed the ocean to learn the art, which had effected such a mighty change in the circumstances and prospects of the deaf and dumb, in France and Great Britain. The result of this benevolent enterprize, has more than answered even the sanguine expectations of those who planned it; and, as the auspicious commencement of this new system of instruction in the United States, has already gladdened the hearts of admiring thousands, we doubt not, that it will long continue to be regarded with increasing interest and gratitude.

The asylum was opened early in the spring of 1817, and a systematic course of instruction was immediately commenced, with twelve pupils, by the Rev. T. H. Gallaudet, assisted by Mr. Clerc, who, happily for the institution, had been induced to accompany him to this country. So rapidly was public confidence gained, that before the close of the second year "the school consisted of fifty students from eleven different states in the union." The Report now before us, is drawn up with judgment and taste, and breathes an excellent spirit. It presents the public with a concise, but

perspicuous account of what the Directors have accomplished and projected during the past year, together with an extremely interesting view of the present state of the institution under their care.

Every reflecting mind will perceive at a glance, that the expences of such an establishment, especially in its infancy, must be considerably greater than in other elementary schools, and greater than they will be in this, when the necessary arrangements, which demand time and money and experience, shall have been completed. Still, we believe, that many, even of the thinking part of the community, needed information on this subject: and we trust, that the statements and reasoning of the Directors, in the beginning of their report, will be read with general satisfaction. But there is one thing, which to our minds, needs some further explanation. The Report states, p. 3, "that *none* of the pupils pay for board, washing, and tuition, the annual sum, which these articles cost the asylum." And again, p. 5, "By the course which the Directors have pursued, they have already afforded each pupil, the advantages of the asylum *far below* their annual cost, and at the same time, have been enabled to make provision, for speedily placing the institution upon a permanent and respectable foundation, by procuring very healthful grounds, on which to erect buildings suited to the peculiar wants and comforts of the deaf and dumb."

Now we certainly do not mean to question the legal right of the Directors, to appropriate their funds, as they may think most expedient: and still less can we entertain a doubt of their sincere devotedness, to the permanent interests of the asylum. But if some of the pupils, or their parents, are wealthy, (which we believe is the fact,) would not such most cheerfully pay the *full amount* of what their board and instruction cost the institution, for the sake of enabling the Directors to afford more ample gratuitous aid to the indigent? We are sure, that no one could offer any reasonable objection against so benevolent a discrimination;—which might place the inestimable blessings of instruction, within the reach of some, who upon the present equalizing plan, may possibly, for want of funds, be forever shut out from the asylum. We hope, indeed, that as several pupils belonging to the state of Connecticut, are now deriving their support and education from a fund, which the Legislature granted some time since, for this special object, ample provision will soon be made, for gratuitously proffering the same advantages to all, who may stand in need of this blessed charity. And here we cannot but express our high admiration, of the truly enlightened and liberal policy of the General Court of Massachusetts, in recently appropriating the sum of *four thousand dollars* annually, for six years, to be expended in the education of such deaf and dumb persons in the asylum at Hartford, as may be found in the commonwealth, unable to defray their own expences. In the name of all the mute and benighted objects of this legislative bounty, so worthy of an enlightened christian state, we thank the men whose hearts devised, and whose voices carried the important resolution. Such an example, is worthy of universal applause and imitation.

In the mean time, as it appears from the Report of the asylum, which has been honoured by this public and decisive testimony of confidence, from so respectable a quarter, considerable additions have, during the past year, been made to the funds of the institution. These additions have been made, by contributions and donations in Connecticut, Massachusetts, New-Hampshire, Rhode-Island, and some other parts of the Union; and by a munificent public grant, of more than 23000 acres of land, during the last session of Congress.

Of the course of instruction, and of the system of government in the asylum, we believe an enlightened community will cordially unite with us,

in expressions of high approbation. The school is at present distributed into five classes, under as many teachers, including the Principal, whose efforts "have been and will continue to be directed, to the improvement of the pupils in *written* language." *Articulation*, it is their deliberate opinion, can rarely if ever be taught, with any real advantage to the deaf and dumb; and of course, they cannot, consistently with the high trust reposed in them, waste the precious time of their pupils, and their own labour, upon this comparatively useless branch of education. Here, we doubt not, that the Principal and his associates will be found to have by far the greatest weight of authority and experience on their side. It is certainly *possible*, in some cases, to teach the deaf and dumb to articulate; but in many more, the attempt must either prove entirely abortive, or be so very imperfectly successful, as to evince a lamentable waste of time and money. This, neither individuals, nor the public can well afford. It is one very material branch of economy in a school, of whatever description, so to direct the course of studies, as that the pupils may derive the greatest advantages, from their opportunities. By appealing to the authority of that acute and profound philosopher, Dugald Stewart, on the question of teaching oral language to the deaf and dumb, the Directors will have satisfied some, of the good judgment which has dictated the course in the Connecticut Asylum, whose minds before wavered on the subject.

"The power of articulation," he observes "can rarely if ever, repay to a person born deaf, the time and pains necessary for the acquisition. This error, (that is the stress which has been laid by some on the power of articulation) was no doubt, owing in the first instance, to a very natural but a very gross mistake, which confounds the gift of speech with the gift of reason; but I believe it has been prolonged and confirmed in England, not a little by the common union of this branch of *trade* with the more lucrative one, of professing to cure organical impediments. To teach the dumb to speak, besides, (although in fact entitled to rank only a little higher than the art of training starlings and parrots,) will always appear to the multitude a far more wonderful feat of ingenuity, than to unfold silently the hidden capacities of the understanding; an effort which is not, like the other, palpable to some, and of which but a few are able to ascertain the existence, or to appreciate the value. It is not surprising, therefore, that even those teachers who are perfectly aware of the truth of what I have now stated, should persevere in the difficult, but comparatively useless attempt, of imparting to their pupils that species of accomplishment, which is to furnish the only scale, upon which the success of their labours is ever likely to be measured by the public."—p. 8.

There is one point on which we cannot fully agree with the celebrated author of these strictures. Short as the time is, since the first systematic attempt was made, to teach the deaf and dumb in this country, *written* language, such has been the progress of the Pupils in the Connecticut Asylum, as to leave very little, if any doubt on the public mind, of the practicability and usefulness of this ingenious mode of instruction. Mr. Gallaudet and his associates, are under no necessity of putting language into the mouths of their pupils, to proclaim the success of their labours. It is every day most unequivocally displayed in the school room, and in the original letters, which communicate in artless and affecting terms, the warm acknowledgments of the deaf and dumb to their distant friends and patrons.

But we rejoice to see it explicitly stated in the Report, that a far higher object has been kept steadily in view, in the Connecticut Asylum, than the improvement of the pupil in mere intellectual knowledge. "The original design of the Institution, they tell us, was to make it *the gate of heaven* for those poor lambs of the flock, who have hitherto been wandering in the paths of ignorance, like sheep without a shepherd." A truly christian design, and one which has evidently been crowned, in no ordinary degree, with the blessings of heaven.

"As fast as their opening understandings have been capable of receiving the simple doctrines of the gospel, have these doctrines been unfolded to their view.—Most of the important facts contained in the sacred oracles have been communicated to them, and the interesting truths of Revelation, addressed to their consciences and urged upon their acceptance. During the past year, both in the school and in the family, those who have had the care of their government and instruction, have witnessed occasional seasons of seriousness among them when it seemed as if God was of a truth very near to their souls. 'What shall I do to be saved?' is a question which, in hundreds of instances, has been proposed by many of them in their own expressive language, with a look of intreaty more earnest than words could describe. And it is a fact which should be very encouraging to all the friends of evangelical truth, that the humbling doctrines of salvation *alone* through the blood of Jesus Christ, and of sanctification *alone* through the influences of that Spirit which he died to purchase, have been the very doctrines which have afforded these children of misfortune consolation, encouragement and support. The phraseology of their Divinity continually alludes to Jesus Christ. He seems to be the palpable object of faith upon which their minds most easily fasten. Under the direction of the heads of the family they surround the morning and evening altar of devotion. Their supplications to their Father who is in heaven are expressed by their teachers in their own native language of signs.—No one who witnesses the almost breathless attention with which they encircle the organ of their communication to heaven, and the intenseness with which they observe the petitions which he offers up, can doubt for a moment, that all of them think the duty in which they are engaged a very serious one, that most of them understand its true import, and that many of them actually worship the Father of their spirits in spirit and in truth.

"What is still more affecting, says the Report, the fact has often occurred, and among a large proportion of the whole number of pupils, not excepting the very youngest, that silent, unostentatious and retired, they have been observed secretly offering up by signs and gestures, their broken and imperfect, though sincere requests to their Father who is in heaven. 'Does God understand signs?' is a question which they have more than once put to their guardians; and an answer in the affirmative, has brightened their faces with the liveliest expressions of gratitude and hope and joy.

"One of their members, after a year of patient waiting and deliberation, during which, she often solicited the privilege of complying with the injunction of her Saviour, has publicly professed herself to be his disciple, and in the estimation of her christian acquaintance, has continued to walk worthy of so high a privilege."—pp. 9, 10.

We must not omit to state, for the information of such of our readers as may not have access to the Report, that the instructors and pupils all board together in the same house, eat at one table, and surround the same family altar, in offering up the morning and evening sacrifice. And it cannot fail of giving peculiar satisfaction to the friends of the deaf and dumb to know, that "it has been a leading object with the superintendent and his lady, aided by the Principal and his associates, to make the government of this interesting family entirely of the parental kind; and that their success, during the past year, has equalled their most sanguine expectations, and satisfied them that this is the best kind of government."

Having thus in a connected series of extracts, presented our readers with the substance of the Report, we shall now proceed upon a somewhat broader basis to offer a few reflections and remarks. It occurred to us in our first visit to the asylum, soon after it was opened, and the impression has been growing stronger ever since, that this new and wonderful system of instructing the deaf and dumb, must, in process of time, throw considerable light upon the philosophy of the human mind. Not having access to the understanding of his pupils through the ordinary channels of communication, the teacher is obliged to employ the whole force of his genius, in discovering and availing himself of the best means, which are left for the accomplishment of his benevolent purpose. Thus he is led to study the laws of perception and association, and to analyze the elements of thought and knowledge, with much greater care, than he would be likely to do, were it not for the daily and hourly pressure of necessity. Of course, it may we think, be confidently expected, that where the in-

struction of the deaf and dumb devolves, as it often will, upon men of inquisitive and comprehensive minds, much curious and profitable information will be gained, from long and careful observation, and from those experiments, which they will necessarily make upon the minds of their pupils.

But however this may be, we feel fully assured, that enough has been done already, and is doing every day in the asylum at Hartford, to suggest many profitable hints to the teachers of all our elementary schools, and indeed of our public seminaries. Almost every one, we believe, has been surprised at the rapid proficiency of the deaf and dumb in the Connecticut Institution; and particularly at the facility and even accuracy, with which they have learned, in so short a time, to commit their thoughts to writing. It would be difficult to point out any collection of youths, possessing all their senses and faculties, who have made greater proficiency the last two years, than the inmates of the asylum. But what is most remarkable in our view, is the scientific accuracy and precision of their definitions. This extends to a great variety of abstract terms and complex ideas, so that whoever will take the trouble of visiting the school and exercising the pupils in this way, may very probably be led to make comparisons, not altogether favorable to many of the same age, who have enjoyed the advantages of instruction from very early childhood. Now every effect must have an adequate cause; and we have no hesitation in ascribing much of the success which has attended the new system of instruction, to the simplicity of the elementary course, and to the pains which are taken, to give a distinct and vivid impression of every new idea; a clear and precise definition of every word. In this way the learner advances slowly at first, but advances surely. He lays a deep and broad foundation. Each day brings fresh additions to his stock of materials for the superstructure. The ground which he gains is easily maintained, because he never advances to a new position, till he has patiently removed every intervening obstacle, and is fully prepared to occupy it.

We have not time to pursue these speculations, and we gladly revert to topics more immediately and deeply interesting to the christian spectator. We exceedingly rejoice to see it explicitly announced by the directors, in their official capacity, that the great original design of the asylum, was to impart the blessings of salvation to the deaf and dumb. We admire the truly evangelical spirit which breathes through the concluding pages of the report—so clearly evincing that this leading object has hitherto been faithfully and steadily pursued; and offering to the public the best pledge, that the same christian course will characterize all the future regulations of the institution. This is showing to the world a paramount regard for the salvation of the soul. It is placing education on its true ground, making it subservient to the highest and best of purposes: and we bless God, that one of the most interesting schools in our country, is conducted upon strictly evangelical principles. But it is melancholy indeed, to think, how few comparatively, are worthy of being reckoned in the same class, and it is distressing to witness the influence of a decidedly worldly policy, upon the general complexion of so many of our valuable seminaries.—How few men are there, acting as the overseers and guardians of our Academies and other schools, who have the courage to declare to the public, that their *great* object is to make the rising generation "wise to salvation?" Disconnect the highest degrees of mental culture, and the finest external accomplishments, from religious principles and practice, and of what use are these endowments, either to the individual himself, or to the world? They only qualify him for more extensive mischief. How many who have become "wise only to do evil;"

in the enjoyment of superiour literary advantages, might, by the blessing of God, have been prepared for distinguished usefulness, under a different system, and through the instrumentality of different teachers.

How cheering is the reflection, that while the mental improvement of the pupils in the asylum at Hartford, is more effectually promoted than it could be upon any other plan, the efforts of all with whom their education is entrusted, are unceasingly directed to that higher object, which has been already mentioned. The Directors have judged and acted wisely in selecting teachers and guardians, who, there is reason to believe, feel a deep interest in the spiritual welfare of their charge; who are continually imparting religious instruction, in its most attractive forms, by using the Bible as a school book; and who will take pleasure in answering the questions daily proposed, concerning God and Christ, by the interesting objects of their compassionate regard. Let all, who compassionate these children of ignorance and sorrow, and who desire the salvation of their souls, fervently pray, that the same spirit which originated the Connecticut Asylum, may continue to animate the breasts of its guardians, and that the Directors may always have the happiness of being able to entrust the immediate government and instruction of the pupils, with persons of piety.

In the mean time, what can be more interesting to the feeling, or encouraging to the benevolent heart, than the deep and solemn interest which has already been excited in the minds of the deaf and dumb, on those subjects, which are inseparably connected with their eternal welfare?

What an impressive and heart-cheering comment are these facts upon the wisdom that devised the plan of this christian institution, and the efficacy of the prayers and counsels and labours, which have been so fervently and faithfully devoted to its prosperity.

Most cordially do we unite with the "Directors and all engaged in the government and instruction of the pupils" in the earnest prayer with which the report so impressively closes.

"That such may ever continue to be the principles upon which the concerns of the Asylum shall be conducted, and that, while under the smiles of that kind Providence which has hitherto cherished it, it may be made instrumental of rendering the interesting objects of its care, more happy and useful in this life, it may subserve the still more noble and exalted purpose, of disclosing to their minds the simple and affecting truths of the gospel, the humbling doctrine that we are all ruined and lost by sin, and the consoling *one*, that both to ourselves and to these children of suffering, there is a way opened, propitious through the sacrifice of our great High Priest, ample as the merits of his death, and sure as the pledge of his promises, to that brighter world, where we may all meet, if we but lay hold of this hope of eternal life, to rejoice together in an eternal deliverance from sorrow and suffering and sin."—p. 10.

A Practical View of Christian Education in its earliest stages, by T. Babington, Esq. Member of the British Parliament. Boston: Cummings and Hilliard. 1818. 12mo. pp. 196.

In the volume of inspiration, we are taught that this life is but the infancy of our being—the early dawn of an eternal day;—and that our present existence is only *preparatory* to our existence hereafter. In exact concordance with the testimony of scripture, is the deduction which results from an examination of things as they exist. The capacities of the mind of man bespeak the end for which they were designed. Who can imagine that God has bestowed upon him the exalted faculties he possesses, only for the meagre enjoyments, and, pigmy pursuits of this life? We are also forcibly reminded of the immortal destiny of our spirits, when we turn our attention to the constant progress of our mental faculties, even up to the latest and most advanced periods of our present existence. "The

plant and the animal reach their maturity before they perish, but the soul is only in the infancy of its powers, when the body falls a victim to disease; the imagination has scarcely tried its wings; the judgment is only begining to exercise its powers; the memory is continually adding to its stores: Every faculty, in short, is either developing new powers or accumulating fresh possessions."* The soul unsatisfied by the present, dwells upon scenes that are past, or eagerly draws aside the curtain which hides the future. Place before her the richest and the choicest of this world's enjoyments, and she "distrusting asks, if this be" all. There is a void still unfilled—desires still unsatiated. As well might you think, with a single drop from the bucket to fill the ocean's immeasurable depths, as the capacity of the soul, with all that earth can furnish. The immortal spirit, a stranger on earth, roams through uncongenial regions....And what do these considerations show us? Do they not declare in language which cannot be misunderstood, that this is not our final abode—that it is but the antichamber to the mansion of eternal rest? Do they not evidence that there are enjoyments still untasted, which shall fill up this mental vacuity, and give food more substantial to these heaven-born desires? Do they not convince us, that there are fields of action, beyond the grave where these faculties, constantly maturing and invigorating, shall find ample exercise through the revolving ages of an immortal youth? And if this be indeed the case, if this life be really introductory and *preparatory* to that blessed state—if the character we possess when death overtakes us, is in truth to be our character forever; how immeasurably important are all the *means* which in the providence of God, go to form and fix this character, thus durable and unchangeable?

Of these means, education is the most powerful. To the parent's plastic hand, the solemn charge is committed. To them their offspring are given *in trust* that they may be trained up for heaven; and we perceive too with how much reason this is done, when we remember the affection always arising from this relation, when we recollect man's proneness to imitation, and above all when we call to mind the magic and wonder-working power of example, especially in infancy and childhood. In the providence of God too, it is seen to be the fact that the greater number of those who ever give evidence of piety, are such as have been *religiously educated*—such as have received their religious impressions at an age when conscience is tender, and before habit has chained down the soul to sin. And although some, who have been thus educated, may, in the heyday of youth, or in the boisterous season of approaching manhood, wander from the paths in which they had begun to walk; still, in maturer years, when passion subsides and reason regains her authority, in many cases, their former impressions revive, and at last induce them to return to the course of life so long deserted. From the recollection of the past, and from having to their sorrow tasted the bitter fruits of sin and folly, they have an overwhelming conviction that "wisdom's ways are" indeed, "ways of pleasantness," and that "all her paths are peace." Education then, is the principal means which God employs in preparing men for a *future* life. Of a like interesting character are its effects upon his welfare in the *present* world, and also upon the welfare of those connected with him in the social and domestic relations of life. It implants and gives energy to correct principles; establishes the dominion of good habits; and, consequently, secures readiness and facility of action under all circumstances. It softens and refines the affections, moderates the desires, eradicates prejudice, and reduces to submission the rebellious passions.—The subject of this benign discipline is thus rendered more placid, cheerful, and happy in himself, and of

* J. W. Cunningham.

course more disposed to give, as well as more capable of giving, happiness to those about him. Of the correctness of these sentiments we shall have abundant evidence, if we examine the families within the sphere of our acquaintance. But, again; when we call to mind the often repeated (though on that account not the less valuable) fact, that it is upon the intelligence and good principles of its subjects, that the American Republic depends for its permanency and prosperity; how vastly important does a correct early education become? It is the corner stone of our political edifice; and he is a patriot of the first order who lends his talents, his example, and his influence, to promote so great a public blessing. This is the perennial fountain, from which (if kept pure, and free from contaminating ingredients,) shall continue to issue streams that shall refresh and gladden our land. The parent, who gives to his country a correctly educated, that is, an active, intelligent, truly virtuous child, confers upon it a benefit often inestimable in its extent and in its continuance.—Long after his body has returned to the dust, his memory may live; his example survive; and the blessings wrought out by his instrumentality continue to be enjoyed.

In what terms then shall we answer the conscientious parent, fully entering into our views, desirous of doing his duty and anxiously enquiring what constitutes a *complete* education? Should we say with Milton, that "that education only can be considered as complete and generous which fits a man to perform justly, skilfully and magnanimously all the offices, both private and public, of peace and of war;" how defective would be a reply, thus entirely keeping out of view the interests of the life that is to come? If there be truth in what we have already said; that education, and no other, can be deemed complete, which tends to prepare us for the scenes of both time and eternity—for all the duties of earth, and for the enjoyments of heaven.—Whatever, therefore, may be the parent's concern for the earthly comfort and worldly prosperity of his children—whatever may be his regard for their bodies; still, if he neglect the welfare of their souls, the grand, the important part of his duty is unperformed; he has not redeemed his pledge; nay! he has violated his trust, and stands condemned in the sight of God.

The subject of education has occupied the attention, and called forth the efforts, of the ablest writers, and many highly interesting and extensively useful essays have been produced. In one or more of the following points, however, almost all of these writers have failed.

1. They have either enjoined such qualifications only, as prepare for the discharge of the duties of this *life alone*: Or,

2. Where they have extended their views beyond this world, and recommended the cultivation of the christian graces as qualifying us for heaven; the *motives* have not been such as should have been urged upon the child.—The expediency, the amiableness, &c. of these graces have often been dwelt upon; while, in most cases, nothing has been said of the love of our heavenly Father to us; of our daily actions viewed as sins, and that against him; of the condescension and tender compassion of our Saviour; his sufferings for our sake; his example while on earth; his constant presence with all his followers, to animate and console, and to deter from sin; his willingness to receive and pardon us; his kind invitations and tender entreaties; and a multitude of other considerations of an equally evangelical character: Or,

3. They have entirely left out of view the fact, that every *child of Adam is by nature alienated from God* and continues in this state until renewed by the Holy Spirit.

It is in the last particular, especially, that writers on education have deplorably erred; and the error

is in truth one of the first magnitude, and is pregnant with important practical results. Correct views on this point, constitute the foundation upon which every system of education should rest. To Mr. Babington, the gentleman whom we wish at this time to introduce to our readers, it has been left to discover the key that unlocks the mystery of education. *A constant and judicious reference to the previous character of those we instruct*, serves as the pole star to direct us in the path, that will conduct to heaven ourselves and those committed to our charge.

We have been anticipated by the public in estimating the merits of the work before us. The fact that it has so rapidly passed through three editions in England, and that the American edition is already with difficulty to be obtained, furnishes such evidence of its popularity as needs no comment. Mr. B's sentences are uniformly clear and perspicuous, and his language always appropriate and correct, and often elegant; while he has not paid so much attention to his manner, as to seem to have forgotten the great object of writing—the communication of important and useful ideas. We can say of this volume what cannot be said of a multitude of others, that we do not recollect, throughout the whole of it, a single unmeaning rhetorical flourish. The book every where gives evidence that the author understands himself well. It teems with the fruits of long experience and extensive observation—of an understanding sound and comprehensive—and a judgment matured and unbiassed. Like a letter written on business, it is a real matter of fact production. The writer feels that he has a great and useful object in view, and shows himself to be strongly desirous of its accomplishment. While he abounds in the most minute and particular illustrations, glowing and eloquent passages frequently meet the eye. His illustrations too, and his plans, are not the idle schemes of a mere theorist; but they are the unvarnished narrations of what has been done, over and over again, and has as often been found to be of the greatest utility.

The following paragraph *on the disregard of religion in our schemes of education*, is found near the commencement of the volume. It may serve as a very useful, though perhaps unpleasant, remembrancer to most parents:

"But let us view the subject a little more narrowly. Is a son intended for a learned profession? He is sent to school. The father is earnest that the master should ground him well in grammar, give him a taste for classical literature, and call forth his powers in composition. Afterwards, when the youth is removed to the University, a college and tutor are selected with anxious care to promote his intellectual improvement. An earnest solicitude is felt that he should become a sound and elegant scholar; and enquiring friends are told what progress he makes in his literary pursuits.—Again: suppose that a more humble walk in life is chosen by the parent, and that his boy is to be a tradesman: with what care does he select a master who perfectly understands his business and will be likely to make the boy thoroughly acquainted with it. And as the years of apprenticeship draw towards their close, he is solicitous that his son should be instructed in all the higher parts of the trade, that he may be in no respect deficient when he becomes his own master and is to establish himself in life. Let any one who allows these to be just pictures of parental care in providing for the worldly interest of children say, how seldom their spiritual interests are the object of equal solicitude. Are masters chosen with the same care for the promotion of *these* interests? In fixing on schools and colleges for boys destined to the higher professions, and on masters, and counting-houses, for those who are to move in a more humble line, is it a matter of *prime* consideration to select those who are known to be favourable to true religion? During education, is the progress of the boy in religion watched with unremitting solicitude, and promoted by all those measures which solicitude suggests? Are pains anxiously taken to remove all the obstacles in the way? And finally, is the boy himself removed (when that is possible) to a more favourable situation, if those obstacles are such as essentially to counteract his advancement in religious attainments? In most cases, I fear, even where better things might be hoped, these questions must be answered in the negative. The efforts made in favour of the religious improve-

ment of youth are partial and unsystematic, and generally cold and languid. But, even when accompanied by a considerable degree of earnestness, they very seldom evince a care and thought at all proportioned to the greatness of the object." —pp. 15—17.

Our author, as we have said above, often speaks of the importance of always having in view in education, *our alienation from God* as the evil we are to eradicate, and the source of the dangers we have to encounter. We copy two passages, in the last of which, he triumphantly combats those who deny this fundamental truth:

"Is the path of true religion so easily discovered and so inviting that the young scarcely want a monitor to point it out and recommend it to their choice; while that of human science is thorny and arduous and disgusting and never willingly chosen? Let the word of God and human experience answer. In fact, truth requires that this picture should be almost reversed.—Religion is that which is beyond all things, repulsive to the nature of man; while human science has many charms for him and meets with little opposition from his native propensities. In inculcating religion, we are rolling a stone up hill, which must be watched every moment, or it will soon bound down again; nor can we hope to make any progress in our work without continued and painful efforts. To those who acknowledge the natural propensity of man to evil, and yet take so little pains to correct it in his education, I cannot refrain from addressing a few expostulations. Do you act in a similar manner with respect to any corporeal deformity to which your children may be subject? Do you not take the best medical advice, and persevere perhaps for many years and at a great expence, and with very serious inconveniences to both yourself and your child in the use of such means as may be recommended to you for his recovery? And yet the evil you labour to correct probaly affects only one part of his frame; or the efforts of unassisted nature may remove it; and even if he should carry it with him to his grave, it may not be fatal to his present welfare, much less to his future happiness. But the disease to which his soul is subject is universal, pervading all its faculties and dispositions.—Nature, instead of affording a remedy is its source, and if not counteracted, will infallibly render it more and more desperate; and the evils it threatens are of infinite magnitude and of eternal duration. What then can you think of your negligence? Are you not most cruelly deficient in your care of your offspring? And how will you render an account to that Being who has given you a sacred charge to act as his vice gerents in their education."—pp. 18, 19.

"What can be more false and mischievous than to represent and treat man as a creature disposed of himself to act rightly, and to cultivate every good disposition, if he be but preserved from being spoiled by priests and pedants, and be put in the way to see, by the established order of things in the world, that virtue will best promote his happiness! Had this been agreeable to truth, since man confessedly wishes to be happy, we should have seen virtue clearly predominant among men, if not universal; and vice merely an exception to the general state of things. It is true, that God, in his wisdom and mercy, has so ordered things, that virtue does promote happiness, and vice leads to misery even in this world. At least, this is the strong tendency of things; and it is very important to point out this truth to children and to accustom them to feel it in the common occurrences of life. Doubtless the writers under considerations have ingenious devices for effecting this object: devices however, in which there is by far, too much address and management to suit my taste. I should be very apprehensive that placing a child in the midst of so artificial a system, was a bad introduction to the sincerity and godly simplicity of the gospel. But if this objection were unfounded; if these devices were as innocent and useful as they are ingenious; still, as to adopt the system of such writers, as a whole, would be most ruinous, so, to recommend their work, without great circumspection, to those around us, is in my opinion highly dangerous. I have thought some good people very unguarded on this point. Such a recommendation is in fact a recommendation of poison for the sake of the virtues that by a chemical process may be extracted from it." "According to a just view of human nature whether derived from religion, from observation or from history, in education it cannot be left to the choice of the child what he will learn and when he will learn it. Education cannot by any means be reduced to a sort of play; but it must be a discipline upheld by parental authority, mild indeed, and gentle in its exercise, and sweetened by affection, but still a discipline; having for its object in humble dependance on the divine blessing, the conducting of an immortal creature in the first stage of its existence from darkness to light and from the power of Satan to God. Its great business must necessarily be the counteracting of the natural bent of the mind to evil, and the instilling and fostering, under the guidance and by the help of the Holy Spirit, of a new nature, the very reverse of that, which we

all bring into the world. How can this be effected on the plan of Rousseau and his followers? It is plainly impossible; and the attempt will only increase the evils which education should remedy, and fill the mind with fascinating but deadly errors, which it would be very difficult afterwards to eradicate."—pp. 73—4—75.

On the *importance of a thorough knowledge of the scriptures to every sinful being, and the means of acquiring this knowledge*, Mr. B. has a number of observations rich with practical good sense, and bespeaking their origin from a heart warmed and animated and deeply imbued with vital piety. The same may be said of the pages in which he speaks of the advantages of children's being *systematically* taught each day in succession, as years roll round. The point to which he directs the attention is the cultivation of certain mental habits. Of these he enumerates five: *obedience, regularity, attention, patience,* and *alacrity*, and dwells upon each of them at considerable length. He justly attributes to them much importance. Habits formed in childhood or youth, (whether of a moral, mental, or even of a corporeal kind) usually continue with us in after life, strengthening with our strength, and give, though imperceptibly, the hue and character to our conduct. There are many sound and excellent remarks in the chapter on *Rewards and Punishments*. Although, on the pages where each of the above particulars are treated of, we have marked many passages, as fairly exhibiting the elevated character of the production before us, we are obliged to omit them all.

Our author discountenances the use of *emulation* in education, meaning by the term *the selfish desire to obtain a superiority over a person, operating as the* SOLE *motive to exertion.* As his sentiments on this subject have drawn forth several spirited pieces from the Christian Observer, we insert what he has said respecting it:

"To imitate an example is one thing: to rival any person and endeavour to obtain a superiority over him is another. It is very true, as is maintained by the defenders of emulation that it is impossible to make progress towards excellence without outstripping others. But surely there is a great difference between the attainment of a superiority over others being *a mere consequence of exertions* arising from other motives, and a zeal to attain this object being itself *a motive for exertion*. Every one must see that the effects produced on the mind in the two cases will be extremely dissimilar. Emulation is a desire of surpassing others *for the sake of superiority*, and is a very powerful motive to exertion. As such it is employed in most public schools, but in none I believe, ancient or modern, has it been so fully and systematically brought into action as in the schools of Dr. Bell, and Mr. Lancaster. Whatever may be the merits of the schools of either of these gentlemen in other respects (a question on which it is unnecessary to enter,) in this they appear to me to commit such an offence against Christian morals, that no merits could atone for it. I cannot but think emulation an unhallowed principle of action, as scarcely if at all, to be disjoined from jealousy and envy, from pride and contention, incompatible with loving our neighbour as ourselves, and a principle of such potency as to be likely to engross the mind, and turn it habitually and violently from the motives which it should be the great business of education to cherish and render predominant; namely, a sense of *duty* and gratitude and love to God. Instead of enlarging on the subject, I beg leave to refer the reader to Mr. Gisborne's remarks upon it in his 'Duties of Woman.' If emulation is an unhallowed motive, it cannot be innocently employed, whatever good effects may be expected from it. We must not do evil that good may come. But if any christian should deem it not absolutely unhallowed, few will deny, I think that it is questionable and dangerous. Even then in this more favourable view of emulation, ought it to be used except it can be shown to be *necessary* for the infusion of vigour into the youthful mind and for securing a respectable progress in literature? I can say from experience that it is *not necessary* for the attainment of those ends. In a numerous family with which I am well acquainted, emulation has been carefully and successfully excluded; and yet the acquirements of the different children have been very satisfactory. I can bear the same testimony with respect to a large Sunday School, with which I have been connected for many years. I have often heard of *virtuous* emulation; but can emulation ever be so characterised in a christian sense? Whether it may, in that loose sense of virtue which those adopt who take the worldly principle of honour for their rule, I will not stop to enquire."

But it is not sufficient not to excite and employ emulation on plan and system, as a stimulus in education; great care ought to be taken to exclude it. And great care will be necessary; for it will be continually ready to show itself; and if not checked, it will soon attain strength, strike its roots deep in the heart and produce bitter fruits which in the eyes of a christian, will be ill-compensated by the extraordinary vigour and energy it will give to scholastic studies. When examples are held out for *imitation* (a very different thing, be it always remembered, from *emulation*,) or as warnings, the child must be made sensible that its state in the sight of God is rendered neither better nor worse by the virtues or the faults of others, except so far as they may have influenced, or may have failed to influence, its own conduct;—that it ought to love its neighbour as itself, and to rejoice in every advance made by another in what is good, and to lament over all his faults and defects without one selfish thought being suffered to check the joy or concern;—that it ought therefore, to wish all its companions all success in their common studies with the same sincerity with which it wishes for its own success, and to be affected by their faults and failures in the same manner it would by its own. It should be made sensible in proportion as it may give way to feelings the reverse of these, that its 'eye will be evil because others are good;' and it will act in opposition to the injunction. 'Mind not every one his own things, but every one also the things of others;' and to a whole host of scriptural precepts and examples. These things must be inculcated not by lectures in general terms, but by applying such views to all the little incidents which call for them as they successively arise. The child must also be made sensible how much better it is for himself that his companions should be eminent for laudable attainments and good qualities; for that *in proportion to their excellence in these respects, they will be useful and estimable companions and ought to be objects of his affection.* All little boasts of having done *better* than this or that brother or sister, and every disposition to disappointment, when they succeed *best*, should be checked, and the lesson of 'rejoicing with them that do rejoice, and of weeping with them that weep,' must be very diligently inculcated."—pp. 132—135.

We shall conclude our extracts after giving only one additional passage, on the importance of placing before youth proper *examples* for imitation, especially that of our Lord and Saviour:

"A parent must take special care always to give the example of Jesus Christ a most decided practical preeminence above all others. It is this to which the child's attention must be continually turned: it is this which he must be taught equally to love and to revere: it is this alone on which he should learn to rely, with unvarying confidence, as always pure and perfect. In addition to the more direct and immediate benefits he will derive from thus flying to the example of his Saviour, for guidance in his christian path, he will, by the divine blessing, be powerfully led to love Him, whose blessed image is so frequently before his eyes. He will obtain that near acquaintance with his perfections—that frequent intercourse, as it were, with Himself—which call forth increasing admiration and reverence and regard. Thus will commence a transformation into a similitude of that excellence which has found a way to his heart: and 'beholding as in a glass the glory of the Lord,' he will be 'changed into the same image from glory to glory, even as by the Spirit of the Lord'

But all endeavours to make right impressions on the mind of a child will very generally be found ineffectual, if the character of the parent does not correspond with his instructions and inspire his child with esteem and affection. It is surprising how God honours his own image among men. Faint as it is, even in the best, still its proximity gives it effect and it exercises a portion of his own sovereign power over the hearts of his creatures. This has been found to be the case in a remarkable manner among savage and idolatrous nations, when holy men have lived for a length of time among them as Missionaries. Every one must be struck with the effect produced by living examples of the christian graces, on reading accounts of the Moravian Missions; and still more perhaps when in the history of India, he finds what a wonderful ascendency the holy Swartz obtained over the Hindoos of all ranks from the highest to the lowest. But it is unnecessary to look so far from home to be convinced of this truth. We every day see it exemplified among ourselves in the respect and affection which good men generally acquire when their light has long shone before the same neighbourhood. If the beauties of the christian character thus recommend themselves to persons of mature age whose evil habits are often so confirmed, and whose tastes are so vitiated, it will not be matter of wonder that they should have peculiar charms for the minds of children. Let a parent exhibit this character with consistency and prudence, and he will seldom fail to be loved and revered by his children. And when this is the case, what authority will belong to his example? what weight to all his admonitions? what ready attention will be paid to his very wishes! The diffi-

culties of education will be wonderfully smoothed. Ill humor, distaste to particular studies, impatience under restraints, eye service and deceit, a disposition to look on a parent as a hard master, not to mention other evils, will be in a very great degree avoided. If it may be allowable, to use the Prophet's language, 'crooked places will be made straight and rough places plain.' But in proportion as a parent fails to resemble in character that Divine Being who appoints him, as it were, his vice gerent in his family, this picture will fail to be realized; and in the worst cases it will be reversed. Let, then, every parent look well to himself." "His example will be a daily lecture of the most impressive kind. But no soundness of doctrine, no industry in teaching, no ability in persuasion will be sufficient to afford him a rational hope of success, if his own example is opposed to his instructions."—pp. 135—138, 144.

Such are some of Mr. B's views of the object of education and of the successful manner of attaining this object. We hope that our extracts, although few, will render our readers anxious to peruse the whole of this valuable volume. It deserves to be again and again read by every parent. How goodly a sight to behold a family trained up on the principles here inculcated,—qualified for the duties of this life—communicating good to each other—subduing every ungodly passion, and cherishing every grace of christianity. How cheering the reflection that at last, these plants, already beginning to yield their heavenly fruits, shall be translated to a more congenial soil, there to bloom forever.

Description of the character, manners, and customs of the people of India; and of their institutions, religious and civil. By the Abbe J. A. DUBOIS, Missionary in the Mysore. Translated from the French.—2 vols. 8vo. Philadelphia: M. Carey and Son. 1818.

A view of the history, literature, and religion of the Hindoos: including a minute description of their manners and customs, and translations from their principal works. In two vols. 8vo. By the Rev. W. WARD, one of the Baptist Missionaries at Serampore; Bengal. Third edition, carefully abridged and greatly improved London: 1817.

ASIA, from the beginning of the world, has been the theatre of important transactions. The christian peruses its history with peculiar emotions. There the progenitors of the human race were created, paradise was situated, and man's fatal fall took place. There the ark rested, the repeopling of the earth commenced, and there the Saviour was born.—This quarter of the world cannot be contemplated, at the present time, with ordinary feelings. To the scholar, and the philosopher, as well as the christian, it is from the comparatively recent researches into its civilization, history and literature, replete with interest.

Hindoosthan, distinguished among the ancient Greeks, by the name of India, has been known to modern Europeans for three centuries. The English East India company, have long held possessions in this country, and have highly valued it for its commercial importance. The appointment of Sir William Jones, chief justice of the supreme court of Calcutta, in 1783, was a new era in this Eastern branch of the British empire.—He, with unparallelled industry, perseverance, and success, devoted himself to the exploring of oriental literature and learning. In 1794, Baptist Missionaries arrived in Hindoosthan. Since that period, christian love and religious zeal have been superadded to literary enterprise, and the civil condition and moral character of the Hindoos been exhibited to the world, in all their degradation and all their deformity.

So confined are our limits that we cannot promise our readers a complete abstract of the comprehensive volumes before us. Our principal object is to exhibit, in part in the language of the authors themselves, the

true civil, moral and religious condition, and the character and prospects of the inhabitants of Hindoosthan.

The basis of the whole Hindoo theology is, that God is the soul of the universe. Not only is God the soul of the world, animating all parts of it, but the world itself is God—God expanding himself in an infinite variety of forms. Every thing which has life, has God in it; that life itself is God,—an emanation from him, or part of him. The Hindoos hold to the unity of God. They believe, also, that God is almighty, allwise, omnipresent, omniscient. But these ideas are of no importance to the practical effect of the belief of the divine perfections. "Not a single Hindoo temple, says Mr. Ward, dedicated to the *one God*, is to be found in all Hindoosthan; nor is any act of worship, in any form, addressed by this people to God." They never conceive of him as an independent spiritual being, and therefore adore him always as united to matter, and before some image.

Greece had her 30000 deities.—The deities in the Hindoo Pantheon, amount to 330 millions; all resolvable into Brumha, Vishnoo and Shivu—the elements; and the three females, Doorga, Lukshmee, and Suruswutee.

It is worthy of notice, as indicating their debased and wretched state, that of all the numerous idols worshipped by the Hindoos, there is not one to represent any of the *virtues*. In this respect, the *Asiatic* mythology sinks far below the ancient European; for the Greeks and Romans adored virtue, truth, chastity, clemency, mercy, justice, hope, and liberty: at least, they consecrated images and temples to these imaginary deities.

The Hindoos deify and worship beings, in the most monstrous, disgusting and terrific shapes. Whatever manifests power in being useful or destructive—whatever is viewed with attachment or aversion, with hope or fear, becomes equally the object of their religious veneration.—They worship men—even the most profligate and vile; worship beasts, down to the monkey; worship birds, trees, rivers, fish, books, stones, and blocks of wood. After all these things, do the Gentiles universally, and the Hindoos, especially, seek.—They worship the tools belonging to their trades, as the cause of their temporal happiness; "sacrifice unto their net, and burn incense unto their drag, because by them their portion is fat, and their meat plenteous." The worship of the god that presides over the arts, manufactures, and trades, is performed from once to four times a year.

"The razor is the barber's god on this occasion. The potter, adopts and worships the wheel with which he turns his pots. Masons choose their trowel; washermen take the beetle or stamper, their smoothing irons, &c. as their God; blacksmiths worship their hammer and bellows; the farmer his plow; spinsters their wheel. The shoemaker chooses his awl and knife, and bows down to them: and thus, amongst all the artificers, each one chooses the principal tool or instrument with which he works, and makes it a god, or the representative of Vishwu-kurma."—Ward Vol. I. p. 224.

It was not uncommon for Grecian sages and the philosophers of Rome to *curse* the gods, and the common people used to *whip* them, when dissatisfied with their dispensations.—The Hindoos hardly treat their deities with more tenderness or reverence. When it thunders tremendously, respectable Hindoos say, "Oh! the gods are giving us a bad day; the lower orders say, the rascally gods are dying." During a heavy rain, a woman of respectable cast frequently says, "let the gods perish! my clothes are all wet." A man of low cast says, "these rascally gods are sending more rain." This language, let it be remembered, is applied to what they suppose to be the providence which governs the world!

The Hindoos, viewing God as the supreme and sole principle of life in matter, make him the author of all moral evil in men.

M. Dubois is of opinion, that "the *earliest* of the Hindoo philosophers, in all probability, never strayed into the absurdities of polytheism and idolatry." Be this as it may, (and he conjectures rather than reasons, on the subject) their ignorance of the divine nature, and gross and innumerable corruptions of the unity of God, are not the less affecting and deplorable. No question occurs so frequently in the Hindoo shastres as this—what is God? "To know whether he *exists* or not, says Mr. Ward, page upon page has been written, and this question has been agitated in every period of Hindoo history. In 330 millions of forms, or names, this nation, in the emphatic language of St. Paul, has been, from age to age, 'feeling after' the supreme Being, like men groping in the 'region and shadow of death; and, after so many centuries, the question is as much undetermined as ever—what is God."

The Hindoo idea of a future state and the immortality of the soul, hardly amounts to more than belief in transmigration. Some of their writers hold, that the spirit is judged, by Yumu, immediately after death; then wanders about the earth as a ghost for twelve months, after which it is confined to a place of punishment, or takes a new body in which it is again to suffer upon earth. Others maintain that after expiating sin, by suffering in the future state, the soul returns to the earth in some new bodily form.

The Hindoos consider all their crimes and calamities in the present life, as the necessary consequences of their conduct in a former state of existence. "In a religious view, says Mr. Ward, this doctrine is very pernicious: the christian is taught, that every thing depends upon the present state, and he therefore 'works out his salvation with fear and trembling;' but the Hindoo, like all other men, being always disposed to procrastinate in religion, finds this disposition greatly encouraged, by the hope that a future birth will be more favorable to him; that he shall be born to better fortunes, be rich, or be placed in happier circumstances for pursuing the concerns of religion. The next birth, in the mouth of a Hindoo, is the same as to-morrow in the mouth of a nominal christian."

The notions of the Hindoo respecting heaven and hell, are utterly unlike these sublime realities as disclosed in the gospel. The miseries of the wicked are represented as consisting in corporeal punishment, and the joys of heaven as arising from gratifications of sense. They suppose that the most exalted felicity, consists in the return of the soul to God from whom it originally emanated, as a divine particle. But this is, virtually, annihilation—all separate, conscious existence being lost.

The views of the Hindoo philosophers and their votaries, in regard to the future state, in effect destroy all human *accountability*. They had better be without any ideas of futurity, since their views of an hereafter, evidently contribute to their corruption in the present state. Their ideas are indeed, with hardly an exception, limited to time.

"All the Hindoo gods, except Brumha, are considered as bestowing only temporal favours, and this god has been abandoned, and left without either temples or images. The whole system excites in the mind of the worshipper only cupidity, and the love of pleasure; and to this agrees what I have repeatedly heard from sensible Brahmuns, that few if any persons now attend the public festivals with a direct view to a future state."—Ward. Vol. I. p. 26.

Their idea of heaven administers no consolation to these wretched people. "A Hindoo knows nothing of that hope which is as an anchor to the soul, both sure and steadfast."

In regard to the morals of the Hindoos, we are told, "that they have still for popular use, a system of morals to seek."

We cannot expect to find practical virtue among a people, whose highest written authorities sanction the commission of all manner of crimes. "In

the institutes of Munoo a man is allowed to commit adultery, if the female consent; to steal, for the sake of performing a religious ceremony; and to perjure himself, from benevolent motives: they also allow of lying, to preserve the life of a Bramhun, to appease an angry wife, or to please a mistress. It is a common sentiment among this people, that in secular transactions, lying is absolutely necessary; and perjury is so common, that it is impossible to rely upon the testimony of Hindoo witnesses. The natives ridicule the idea of administering justice by oral testimony.

With such a license, to what that is evil, will not the depravity of man prompt him? The moral state of Hindoosthan furnishes the answer.—

"How shall we describe the unutterable abominations connected with the popular superstition? The author has witnessed scenes which can be clothed in no language, and has heard of other abominations, practised in the midst of religious rites, and in the presence of the gods, which, if they could be described, would fill the whole christian world with disgust and horror. What must be the moral state of that country, where the sacred festivals, and the very forms of religion, lead men to every species of vice! If these institutions were favourable to virtue, the effects would be most happy; but, as in addition to their fascination, they are exceedingly calculated to corrupt the mind, the most dreadful consequences follow: and vice, like a mighty torrent, flows through the plains of Bengal, with the force of the flood-tide of the Ganges, carrying along with it young and old, the learned and the ignorant, rich and poor, all casts and descriptions of people, into an awful eternity. In short, the characters of the gods, and the licentiousness which prevails at their festivals, and abounds in their popular works, with the enervating nature of the climate, have made the Hindoos the most effeminate and corrupt people on earth."—Ward, pp. 93, 94.

The Hindoos have been extolled for their humanity. Hospitality is greatly recommended among the Bramhuns, but they are bound to exercise it only towards persons of their own cast. Gratitude is not known by name among the Hindoos. They have no word for '*thank you*' in their common language.

Suicide is practised to a dreadful extent; it is positively recommended, and heaven promised to the self-murderer, provided he die in the Ganges.

Infanticide is a prevalent crime. Human sacrifices are to this day offered in Hindoosthan, and in some places even in Bengal.

The burning of widows alive with the bodies of their deceased husbands, is already well known to the christian public. There have been instances of twelve and of eighteen women perishing together on the same funeral pile—leaving in the first instance thirty, and in the second forty, orphan children.

Here Mr. Ward indignantly and eloquently exclaims;

"Can there possibly be a greater outrage on human nature? Is there any thing like it in all the records of the most wild and savage nations? The North American Indian proceeds with the utmost coolness, it is true, in the work of scalping and murder; but the victim is his enemy, taken in battle: Here the victim is an innocent woman—a mother—a widow, her heart fresh bleeding under the loss of the companion of her youth—the murderer, her own child—dragged to the work by the *mild* bramhun, who dances, and shouts, and drowns the cries of the family and the victim in the horrid sounds of the drum. Such is the balm which is here poured into the broken heart of the widow. Nor are these unheard of, unparalleled murders, perpetrated in the night, in some impenetrable forest; but in the presence of the whole population of India, in open day: Not less than 5000 of these unfortunate women, it is supposed, are immolated every twelve months."—Vol. I. pp. 70—71.

The following is the calculation of Mr. Ward, respecting the number of victims annually sacrificed on the altars of the Indian gods.

"Widows burnt alive on the funeral pile, in Hindoosthan,	5000
Pilgrims perishing on the roads, and at sacred places,	4000
Persons drowning themselves in the Ganges, or buried or burnt alive,	500
Children immolated,	500
Sick persons, whose death is hastened on the banks of the Ganges,	500
Total	10,500

Vol. II. p. 127.

When the Rev. Mr. *Maurice* wrote his "Indian Antiquities," an interesting work, he described the Hindoos as "mild, benevolent, and benignant," because Mr. Orme had represented them as shuddering at the very sight of blood. Let us hear no more of the humanity of Hindoosthan. There, are the "dark places of the earth, full of the habitations of cruelty." The fact, that this character is derived from casts, customs, and the rites of religion, only renders the heart less susceptible, and the manners more ferocious.

The ceremonies of the Hindoos are so numerous and so frequently repeated, that they occupy the whole time of those who strictly observe them all. No person who has read these volumes, can hesitate to subscribe to the declaration of M. Dubois: "The actual conduct of the Hindoos, with regard to religious ceremonies, is a living example of the monstrous aberrations to which human reason is subject, when left to its own information, or when urged by the passions."

The ritual of the Hindoos is complete, containing a form of prayer for almost every occasion. We might entertain our readers, (had we not a higher object in view,) with curious extracts from these formularies. We furnish one, as a specimen of the spirit of the Hindoo religion. The officiating priest, appropriately dressed in red, offering red flowers, spirituous liquors, and bloody sacrifices, reads, in the form of petition:

"Oh! Pratijungira, destroy, destroy my enemies! Kill! kill! Reduce them to ashes! Drive them away! Devour them! Devour them! Cut them in two! Drink, drink their blood! Destroy them root and branch! With thy thunderbolt, spear, scymitar, discus, or rope, destroy them."—Ward, vol. I. pp. 135, 136.

We believe the fact to be universal, that where christianity is not known, or where it has no influence in community, the female sex are in a degraded and servile state. Hindoosthan certainly furnishes no exception to this remark.

We might select many facts in proof, from the works before us, but shall confine ourselves to a few. Women and children take no share in the worship performed, at any time, by the master of the family. It is supposed not to belong to them. The wife is not viewed, and is therefore not treated, as the equal and companion of the husband. Women are connected with beasts, and with Shoodrus—the lowest of the people, in not being allowed to touch a consecrated image. They worship the gods daily in their own houses, or by the river side; but if they should worship before a consecrated image, they must keep at a *respectful distance* from the idol.

The wife of the bramhun dares not sit down in his presence. She is not allowed to eat with him. The wife, at times, *worships* her husband, hangs a garland of flowers round his neck, presents different offerings to him; and, while he sits on a stool, she walks round him seven times, repeating incantations and prayers. The men designedly keep the women in ignorance:

"These prostitutes," says M. Dubois, (the loose females who are consecrated in a special manner to the service of the gods—every temple, according to its size, having a band of them, to the number of eight, twelve, or more,) "are the only females in India who may learn to read, to sing, and to dance. Such accomplishments belong to them exclusively, and are, for that reason, held by the rest of the sex in such abhorrence, that every virtuous woman would consider the mention of them as an affront."—Vol. II. p. 160.

We can easily conceive what must be the condition of the female sex, where the most abandoned are the most admired, and none others are allowed to become accomplished or intelligent.

From their treatment of the female sex, the *social and domestic state* of the Hindoos can hardly fail to be deplorable.

The manners and condition of a people, can be best learnt by personal intercourse. We must converse and associate with them. This Messrs.

Dubois and Ward have done, and have disclosed to us what the Hindoos are at home, from day to day.

Polygamy is prohibited, but practised, especially, by persons of rank. Those in common life keep several concubines, although married to but one woman, who alone bears the title of wife. This, ordinarily, produces envy, jealousy, and discord, and embitters domestic life. A female servant is generally considered as a concubine; and as impurity is destructive of domestic enjoyment, we can expect, among all the millions of Hindoos, but little family felicity.

"In general," says M. Dubois, "concord, the union of minds, and sincere mutual friendship, are rarely found in Hindoo families. The extreme distance kept up between the two sexes, which makes the women absolutely passive in society, and subject to the will and even caprices of the men, has accustomed these lords of their destiny to regard them as slaves, and to treat them on all occasions with severity and contempt. It is therefore in vain to expect, between husband and wife, that reciprocal confidence and kindness which constitute the happiness of a family. The object for which a Hindoo marries, is not to gain a companion to aid him in enduring the evils of life, but a slave to bear children and be subservient to his rule." Vol. I. p 209.

Neither in their dwelling-houses nor at their temples, do the Hindoos find any rational enjoyment. Their religion, instead of administering consolation, burdens them with rites, fills them with fear, and becomes the occasion of increased wretchedness.

The Hindoos are divided into classes called *casts*. The grand divisions are four. "The *first* and most distinguished is that of the Bramhuns; the *second* in rank, is that of Kshtriya or Rajas, the nobility; the *third* the Vainya, or merchants and cultivators; and the *last* that of Soodras, or cultivators, subordinate to the others." From these four principal divisions, is derived an immense number of sub-divisions. That of the Soodras is, of course, the most numerous. Under this general head, are the casts of the "*herdsmen*, who keep the cows; the *shepherds*, who tend the sheep; the *weavers*, the *Panchallas*, meaning the five casts of artizans, which comprehend the carpenters, goldsmiths, blacksmiths, stone-cutters, founders, and in general all workers in metals." There are eighteen chief sub-divisions of casts, and one hundred and eight others. The casts of India have been the wonder of the world; but they are far from being peculiar to the Hindoos. The people of every country are in fact, if not in form, divided into casts. They may not be so numerous as these, nor the people so tenacious of them; the observance of them may not be enforced by such sanctions, nor the loss of them followed by such penalties. But England has her casts; her casts of princes, of nobles, of commoners, of ecclesiastics, of merchants and mechanics. It is not here, nor any where indeed, except among the indolent and torpid nations, under the despotic governments of the East, that employments descend from one generation to another; so that in "no case can the son renounce the cast of his father, or take up a profession different from that of his ancestors."

These casts may, unquestionably, be of use, especially in such a climate, and to such a people. They may aid the work of civilization, and facilitate progress toward perfection in the arts. They may, in a measure, counteract the corrupting influence of religion, supply the place of the social affections, and save from dissolution those bonds which prevent the entire disorganization of the community.

The Bramhuns alone, of all the Hindoos, are allowed to read and expound the sacred books. Persons may be taken from any cast, and made Bramhuns by the ceremony of the cord. The course of preparation is the study of the *Vedas*, or the most ancient sacred books, and the *Mantas* or forms of prayer, which are gotten by heart.

The rules prescribed in respect to diet, and manner of life, both before

and after admission to the order, are very strict, but little regarded in practice. The Bramhuns drink spiritous liquor and eat cow's flesh, when they imagine it can be done without detection or exposure to the loss of cast. They are, as a body, so destitute of compassion, that a Bramhun will suffer a fellow-creature to perish on the road, or at his own gate, rather than help him to a cup of water or spoonful of rice, if he happen to belong to another cast. They are also very vindictive and implacable.

The dress of the Bramhuns is a "very deep yellow, inclining to red;" they despise learning; indulge in gluttony, to indemnify themselves for their frequent fasts; are expert in disguising the truth, and extremely addicted to reserve, suspicion and duplicity. There is no falshood or perjury they will not employ, no crime they will not commit, for the purpose of extricating themselves from difficulty.

Every Bramhun may perform the ceremonies of his religion. But there is a gradation in the cast—constituting a superior and an inferior clergy. The *Poorohitu* and the *gooroo* are, strictly, the priest and spiritual guide. A distinguished individual has his gooroo, or domestic chaplain, ten, fifty or a hundred families have their gooroo, and there is the head gooroo of a city, district or province.

"Each cast and sect, says M. Dubois, has its particular gooroo. But all of them are not invested with an equal degree of authority. There is a gradation among the gooroos themselves, according to the dignity of the casts they belong to, and a kind of hierarchy has grown up among them, which preserves the subordination of one to another. In short, there is an inferiour clergy very numerous in every quarter, while each sect has its particular high priests, who are but few in number. The inferior gooroos pay them obedience, and derive their power from the superior authority of the priests, who can depose them at pleasure, and appoint others in their room." "The gooroos generally make a tour from time to time among their disciples, perhaps in a circle of two hundred leagues round their place of residence." "The great gooroos never appear in public without the utmost degree of pomp; but it is when they proceed to a *visitation* of their district that they are seen surrounded with their whole splendor. This pompous show attracts a crowd of people, who throng to prostrate themselves before the gooroo."—Vol. I, p. 106—108.

In regard to their own institutions and their personal attainments, they possess much of the spirit of the pharisees, and of the ancient Greeks and Romans; and, with regard to the spirit of their pretensions, may be addressed: "No doubt but ye are the people and wisdom shall die with you."

They despise the thought of being instructed by Europeans, whom they view as part of the barbarous nations.

Respecting the *civilization*, *literature* and *arts* of the Hindoos, the volumes before us do not furnish such complete information as we could wish.

The Hindoos are doubtless, in many respects, to be denominated a civilized people. Adoption, as practised among them, their language, history and poetry, are no unequivocal indications of an improved state of society—certainly of a state considerably removed from barbarism. The manufacture of gun-powder was known to them at an early period, and no little mechanical ingenuity was displayed in the use of it. The four great employments of a civilized state, that of the soldier, the agriculturalist, the merchant, and the mechanic, are held in honor throughout India. By the division of casts, the arts are preserved, in spite of the avarice and extortion of despotic rulers. Their works of sculpture are by no means contemptible for skill, as the obscene representations in the interior of their temples too fully prove. Their paintings on cloth, and many articles of furniture manufactured by them, are ornamental and even elegant.—And it is asserted, that generally, "their artists and workmen are endowed with dexterity and industry, perhaps in a superiour degree to the Europeans." There are, on the oth-

er hand, many relics of barbarism mingled with these improvements of the Hindoos. The bramhuns, the highest order in the state, next to the princes of the blood, and hardly inferior to them, consider the arts as greatly beneath their dignity, and suited only to the degraded casts.—Their best buildings are but miserable specimens of ingenuity or taste in architecture.

Although the Hindoos are all idolaters, they are far from being agreed in their religious views. The seceders, from the established church, are the *Joinus*, *Bouddhus*, *Shikhs*, and followers of *Choitunyu*. "All the founders of these sects appear to have been religious mendicants, who, animated by excessive enthusiasm, have attempted to carry certain points of the Hindoo system farther than the regular Hindoos, particularly those which respect severe mortifications." The objects of worship are universally the same, and we have no doubt, that the future researches of the christian scholar, will confirm the correctness of what Messrs. Dubois and Ward have stated as their conviction. The former resolves the triple god of the Hindoos into the three principal deities of the Greeks and Romans—making Brumha no other than Jupiter, Vishnoo the same as Neptune, and Shivu as Pluto. The latter affirms, without qualification, that the "same notions of the great first cause and the origin of all things appear to prevail, in some modification or other, all over India, Tartary, China, Japan, the Burman empire, Siam, and the Indian Isles."

Although the Hindoos are, physically, more passive in their character, their religious sects are not more tolerant toward each other, than the different denominations of christians are. We suggest this for the admirers of Gentoo gentleness and charity.

"It is a very common thing, says M. Dubois, to see disputes and altercations amongst these sectaries, of great vehemence, respecting the preeminence of their respective gods. These religious quarrels are generally fomented by the bands of vagabond fanatics, those religious mendicants who are to be found in crowds through the whole extent of the country. In the throngs in which they frequently assemble to support the dignity of their respective gods, their fanaticism on some occasions, rouses them to such a pitch, that when they are fired out with pouring every species of abuse upon each other, and voiding the most abominable blasphemies against the deity they oppose, they sometimes come to blows, and the religious controversy ends in a fight, in which there is rarely much spilling of blood, but a good belaboring with fisticuffs on both sides, the scattering of many turbans, and the tearing of much apparel into rags. Thus the fray generally ends, without spirit on either side to carry it to extremities. But it is in the naturally timid and indolent character of the Hindoo, that we are to seek for the true cause why these holy wars do not overspread the whole land, or produce the dreadful excesses of every kind, which religious frenzy has occasioned in Europe, and in other regions for so many ages. Or perhaps there is a still more powerful reason to be found in the indifference of most of the people, to all forms of worship, which allow them to give equal honour to Vishnoo and to Sivu, without any concern about either, and at the same time disposes them to interfere between the religious combatants, and mitigate the disputes in their origin."—Vol. I, p. 99.

The history of the Hindoos compared with that of the Israelites, indicates, in many points, a common origin. The same is true, in a degree, of all eastern nations. But the labours of Fluery, Calmet and Harmer, supercede the necessity of our enlarging upon this subject. We will, therefore, only observe, that the Hindoos have holy villages, resembling the cities which the ancient priests and Levites only, inhabited; they contract uncleanness by the touch of a dead body; and vessels and garments are contaminated by proximity to a corpse or funeral procession.—Superstition has consecrated many springs and pools, renowned for the spiritual effects which they communicate to those who bathe in them.—Around these, multitudes at particular seasons, assemble and wait; and, on a given signal, eagerly plunge in to participate in their healing and sa-

ving virtues. Marriage is celebrated by a procession through the streets, which takes place in the night, by the light of torches and fireworks.—The Anchoret-Brambuns, sacrifice a ram, which is required to be "entirely white, and without blemish—of about three years old, and well shaped and fat."

Mr. *Ward* has an appendix, consisting wholly of "illustrations of the scripture from Hindoo manners and customs." This is not the least interesting part of his invaluable work; and as a supplement, would greatly enrich the volumes of Mr. Burder, on "oriental customs." We wish we could furnish our readers with the whole, but have room for only a small part.

Ecclesiastes ix, 8th. "Let thy garments be always white." "This comparison looses all its force in Europe; but in India, where white cotton is the dress of all the inhabitants, and where the beauty of garments consists, not in their shape, but in their being clean and white, the exhortation becomes strikingly proper."

Isaiah xlvi, 7th. "They bear him upon the shoulder; they carry him, and set him in his place." "This is the way in which the Hindoos carry their gods; and indeed so exact a picture is this of the idolatrous processions of this people, that the prophet might almost be supposed to have been sitting amidst the Hindoos when he delivered this prophecy."

Ezekiel xiii, 18th. "That sew pillows to all arm-holes." "The rich Hindoos sit on mats, and have large pillows at their backs, upon which they rest their arms."

Luke x, 7th. "Go not from house to house." "It would be a great offence among the Hindoos, if a guest, after being made welcome at a house, were to leave it and go to another."

Matthew vii, 26th. "Shall be likened unto a foolish man which built his house upon the sand," &c. "The fishermen in Bengal, build their huts in the dry season on the beds of sand from which the river has retired. When the rains set in, which they often do, very suddenly, accompanied with violent North-west winds, and the waters pour down in torrents from the mountains, a fine illustration is given of our Lord's parable:—'the rains descended, the floods came, and the winds blew, and beat upon that house, and it fell.' In one night, multitudes of these huts are frequently swept away, and the place where they stood is the next morning undiscoverable."—Vol. II, pp. 315, 335.

The religion of the Hindoos is their calamity. We cannot agree with M. Dubois, in saying that it is better than none. It corrupts and degrades them, and is, in its effects, a divine visitation. Their ceremonies are the most silly, their prayers the most senseless, and their representations and rites the most obscene and abominable, that can be imagined. The vices of evangelized nations exist in consequence of the abandonment of principle; the shocking immoralities of the Hindoos, are the fruits of their principles. The people in general, are the victims of astrology and necromancy—cannot survey the heavens, look intently at the stars, or witness an eclipse, without agitation and terror. They have nine sorts of sins requiring atonement—while none of their expiations are supposed to affect the heart. They do not pretend to sweeten or assuage the bitterness of grief. The more they feel the pressure of sorrow, the more they rage and vent their curses upon the gods. What must be the corruption and misery of the Hindoos, when scarcely less than an eighth part of the whole population, abandon their proper employments, and live as religious mendicants.

The complexion of the Hindoos is tawny—lighter or darker, according to the provinces which they inhabit. The tint of the Brambuns, who are less exposed to the rays of the sun than the other casts, approaches to the colour of copper, or perhaps, more nearly to that of a bright infusion of coffee. The complexion of their women is still lighter.

In regard to their features, the Hindoos have the forehead small, the face thinner and more meagre than the Europeans: and they are also very much inferior to them in strength and other physical faculties—owing, no doubt, to the climate and the quality of their food. "The imbecility of the mind, says M. Dubois, keeps

pace with that of the body. There is no country, I believe, where one meets with so many stupid or silly creatures." The people, in general, are greatly deficient in sensibility, courage and firmness. They are eminently devoid of that spirit which provides to day, for the wants of to-morrow. Indolence and apathy, and consequently, an effeminate softness and timidity are characteristic of all the Hindoos. Nothing but what is monstrous moves them. When moved, they do nothing with moderation. Extravagancies alone can stimulate them. The miracles of christianity are ordinary occurrences, in comparison with the pretended exploits which abound in the histories of their gods.

The Hindoos, in general, live in a state of extreme dependence. The lands which they cultivate, are the domain of the prince. The huts in which they live, built of mud, and covered with thatch, are not their own—all belongs to the Prince. His will being law, property, when acquired, is always insecure. In addition to this, the Pariahs, who constitute a fifth part of the population, are literally slaves. The formal pomp of the Hindoos is at first imposing; but, as we become more acquainted with it, the less they interest us.—A dull monotony, or a listless inactivity—a spirit of lust, covered with the veil of religion, or the influence of a darkening, debasing and remorseless superstition, pervades every thing.—And were it not, that they are our brethren, of the human family, and destined, as well as ourselves, to live beyond the grave, we should turn from the contemplation of their character, with disgust and horror. *The whole head is sick, and the whole heart faint.*

M. Dubois, who fled from the massacres of the French revolution in 1789, had resided seventeen or eighteen years among the natives, when he wrote, was greatly respected by them, and enjoyed familiar intercourse with people of every cast and condition. This furnished him with advantages, which he seems to have improved, for acquiring a knowledge of their domestic habits. His conformity to them gained their confidence, and gave him access to other sources of information. His work was not intended for a methodical and complete history of the Hindoos. It is, of course, too limited to contain a thorough knowledge of the subject, yet is sufficiently particular to serve as a correct exhibition of the whole. He has not a little repetition—has some contradictory assertions—and discovers a fondness for conjecture and hypothesis.

We clearly recognize the catholic, although we perceive nothing of the Jesuit, in the volumes of M. Dubois. His method is clear—his language between the epistolary style and that of historical narrative—marked with great perspicuity, ease, and occasional bursts of eloquence. He has with no ordinary skill, unfolded the complicated genius of Hindoo superstitions, and enabled us to infer even more than he has directly told us.

Mr. Ward sailed for India just twenty years ago, and, associated with Carey and Marshman, has ever since been diligently employed in studying the language, literature, and moral condition and character of the Hindoos. We can easily distinguish in him, the protestant, the christian and the missionary. It would be unjust not to add, the man of learning and the sound divine. His language is plain, but precise and correct; and although he has little of elegance or sublimity—he is, occasionally, perhaps we ought to say frequently, affecting, forcible and impressive, to a high degree. Mr. Ward is minute, but never tedious. He wisely omits what would not instruct, is sparing in the use of figurative language, and draws his illustrations, which are selected with great felicity, almost entirely from natural history. A spirit eminently consecrated to the cause of Christ, marks all his enquiries. He makes the inspired

volume, the only test of truth—the only standard of moral conduct.

Mr. Ward has made the christian world greatly his debtor by the publication of these volumes. Sir William Jones was his pioneer in literature, and Dr. Buchanan in religion; but his comprehensive survey includes the range, and overlooks the limits of both: what the former did in a single department, he has done on a circle of subjects; and what the latter confined to one place, he has extended throughout Hindoosthan.

We shall close this article with noticing briefly, a few topics connected with the subject.

1. The veneration of the Hindoos for their gods, and attachment to their idolatrous religion.

It is not to be pretended, that the Hindoos will easily renounce their gods, or give up their religion without a struggle. They are attached to their civil institutions, to all their ancient habits, and of course to their sacred rites. But there is nothing *peculiar* in this respect, in the character of the Hindoos. Nations of equal tenacity in respect to their religious opinions, have changed their gods. The Hindoos have already submitted to a change of rulers; there are not a few indications, that they may change their religion. Facts prove that their attachment to it is not invincible. *Vamana* and *Tiruvaheven*, two of their greatest modern philosophers, have made the Hindoo customs the subject of their ridicule. Their works are "read and quoted with delight by all intelligent Hindoos, although there be not a page in their writings that does not contain satirical reflections, aimed at their gods and the worship and rites of the country."

It is by no means uncommon for the Bramhuns themselves to speak in the most contemptuous style of the objects of their worship.

A majority of the Bramhuns do not confine themselves to the observance of their customs. They in many instances, frankly confess the truth of the maxims of the christian religion, and its excellence when compared with the absurdities of paganism. So far has this spirit of infidelity progressed, that *nine parts in ten, of the whole Hindoo population, have abandoned all conscientious regard to the forms of their religion.* These facts need no comment. They refute volumes written to prove that the Hindoos have an universal and an immutable respect for their religion and their gods.

2. The immolation of the widow on the funeral pile of her deceased husband—is this voluntary or constrained?

The sacred books of the Hindoos recommend, but do not command it. This recommendation is enforced by the promise, that this sacrifice of herself delivers her husband from hell, and secures for her, happiness with him in heaven. Long custom has familiarized their minds to the deed. By this act they escape the disgrace of widowhood, and their names are recorded among the honorable of their families. In this way, they avoid being starved and ill-treated by their relations; and, (without which, neither recommendation, nor custom, nor dread of reproach and poverty, could reconcile them to it), "The Hindoos treat the idea of death with comparative indifference, as being only changing one body for another, as the snake changes his skin." But the practice is disappearing. It has begun to retire from the plains of Bengal, tolerated neither by the English magistrates, nor Mohammedan governors; and is confined to the countries under the government of the idolatrous princes. The christian philanthropist contemplates this field of blood and place of sculls, with pity, horror, and hope. He now sees in it the dawn of a brighter day for India.

3. Power of cast.

It has been common with European residents and writers to represent cast as the impenetrable shield—the impregnable fortress of the Hindoos,

that which alone would forever render nugatory all efforts to innovate upon their superstitions. But cast is not, in reality, so formidable as many have imagined. Approached, it appears less indissoluble, so as not to confine its captives to ages of hopeless bondage. Only let the public opinion favor the change, and the *christian* cast would become respectable. Cast derives all its present power from the voice of the people. The blowing of the popular breath upon it, can make or dissolve the charm. The numerous subdivisions of cast, lessen the distinction, and diminish in the same proportion its importance and imperviousness. Among the Sudras, one of the four principal tribes, there are eighteen chief divisions, and one hundred and eight others. It cannot be such a terrible thing to lose cast, where the shades of difference are so slight. Yet the Sudras constitute, at least five sixths of the population of India.

The *Pariahs*, those who have lost cast, and now belong to none, are very numerous. The numerous sects which have risen, reduce the power of cast. The disciples of Choitunyu especially, who constitute five out of sixteen of the Hindoos in Bengal, disregard cast. Their leader rejected the institution of the cast; and their object as well as that of the cast of outcasts, is to destroy those rigid distinctions of which the regular Hindoos are so tenacious.

According to the religion of *Boudhu*, now spread over the Burman Empire, Siam, Ceylon, Japan, Cochin-China, and the greater part of China itself, there are no distinctions of cast. An intelligent native of Ceylon assured Mr. Ward, that the Boudhus dislike the Hindoo religion more than they do Mohammedanism.

Cast, then, does by no means overspread all the East; it is far from being universal even in Hindoosthan; nor does it any where possess magic power to resist religious encroachment. It has, indeed, the authority of long established custom, seconded by the unvarying despotism of the government, and the peculiar effects of the climate upon the physical character of the people.

4. The comparative expense of idolatry and christianity in India.

Idolatry, wherever it exists, is both temporal and spiritual bondage. Its visible support costs immensely more than that of the true religion. The almost numberless fasts and festivals of the Hindoos, consume much time, and occasion in this way, in the course of a single year, an enormous loss of property. The buffaloes, goats, and other animals, sacrificed on these occasions, often amount to many thousands. In the celebration of the autumnal festival, a kind of Hindoo *christmas* in its immediate effects upon community, "all business throughout the country is laid aside for several days, and universal festivity and licentiousness prevail. A short time before the festival, the learned men and sirkars, employed in Calcutta, almost universally return home; some of them enjoy a holiday of several weeks." Immense sums are also expended upon it. "In the city of Calcutta alone," says Mr. Ward, "it is supposed, upon a moderate calculation, that half a million sterling is expended annually on this festival." "Thousands, yea, millions of people are drawn from their homes and peaceful labours, several times in the year, to visit different holy places of the sacred river, the Ganges, at a great expense of time and money, spent in making offerings to the goddess." The temples, in general, are endowed with ample funds for the support of their worship. The income of some distinguished houses, is sufficient to maintain several thousand persons employed in the various functions of idolatrous worship. The god Ghatoo, who presides over blotches on the skin, has annually expended upon him, in monthly portions, of buffaloes, goats, sheep, rice, salt, spice, clarified butter, milk and curds, sugar, sweetmeats, plantains, evening offerings, travelling expenses

and fees, 72,000 rupees, or nine thousand pounds sterling——about 40,000 dollars.

The gooroos generally receive, for their personal services, not less than a thousand rupees, or five hundred dollars annually. A poor man generally gives his gooroo, a rupee a year, or, if he visit him twice a year, two rupees.

Apply one half, perhaps one fourth of the revenues now devoted to the maintenance of idolatry in India, to the support of christian worship there, and it would be sufficient to furnish every five hundred of her population with an able and evangelical minister of the gospel.

5. The probable progress of christianity among the Hindoos.

M. Dubois thinks that the christian religion loses ground in India. It is some years since he wrote, and he applied the remark to a particular section of country. There can be no doubt however, that there are peculiar obstacles to the cordial reception of the simple, holy, and humbling truths of the gospel. Still there are many rising facilities. The mutual hostility existing between the Bramhuns and the Joinus, may lead to results favouring the propagation of christianity among them both. The indistinct idea of a change of the will, and the necessity of remission of sins, may prepare the Hindoos to listen with interest to the doctrine of Christ crucified. The very nature and number of their oblations, inspire the hope, that, on the banks of the Ganges, they may be directed with happy effects to the blood of the lamb which cleanseth from all sin.

Why should the evangelizing of India, be thought a thing incredible, when Jewish bigotry, Grecian pride and sophistry, and Roman pomp, bowed before the cross, when nations both learned and rude, have since been converted by the gospel.

To the *pulpit* and the *press*, the living ministry, and the written word, we must look as the great means of the moral renovation of Hindoosthan. They may do——they have done much. But notwithstanding all that has been done, and is in progress, the moral prospect of the Hindoos is dark, deplorable and distressing. Let the press teem with bibles——the heralds of the cross be multiplied, and knowledge increase——still it seems as though ages must roll away before this miserable people will generally embrace the gospel; and as though successive millions must float down the stream of time into the ocean of eternity. Deluded, wretched brethren of our race! Your condition may well awake a world to prayer, zeal and charity! No wonder those holy men, who dwell in this valley of moral death, feel and write as they do to their countrymen and kindred in christian lands. They see, and know, and believe, while we at the distance of many thousand miles, coldly reading and half-crediting their accounts, are of course strangers to their emotions.

Ministers of Christ, when you preach and when you pray, plead with God and plead with men, for the perishing Hindoos.

Young men of piety and talents, destined for the sacred office, can you contemplate unmoved this valley of vision, filled with bones exceeding dry, bones which have been scorched by the suns, and bleached by the winds and rains of a long succession of centuries!

Women of America, who so promptly and generously engage in the charities of the day, you have peculiar reasons to be thankful for your lot. To the religion of Jesus, you owe not only what alone can disarm death of its terrors, but all that makes you beloved and respected, all that renders life desirable. To you it preeminently belongs to labour by your prayers, exertions, and contributions, to rescue your sisters of the human race from degradation and wretchedness.

Honourable and worthy men, whose missionaries are heard at Bombay and Ceylon, as well as in the

wilderness and on the mountains of the West, we bid you God speed. India, Asia, looks to you, and your fellow-labourers in Europe and the East, as co-workers with God, to lighten her darkness and unloose her chains.

Literary and Philosophical Intelligence.

In press and will soon be published, a new edition of the Rev. President Day's System of Algebra, with alterations and additions.

Stereotype Bible. The first western edition of the sacred scriptures has been completed at Lexington, Ken.—It consists of 2000 copies, printed on good paper, with the minion stereotype plates, belonging to the American Bible Society, and has been executed by the direction of the Kentucky Auxiliary Bible Society.

Williams' College.—The Trustees of Williams' College, have recently issued an address to the public, in defence of the measures which they have taken for the removal of the institution, and to solicit the patronage of its friends, and of the western counties of Massachusetts particularly, in behalf of the object. Their statement must satisfy impartial minds, that the interests of the College demand its removal; and, that it may become a more powerful means of diffusing the light of science and of correct theology, we sincerely wish the Trustees may be able to carry into effect the proposal of their Committee, who recommend its location at Northampton.

The inhabitants of the western counties, whose patronage is specially solicited in the address, will not fail, if they duly appreciate their own interests and the general welfare, to supply the funds requisite for its removal.

All local jealousies, we hope may utterly give way to a measure so obviously expedient.

The legislature of New-Hampshire have appointed a committee, of which the Rev. William Allen, is Chairman, to consider the expediency of establishing a Literary Institution in that State. Mr. Allen was President of the University, abolished by a decision of the Supreme Court of the U. States.

The Rev. Moses Waddell, D. D. has accepted his appointment to the Presidency of Georgia University, and entered on the duties of his office.

University of North Carolina.—The *Commencement* of this University was held on the 10th inst. Ten persons received the degree of Bachelor of Arts; and that of Master of Arts was conferred on eight others. The degree of Doctor of Divinity was conferred on the Rev. Wm. McPheetessy, of Raleigh. A Cabinet of Natural History has been presented to the University, by Mr. Olmstead, Professor of Chemistry.

Some suppose that near the Southern branches of the Mississippi, exists a race of men 'descended from the Welch emigrants, who embarked to the number of 323 persons, in ten vessels under Prince Madoc, in the year 1170 from North Wales.' An expedition is on foot at St. Louis, for an investigation of the fact. Messrs. Roberts and Parry, Welchmen, and familiar with the language of both North and South Wales, are engaged in the undertaking.

Use of Tar in Phthisis Pulmonalis. Experiments have been made on the use of the vapor of tar in the cure of pulmonary consumption, and it is said, with very favorable results. Common tar is employed, and the simplest and most effectual method of fumigating a room, is to place the vessel containing the tar over a lamp or candle, taking care that no combustion of the tar takes place, but merely an evaporation. The vapor may be inhaled for hours together. Care should be taken not to inhale cool air immediately after, as there might be danger of taking cold.

It not unfrequently occasions head ache, but this soon passes off. When the customary cough and hectic fever are subdued, the remedy should be omitted, as it sometimes produces a dry cough. From the testimony in its favour, it would appear to be a valuable auxiliary in the treatment of this disease, as it might be used at the same time the patient is making use of other remedies.

COMET.

The Comet, which was first observed in this place on the 3d of the present month, still continues visible, although with greatly diminished lustre. Between the 3d and 25th of July, at 9 P. M. it had described an arc of 13 1-4th degrees in the heavens, passing obliquely to the north-east, through the body of the constellation *Lynx*. Its geocentric motion has gradually diminished till it has become almost stationary; and it will continue in nearly its present position till it becomes invisible, at least to the naked eye.

Viewed with telescopes of different magnifying powers, from 30 to 90, it presented nothing but a dull mass of light, gradually diminishing from the centre, and perceptible through a diameter, (as measured on the 13th and 25th,) of 2 or 2 1-2 minutes. No such dark ring, as is sometimes observed, was perceived between the head and the coma. With as small magnifiers as were employed, it was not to be expected that the proper *body* of the comet, if there be one, should be discernible. The tail, near the head of the comet, appeared quite as narrow, and about equally luminous, with the head. But its breadth soon increased, presenting a diverging appearance not unlike a faint stream of electricity proceeding from a point in the dark; and at the distance of from 7 to 9 degrees, was lost in the surrounding sky. No bifurcation or curvature of the tail was noticed. These remarks must be applied to the comet as seen a fortnight ago. At present, the head scarcely equals in lustre a star of the 5th magnitude; and the tail is reduced to the length of one or two degrees.

From the generally unfavourable state of the atmosphere in this place, and the proximity of the comet to the horizon, the observations which have been made on its position, are not as accurate as could be desired, for obtaining the elements of the orbit. An attempt has been made, however, by combining the observations of July 6th, 9th, 13th, 19th, and 25th, to obtain a first approximation to these elements. The results are the following:

Perihelion distance, (the mean radius of the earth's orbit being 1.) 0. 3416.

Time of passing the Perihelion, June 27th, 8 h. P. M. mean time at New-Haven.

Longitude of the Perihelion, 285d. 30m.
Longitude of the ascending node 272d. 32m.
Inclination of the orbit to the ecliptic, 80d. 53m.

Motion direct.

The two principal elements, or the *perihelion distance*, and the *time of passing the perihelion*, although obtained by a graphical process, (and one, in some respects, different from those generally employed,) are believed to be about as accurate as the observations from which they were deduced. For the sake of verification, the five radius vectors and their corresponding anomalies, graphically obtained, were measured; and with the above perihelion distance and epoch, the several anomalies and radii were calculated for the times of observation. The anomalies thus found, differed from those *previously* measured, in no case (except one which was found to have been erroneously laid down) more than 3 minutes; and an equal degree of coincidence was found in the remaining one, on carefully repeating the measurement. The differences between the radius vectors as measured, and as afterwards calculated, scarcely exceeded, on an average, 1-250th of the whole.

To an observer in almost any south latitude, this comet was visible in the evening, about as early as the 12th of May. Its distance from the earth was then nearly the same as at present, (July 30); that is, not far from 144 millions of miles. It was then near the fore leg of the *Hare*. During the month of May, it advanced very slowly towards the north-east. During the first half of June, its apparent motion became much accelerated, and bent to the north. It passed by the right leg and shoulder of *Orion*, and must have disappeared by the 20th, from its nearness to the sun. On the 25th, it crossed the ecliptic into north latitude, at which time it was nearly in conjunction with the sun. Since that time its apparent motion has diminished in a manner analogous to its increase while in southern latitude. An arch of the apparent motion, including 40 degrees south, and 25 north of the summer solstice, differs not widely from a great circle. But beyond these limits the two ends are curved; so that the whole arch described, as seen in different latitudes, is not unlike the long italic *f*. When it first came into view in this latitude, its distance from the earth was nearly 79 millions of miles: it is now about twice as great. Its distance from the sun was then nearly the same with that of Mercury: it is now about the same with that of the earth. Combining these considerations with the angular distance of the earth and comet at the sun, it is readily inferred, (supposing the comet to shine by reflected light, and from only the illuminated part of the disk,) that the

quantity of light we now receive from it must be more than seven times less than when it was first observed. Hence its rapid diminution of brightness, from that of a star of the first, to one of the sixth magnitude, is accounted for. The equally rapid diminution of its apparent motion, is owing partly to its increase of distance, and partly to the direction of its real motion, which has approached much more nearly to that of the visual ray drawn from the earth.

No analogy is perceivable between the elements obtained above, and those belonging to the orbit of any known comet.

Yale College, July 30th, 1819.

List of New Publications.

THEOLOGY.

A Sermon delivered at the old South Church, Boston, June 7th, 1819, on the evening previous to the sailing of the Rev. Miron Winslow, Levi Spaulding, Henry Woodward, and Dr. John Scudder, as missionaries to Ceylon. By Miron Winslow, A. M. Andover, Flagg & Gould.

Letters to the Rev. William E. Channing, containing remarks on his Sermon, recently preached and published at Baltimore: By Moses Stuart, Associate Professor of Sacred Literature, Theological Seminary, Andover. —Boston.

The doctrine of Universal Restoration examined and refuted, and the objections to that of endless punishment, considered and answered; being a reply to the most important particulars contained in the writings of Messrs. Winchester, Vidler, Wright, and Weaver: By D. Isaac, 12mo. New-York.

MISCELLANEOUS.

Nott's testimony in favour of Judson, examined in a letter addressed to the Rev. Samuel Nott, Jr. late missionary to India: By Enoch Pond, A. M. Pastor of a Church in Ward, Mass.—Boston, 12 1-2 cts.

A Gazetteer of the States of Connecticut and Rhode-Island: By John C. Pease, and John M. Niles, 8vo. $2 50.—Hartford.

Memoirs of the Life and Campaigns of Major Gen. Greene: By Charles Caldwell, 8vo.—Philadelphia.

A Statistical Account of the County of Middlesex, in Connecticut: By David D. Field, 8vo.—Middletown.

Sketch Book of Geoffrey Crayon, Gent. No 1. 8vo.—New-York.

Knickerbocker's History of New-York, from the beginning of the World to the end of the Dutch Dynasty—the third edition, 2 vols. 12mo.—Philadelphia.

Salmagundi, second series: By Launcelet Langstaff, No. 1. & 2. 18mo. —Philadelphia.

The Black Vampyre, a Legend of St. Domingo: By Uriah Derick D'Arcy, 24mo.—New-York.

Religious Intelligence.

We are gratified with having it in our power to present our readers with the communication of the Missionaries, at the new station, Elliot, to the Corresponding Secretary of the Board of Missions.

Elliot, Choctaw Nation, April 12, 1819.

REV. AND DEAR SIR,

It is with mingled emotions of gratitude and pleasure, that we find ourselves in a situation to sit down, and jointly communicate to you the dealings of God with us, since our arrival in this heathen land. Our communications heretofore, contained only short notices of particular circumstances. It would be a satisfaction to us, and we doubt not it would gratify the Prudential Committee, if we could fully communicate all the events which have transpired relative to this mission. Our present opportunity will admit of only a brief outline of the most interesting.

As this is our first joint letter, we shall endeavour to give a connected view from the beginning.

Brother Kingsbury, and brother and sister Williams, arrived at the Yalo Busha settlement on the 27th of June. Considerable time was occupied in selecting a situation, which would be both suitable to our object, and satisfactory to the natives. Having taken into prayerful consideration the circumstances which ought to guide us in this decision, and having consulted the Agent and the natives on the subject, we were enabled to fix on a site for the establishment, which combined as many advantages as we could expect to find in one place.

About the 15th of August we felled the first tree on the ground, which we considered as henceforth, consecrated to the cause of Zion's King; and from which we hope to diffuse, among this wretched people, the benign influences of civilization and Christianity.

The place was entirely new, and covered with lofty trees; but the ancient mounds, which here and there appeared, showed that it was once the habitation of men. On the 18th, the brethren, Kingsbury and Williams, with the help of Mr. Ladd and a Negro man, raised our first house of logs. It was 15 feet by 18. The weather was oppressively hot, and our prospects discouraging. The timber for the buildings necessary for our establishment, was still growing, and the forest was waving over the ground which we wished to cultivate. The men, who we expected would undertake the buildings, declined the contract; the season was so far advanced, that we had little hope of assistance from the north, and we had a poor prospect of help from this country. We had also been informed, that we could obtain supplies by water, at any season of the year; but now learned, that there would be no opportunity before winter. We were almost destitute of mechanical tools, implements of husbandry, and many other important articles; having brought only a few of the most necessary ones in our wagon through the wilderness. But in this hour of difficulty, we remembered that the Lord had been our helper; and our hope was not in vain, that he would again bring relief.

On the 19th of August, a man to whom we had written, came and hired to us, and has continued with us most of the time since. The same day we heard a report that three or four persons were at Natchez, on their way to our assistance. As soon as arrangements could be made, brother Williams set off with four horses, by way of the Walnut Hills, to meet them. But they had taken the route by the way of the Choctaw agency, and on the 23d, to our great joy, brother J. G. Kanouse arrived at Yalo Busha. He had parted with his brother, Mrs. Kanouse, and brother and sister Jewell, about six days journey from the mission, and came forward to notify us of their approach. Brother Kingsbury immediately set out to meet them, and conduct them in; and on Saturday, August 29th, all reached the mission in safety, though much worn down with the fatigue of the journey.

On the 30th, brother Williams returned, having been absent eleven days. He proceeded about one hundred and fifty miles on the way to Natchez, when hearing that the brethren had taken a different route, he returned. Thus were our hearts made glad in a way which we had hardly presumed to hope for. The kind Providence of God in preserving the lives, and granting so great a degree of health to our brethren and sisters, during a long and fatiguing journey, through a burning and sickly clime, called forth our warmest gratitude. There was a providence in their arrival at this time, which, as yet, was concealed from our view.

Sister Williams had enjoyed good health from our arrival in the country, and been able to do the work of our little family. On the 7th of September, just eight days after the arrival of sisters Jewell and Kanouse, she was seized with a bilious fever, which in its progress brought her to the borders of the grave. The help of the other sisters now became necessary, both to take care of the sick, and to provide for the family. There was no other white woman in this part of the country. The sickness of sister W. continued severe for several weeks, during which she manifested, in the immediate prospect of death, that submission and christian confidence which gave us the highest satisfaction. But it pleased the Lord, in much mercy, to

remove her disorder, and in the month of November she was restored to usual health.

Brother Peter Kanouse had not enjoyed good health for some time before he left the north; and the sea voyage proved very unfavourable. When he reached the mission he was feeble; but hoped a little rest would restore his health. He endeavoured to labour, but found that the smallest degree of exercise produced an alarming inflamation of the lungs. He despaired of being able to render us any assistance in the arduous labours we had to perform, and feared that his stay under such circumstances would prove a hindrance. After much prayerful consideration, he considered himself under the painful necessity of leaving us, and departed on the 5th of October to return to his family. This was a severe trial to our feelings, and disappointment of our hopes.

Brother J. G. Kanouse was afflicted, soon after his arrival, with a painful swelling on his hand, which prevented his labouring for several days. His general health was also much affected by the change of climate; but for two months past it has been good. Brother Jewell has been troubled with a weakness in his breast, which prevented his doing much labour through the winter. He is now better. The health of sister Jewell also has been feeble. For nearly four months she has been unable to do any thing but light sewing. We indulge the hope that her health is now improving.

Besides the indisposition of the brethren and sisters, we have had no other sickness in the family. Mr. Ladd, who came with us from Brainerd, had, during the summer, several attacks of the fever and ague, and in December he was severely wounded with an axe, which confined him from labour about seven weeks. Our other hired man was also ill for some time with a jaundice, which he contracted before he came to us.

Since the commencement of the present year, our hands have been strengthened and our hearts rejoiced by the arrival of brother A. V. Williams, and sisters Kingsbury and Chase. Some account of their journey has already been communicated. About three weeks after sister Chase arrived, she was attacked by a fever, which for a time assumed an alarming aspect; but by the kind providence of God, the symptoms soon became favourable, and she is now restored to good health.

We cannot impute these repeated afflictions to any particular unfavourableness of our situation. That we should be affected by the great change of climate, was to be expected, especially, considering our many exposures. Nor was the change of climate greater than the alteration of diet; both these must have had considerable effect on our health.* We feel that the hand of the Lord has been heavily upon us, and hope we have been humbled under his rebukes. At present, our family enjoys better health than at any period since last September.

So far as health and strength would permit, we have lost no time in getting forward the necessary preparations for our school, and we have great occasion for thankfulness, that we have been able to accomplish so much.

It ought to be distinctly understood, that we have had all the materials to provide for the buildings, in the same manner as if the business had been wholly our own. The United States' Agent will refund the whole, or a principal part, of the expense. We found it necessary to adopt this course, as no person in this country, would contract to build them for the sum, which the executive would feel authorized to appropriate to this object.

We have erected seven log dwelling houses of the following dimensions, viz.; Two 22 feet by 20 each; two 22 feet by 18 each; one 16 by 20; one 15 by 18; and one 12 by 16. For five of these, the logs are hewn on two sides, and the roofs project in back and front about eight feet, and are supported by posts, in form of piazzas. These projections are very useful in this climate. Besides the above, we have erected a

*Perhaps there has never been in this country so great a scarcity of bread-stuff, and of some other necessaries of life, as at the present season. We have never been without a sufficiency of corn and beef; but we were obliged for a while to dry our beef in the Indian mode, without salt. Brother Kingsbury on his return from Natchez, packed a horse load of salt, one hundred and forty miles, which answered our purpose till the arrival of the boat; since which time we have been comfortably supplied with all the necessaries of life.

mill house, 36 by 30 feet; a stable 14 by 20; a store house 11 by 20; and two other out buildings. All these buildings, except one, are completed. The mill is on a simple construction, is turned by one or two horses, and grinds well. We have a part of the timber hewn for our school-house, dining room, and kitchen, and have sawed by hand, about nine thousand feet of cypress and poplar boards, for floors, doors, &c.

On the plantation we have cleared and fitted for the plough about thirty-five acres of good land, which is enclosed with a substantial fence. A part of this was covered with heavy timber; and the chopping, rolling, and burning of the logs has cost much hard labour. In this we have been assisted by Choctaws, whom we have hired. several of them have worked faithfully. We have also enclosed a garden and yards for cattle, and have set out a few apple, quince, and plum-trees. Considerable labour has been spent in cutting roads in different directions, and in constructing several small bridges, which were necessary to make the streams passable by a wagon. It should also be noticed, that we have had to make many of our tools, and most of our wooden furniture.

One circumstance, which has greatly retarded the progress of our work, has been the difficulty of obtaining a suitable team. Our heavy hauling, required oxen. There are three yoke in the neighborhood, belonging to half-breeds, which we occasionally borrowed; but as they ran in the woods, one or two days were spent in finding them. This hindrance led us to determine on purchasing one or two yoke, if possible. For this purpose brother Jewell took a journey of one hundred and sixty miles; but returned without accomplishing his object.

We wish we could inform you, that, as much as has been done to enlighten and save the souls of these perishing people, as to make preparations for the instruction of their children. But, alas, as yet we have been able to effect but little towards this most important object, and that, for two reasons. First, for want of a suitable interpreter, and secondly, we have been so constantly occupied in labour, which was necessary to the very existence of our mission, as to leave but little time for these important concerns. It is impossible to express our feelings on this subject. The expectation of the people has been, that we should direct all our efforts towards the commencement of a school. And, indeed, it could not be expected that they would feel a particular desire for Gospel instruction. But with respect to a school, they have ever shown a great anxiety, and their expectations have far exceeded our ability to meet them. To have taken off one of the brethren from the secular concerns of the mission, when our help has been so feeble, would have greatly embarrassed our business, and might have had an unhappy influence on our future usefulness. Our efforts are obstructed, and we are prevented from attempting many things which might be done, if we had a few more labourers. We had hopes that some of those men from New-Jersey, who have offered themselves, two or three of whom were mentioned in brother Kingsbury's letter of October 8d, would have been sent out early in the winter; but we shall not expect them now before another autumn. We feel assured that the Prudential Committee, so far as they understand our real situation, will do all in their power to forward the object of the mission.

16. Since this letter was begun, we have received yours of February 9th, giving the grateful intelligence, that a physician and blacksmith were engaged as fellow labourers in this mission. We would gratefully acknowledge this attention of the Board to our wants, and this propitious smile of Heaven on our undertaking. We could have wished that two or three labourers had been joined with them; but the Lord will send them in his own best time.

By the same mail we received your letter of March 4th, from the city of Washington. We congratulate you, dear Sir, the Committee, and all the friends of religion and humanity, on the success of your mission, and the favourable disposition of the government towards the Indians. The foundation is now laid, the business can go forward if suitable persons can be found to perform the necessary labour. We rejoice to hear you say, "the instruction of the Indians is now the great object." Money will not long be wanting, There is a wide door open. The Indians are anxious for schools. They are willing to aid them with funds. But without devoted labourers

the plan must fail; the Indians must remain in ignorance.

Standing in the midst of this heathen land, surrounded by the gloom of darkness and wickedness, we are constrained to make the appeal—Are there not those in our churches whose situation does not forbid their removal? who for the honour of the christian name, for the love of Christ, for the souls of the perishing heathen—will be willing to come and labour, that the uncivilized Indians may enjoy the means of instruction? But let them count the cost. There is no opportunity in these huge forests, and while encompassed with the most pressing duties, to enjoy the luxuries of science and literature; and persons must expect to wear themselves out in the cause. We think no one ought to set his face to this work, who has not prayerfully considered it, and who does not see in it sufficient attractions to bind his heart to the work, so long as there is a prospect of success, whatever repulsive circumstances may attend it.

But to return from this digression. We have preaching every sabbath at our house, at which a number of half-breeds, and white people, and negroes, attend, and occasionally several of the natives. Two or three appear seriously disposed. On the last Sabbath in March, a church was organized here, and we had the privilege once more, of surrounding the table of our Lord, and receiving the memorials of his dying love. The season was interesting. We were in the midst of a wilderness, which had never, till lately, resounded with the accents of Gospel mercy. The emblems of the great sacrifice for sinners, had never before been exhibited. We hoped this little church was a fold, into which many of the wandering sheep of Christ would be gathered.

We come now to speak of our prospects, relative to a school. On this subject we are severely tried. We need a school-house and two more buildings, before we can be in a convenient situation to commence it. In addition to this, the want of sufficient help, seems to present insuperable obstacles. On the other hand, there has for more than a year been an expectation in the nation, that a school would be commenced among them this spring. Many are anxious, and appear almost impatient. We have much doubted what was duty. But an event has occurred, which must lead us to decide immediately. Yesterday *eight* promising children were brought more than one hundred and sixty miles, in consequence of their parents having heard that we were ready to take scholars. What to do we know not. To send them back will be a great disappointment, and appear discouraging to the natives. To take them, will involve us in many difficulties in our present situation. May the Lord direct us in the path of wisdom.

18th. We have concluded to receive the children. Their parents appear willing that we should dispose of them as our circumstances will admit. As we have determined on keeping these children, we think it best to make up a school of about twenty, and trust the Lord will provide.

The chiefs of the Chickasaw nation, not long since, wrote to the Choctaws, for liberty to send their children as soon as the school should be opened. The Choctaws considered that they had as many children of their own, as could be accommodated; but said, they thought it would be hard to exclude the children of their brothers and sisters; because if their children had no education, it would seem to imply that their parents were but little thought of; and therefore they concluded to admit those children from the Chickasaw nation, whose father or mother is Choctaw. *Puck-sha-nub-bee*, the principal chief of this part of the nation, has granted two hundred dollars out of their annuity, as a donation to the school. It was observed, "that this was but a small sum, but every little would help."

We have two Choctaw lads in our family, who have been with us nearly eight months. We have instructed them as we have had opportunity, and their progress and deportment have been pleasing. One of them, a full-blooded Choctaw, about ten years old, we have named *David Baldwin*. The gentleman, whose name he bears, is a pious man, in Durham, N. Y. who will do something towards his education.

We deeply sympathise with our brethren in the East, with the Prudential Committee, and the Christian Church, in the death of brother Warren, and the dangerous sickness of brother Richards. But the arm of the

Lord is not shortened; he will accomplish his own work. We rejoice at what he is doing through the instrumentality of those who still remains as labourers in that important field.

May the blessing of the Lord God of Israel rest upon the American Board, and upon all who are engaged in promoting the gospel of our Lord Jesus Christ.

C. KINGSBURY,
MOSES JEWELL,
L. S. WILLIAMS,
A. V. WILLIAMS,
J. G. KANOUSE.

Rev. Samuel Worcester, D. D.
Cor. Secretary &c.

Extracts from Letters addressed to the Trustees of the Missionary Society of Connecticut, by their Missionaries.

1. Extract from a letter of the Rev. Salmon Giddings, dated at St. Louis, May 24th, 1819.

"April 26th. I set out to go up the Mississippi to Louisiana, about 100 miles from this place. That part of the country is new, but is rapidly settling. Louisiana is situated on the west bank of the Mississippi. It is about one year and a half, since the first house was erected; there are now about twenty. The country around it, or rather back of it, is somewhat broken, yet most of it is susceptible of cultivation, and the soil of an excellent quality. The country, generally, is pleasant and fertile. I preached on the Wednesday after I arrived there, and on Thursday in the neighborhood about three miles from the town. I then set out on my return, and on the Sabbath, May 2nd, preached twice at St. Charles; and on Monday, returned to St. Louis. Mr. Matthews, whom I mentioned to you in a former letter, has collected a church, in the vicinity of Louisiana, of about twenty communicants. The Congregation have a meeting-house, built of hewed logs, about twenty-four feet square. Salt-river empties into the Mississippi about two miles above Louisiana. It is about the size of Farmington river, where it puts into the Connecticut.—There are several strong settlements on that river. Twelve miles south, on Ramsey's Creek, there is a considerable settlement, and several smaller ones, where there are from twenty to thirty families, that can assemble to hear preaching. Twelve miles below Ramsey's Creek, is a large settlement. In most of these the people are anxious to hear the word of God, and there is a fair prospect of usefulness—of great good being done by missionary labours.

We received two members, to our communion in St. Louis, on the 16th. Our meetings are very well attended. We occupy two rooms for preaching; they are twenty feet square each, and connected by a door. These are filled with seats, so that there is only room to pass between them, and are generally filled with hearers; many stand up, not having any seat, and many who come rather late cannot get into the house. I have many things to encourage me, though to myself, I appear to do but little. There is great encouragement in most of the villages through the country, and a great anxiety to obtain preaching. It would afford encouragement to me, to see another missionary sent out by your Society. The expense would not be great to the society after one year. We have formed a missionary society in the Territory, and are about forming auxiliary societies, in the several settlements where missionaries labour; the thing meets with quite a favourable reception among the people. The design of the Society is to assist Missionary Societies in the States. Our funds will be distributed among the missionaries that are sent here, whom we think worthy. It will be some months before our Society will have any funds, and at first they will be small. I know the wishes of the Society, and am satisfied they would send another missionary, if one could be procured. I am often asked if the Society cannot. I wish you would let me know what we can expect. God is fast preparing the minds of the people for the reception of the word of life. I trust that my prayer with yours, is, that God would pour out his spirit, and make this wilderness blossom like the rose."

2. Extract from a letter of the Rev. Jonathan Leslie, dated at Harpersfield, Ohio, June 14th, 1819.

"Of our Society it may be said, 'the harvest is past, the summer is ended' and many are not saved. In three years the number of this Church has increased from thirty three to sixty six. And the churches in this vicinity, may generally be said to have left their first love. Yet the cause of Zion on

this Reserve is advancing. You have seen accounts of awakenings in a number of towns. In Atwater it has been very powerful. Rev. Randolph Stone is settled in Morgan, for one third of his time, and spends one third in Bloomfield, and one third in Mesopotamia. Mr. Fenn is to be ordained in Nelson to-morrow. Mr. Sullivan is employed in Huron County. Four Churches have recently, I am informed, been gathered in that County. Mr. Hyde, it is expected, will be ordained in Madison on the first day of next September. Thompson and Huntsburg, expect to have a candidate to preach to them soon.

If it was the desire of the benevolent supporters of the Missionary Society of Connecticut, who first sent the Ambassadors of the cross, to these wilds, and still continues them here, to have the gospel settled—if they desired and prayed that their children might enjoy the ordinances of the gospel, they have their desires in a good measure accomplished—their prayers are answered. Here, churches are springing up—here, watchmen are, one after another, taking their stations. Foundations of noble institutions are laid for the benefit of generations to come."

3. Extract from a letter of the Rev. Joseph Treat, dated at Sharon, Ohio, June 21st, 1819.

"Last week I returned from a tour of five weeks to Huron county. That County is indeed a missionary field. There is no settled minister in it, but many are needed. Two years ago, there was no regularly organized church in it. Now, there are eight, which belong to the Portage Presbytery, besides Baptist and Methodist churches. Four out of the eight, I assisted in organizing during my late tour. Other churches have been recently organized, and the call for missionaries or ministers, is more and more urgent. Indeed, I do not think the settlements on the Reserve are as well supplied with preaching now, as they were ten years ago. The present prospect for missionaries is favourable, whether they wish to settle or merely do good. It is very desirable that a number may be sent soon, to enter into fields already white to harvest. Last week the Portage Presbytery ordained the Rev. Benjamin Fenn, in Nelson. His prospects are favourable. Perhaps the Trustees may think it proper to send him an appointment, to labour as a missionary. His time at present, is all, or nearly all taken up. Should the trustees think proper to send him an appointment, and should they wish for recommendations, they could easily be obtained. Though your missionaries have reason to mourn that they do so little, yet they have reason to believe that they have been instrumental of doing some good. Their labours in some places have been attended with the influences of the spirit sent down from above. This has been the case especially in Atwater, No. 1, in the 7th range. The work of the Lord began there in the winter, and was progressing when I heard from there last, which was about six months ago; and when I heard, about forty were considered the subjects of renewing grace. This, considering the number of inhabitants in the town, has been as general, perhaps, as any revival ever witnessed in Connecticut. I have visited the place twice, and have reason to think that my labours were blessed to the conviction and saving conversion of a number. To God be all the glory. I hope to visit them again soon. In several other places where I have preached, there has been more than usual seriousness, and I hope my labours were not in vain. Saints have been comforted, and sinners alarmed, but no place in this vicinity has of late been so highly favoured as Atwater. During my late tour I visited the Indians at Upper Sandusky: I think the Lord has remembered them in mercy, and, oh, may he do it more and more. I was there on the Sabbath. From one to two hundred attended. I could preach to them only by an interpreter. About forty of them have joined the Methodist class. Some things which I witnessed among them were painful, but others were pleasing. It was very agreeable to hear those sons of the forest, singing the songs of Zion."

AMERICAN BIBLE SOCIETY.

The Third Annual Report of this Society has been published. The following are extracts from the Report.

At the first organization of the Institution, it was announced to the public, that a main object of the Society

is "not only to provide a sufficiency of well printed, and accurate editions of the Scriptures, but also to procure well executed stereotype plates, for their cheap and extensive diffusion." This important measure has been pursued by the Board, with much attention; and they have the pleasure of stating that the Society, now own the following sets of plates, and of the following descriptions.

For the whole Bible in the English language.

Three sets of octavo size,

One set of duodecimo size, in Brevier type, and

Three sets of duodecimo size, in Minion type.

For the Scriptures of the New-Testament, in English.

One set of duodecimo size in Burgeois type.

In the last Report it was mentioned, that of the stereotype plates, for the Bible in the French language, to be sent out by the British and Foreign Bible Society, only those for the Old Testament, had then been received. The remainder have since come to hand; and the Society, of course, have now a complete set of plates for the Bible in the French language. This must be viewed as an acquisition of importance, when it is considered how generally this language is spoken, not only in the Canadas, but in the southern territories, now belonging to, or bordering upon the United States.

In consequence of representations, made to the Board, as to the prospect of introducing the Scriptures, into the parts of South America, in which the Spanish language is spoken, the Board have also provided themselves with a set of plates of the New Testament in Spanish—so that the Society now own in the whole, eight sets of stereotype plates, for the whole Bible, and two sets for the Scriptures of the New-Testament.

One of the sets for the whole Bible, of the duodecimo size in Minion type, has been sent to Lexington, in the state of Kentucky, and placed with the Kentucky Bible Society, who commenced in January last, to print from it, an edition of two thousand copies. A set of the octavo size, is now ready to be forwarded to the same Society. The others are in the immediate employment of the Board.

As the Board have thus been furnished with increased means of multiplying the Scriptures, they trust it will be found that they have been faithful in the improvement of them, to the best advantage. Of this, some judgment may be formed, when it is known that there have been printed for the Society, during the last year, 47,320 copies of the Bible, and 24,000 copies of the New Testament, which together with the 29,500 copies of the Bible printed in the two former years, makes a total of 100,820.

These are exclusive of the edition of 2,000 copies, by this time printed from the plates sent to Lexington; and also of the Bibles in Gaelic, German, Welsh, and French, mentioned in the last Report, as amounting to 2,450 and which have been sufficient to meet the demand for the Scriptures in those languages, until the present time. The whole making a total of 105,270 Bibles and Testaments, either obtained for circulation, by the American Bible Society, or issued from its presses, during the first three years of its existence.—It is thought proper to add, that the present printing establishment, is sufficiently extensive to furnish an average amount of 100,000 Bibles and Testaments annually.

The printing of the Scriptures in the Indian language, has, in the mean time, been prosecuted as far as circumstances have permitted. One thousand copies of the Gospel of John have been printed in the Mohawk language, and the same number of copies, of the Epistles of John, in the Delaware. The Board wait for nothing but approved versions of the Scriptures into these languages, in order to go on and furnish the whole, or most of the Bible, to the Indians in their native dialects; and, as the object has of late excited much interest in the minds of some who are able to render efficient aid, there is a prospect that it may soon be accomplished.

Of the New Testaments printed during the past year, 2,500 are in the Spanish language. The books have but recently been finished, and none of them are yet distributed. The Board have appointed a Committee for the purpose of collecting information as to the best mode of circulating them, who have opened a correspondence with gentlemen, through whose instrumentality it is hoped much may be be done, to introduce the Scriptures

among the inhabitants of South America. There is, perhaps, no country which has a greater claim than this to the attention of the American Bible Society. Forming a part of our own hemisphere, it is filled with a population, the numbers and resources of which, seem to have been but lately developed to the other nations of the world; and it is now engaged in a struggle, which subjects the inhabitants to the evils of a sanguinary war. The Board will not fail to embrace every opportunity of furnishing them with that Word of Truth, which, both "exalts a nation," and gives man his best support and consolation, amidst the horrors of bloodshed and civil strife.

The Missionaries of the United Brethren, or Moravians, have many years since, opened a door for the introduction of the Scriptures among the Indians on our borders. Accordingly, 140 copies of the Epistles in the Delaware tongue, were transmitted to the Rev. Mr. Leukenback, in the state of Ohio, to be distributed among the Indians, under his pastoral care, and such others as may be within his reach. Three hundred copies of the epistles of John were sent to the Rev. Mr. Dencke, of New Fairfield, Upper Canada, for the use of the Indians among whom he labours. In both places the gift was highly acceptable. Mr. Dencke distributed, in his church, the copies sent to him; and he writes that they were received not only with thankfulness, but with tears of joy, among old and young. The remainder of the two editions are held subject to future disposal.

REVIVALS OF RELIGION.

In Coventry, N. Y. one hundred and sixty persons have recently made a profession of religion. Of these, one hundred have united with the Baptist church, forty with the Congregational, and twenty with the Methodist church.

In Aurora, N. Y. a revival o religion exists, and considerable additions have been made to the church.

In the southern part of the state of Kentucky, there is a revival of religion, extending through several counties. In the counties of Allen, Warren, Logan, and Barrier, hundreds have been added to the churches.

In Westfield, Mass. sixty persons were united with the church, on the first Sabbath of the present month. Twenty others made a public profession of their faith, a short period before. Others are rejoicing in hope!

The towns of Chelsea, and Vershire, Vt. are favoured with a revival of religion.

The following is an extract from the Narrative of the State of Religion, within the bounds of the General Assembly of the Presbyterian Church.

"It cannot fail to cheer the heart of every friend to religion and morals, that, without an exception, the reports of the several Presbyteries, represent the cause of evangelical truth as attended with a gradual but uniform success. On almost every section of our church, God has been pleased to bestow some refreshing showers of grace. And although it does not appear that he has, in any instance, displayed such wonders of mercy as in some former years; yet we cannot but indulge the fond hope, that during the last year the accessions to the Church have on the whole been about as numerous as at any former period. The great and permanent interests of religion have undoubtedly, during the last year, been more extensively secured and promoted than heretofore. But our Heavenly Father has not suffered a whole year to pass over us, without imparting to us some rich tokens of his tender regard, by extending to some of our churches the *special* influence of the Holy Spirit. The congregations of Bloomfield, Pennfield, and Riga, of the Presbytery of Ontario—Prattsburgh, of the Presbytery of Bath—Ulysses, of the Presbytery of Geneva—Bridgwater, Vernon and Verona, of the Presbytery of Oneida—De Kalb, Russell, Blacklake, Stockholm and Hopkinton, of the Presbytery of Champlain—Rallston, in the Presbytery of Albany—and Aurora of the Presbytery of Cayuga, have all of them been visited with more or less of the *special* influences of the Divine Spirit. In the middle, southern, and western sections of our Church, we notice as places that have been *specially* visited, Westfield, Jersey City, North Hardiston, Newfoundland, Stony Brook and Long Pond, in the Presbytery of Jersey—Columbia, in the Presbytery of New-Castle—York and

Chester in the Presbytery of Concord —Huron, Florence, Bath and Atwater, in the Presbytery of Portage—Waterford, in the Presbytery of Erie—several congregations in the Presbytery of Union, and Braceville—Sharon and Geneva, in the Presbytery of Grand River. In Percipeny, in Jersey Presbytery, and in several congregations in the Presbytery of West Lexington, have been gathered, to a very pleasing extent, the fruits of past revivals.

In the vicinity of Portage Presbytery are settled the Mohawk and Wyandot Indians, on Sandusky river, who have been visited by a member of that Presbytery, for the purpose of enquiring into their moral state and condition, and ascertaining their views and feelings with respect to christianity. The result of this enquiry was highly gratifying, inasmuch as the former appeared willing to have schools established among them, and both were extremely anxious to be made acquainted with the Gospel. Several among them were supposed to have become the hopeful subjects of a change of heart.

Ordinations and Installations.

May 19th —The Rev. RANDOLPH STONE, was ordained by the Grand River Presbytery, and installed pastor of the church in Morgan, Ohio.—Sermon by the Rev. Giles H. Cowles, of Austenburgh.

May 26th.—The Rev. ASA DONALDSON, was installed pastor of the congregational church in Guilford, Chenango Co. N. Y.

June 9th.—The Rev. Mr. TILMO, was ordained by the Presbytery of Hudson, and installed pastor of the church in Amity, Orange Co. N. Y.—Sermon by the Rev. Mr. Thomas of Chester.

June 12th.—The Rev. STEPHEN WHITTLESEY, was ordained pastor of the Baptist church in Chillicothe, Ohio. —Sermon by the Rev. Mr. Sperry.

June 16th.—The Rev. SAMUEL F. LEAKE, was ordained as an Evangelist, by the Presbytery of Newton, N. J.—Sermon by the Rev. Wm. C. Brownlee.

June 16th.—The Rev. BENJAMIN FENN, was ordained by the Presbytery of Portage, and installed pastor of the church in Nelson, Ohio.—Sermon by the Rev. Caleb Pitkin, of Charleston.

June 16th.——The Rev. THOMAS SHEPARD, was ordained pastor of the church in Ashfield, Mass.—Sermon by the Rev. Samuel Shepard, of Lenox. The Rev. *Nehemiah Porter,* senior pastor of the church, is in his hundredth year; and on this occasion gave the charge to the people.

[A correspondent observes—"that this aged servant of Christ ascended the pulpit stairs without aid, remained through the whole of the services, with very little fatigue. It was truly affecting to see this Apostolic Father lay his hand on the head of his second colleague in the consecrating prayer, and then, with a distinct, audible voice, address his beloved flock in an appropriate and impressive discourse." Mr. Porter has outlived one colleague, the Rev. Alvan Sanderson.]

June 30th.—The Rev. ROBERT G. ARMSTRONG, was ordained by the Presbytery of Hudson, and installed pastor of the church in Pine Plains, Dutchess Co. N. Y.—Sermon by the Rev. Mr. Fisk, of Goshen.

June 30th.—The Rev. Mr. BREWER, was ordained as an Evangelist, by the Presbytery of Hudson; Mr. B. is destined to Ogdensburgh.

July 1st.—The Rev. Mr. PRICE, was installed pastor of the church at Wappinger's Creek, Dutchess Co. N. Y. by the Presbytery of Hudson.—Sermon by the Rev. Dr. Worcester.—Sermon by the Rev. Mr. Osborne, of Amenda.

July 7th.—The Rev. PETER OSGOOD, was ordained pastor of the church in Sterling, Mass.

July 21st.—The Rev. ELIAS CORNELIUS, was installed pastor of a church in Salem, Mass. as colleague with the Rev. Dr. Worcester.—Sermon by the Rev. Dr. Beecher, of Litchfield.

July 21st.——The Rev. WILLIAM FROTHINGHAM, was installed pastor of the Congregational church in Belfast.—Sermon by the Rev. Mr. Lowel, of Boston.

July 21st.—The Rev. JOHN SHALO, was installed pastor of the church in Middleborough, and Taunton Precinct. —Sermon by the Rev. Mr. Andros, of Berkeley.

Biographical Sketch.

Dr. Samuel Spring, whose death we have recently been called upon to deplore, was born in Northbridge, Mass. Feb. 27, 1746. He was graduated at Nassau Hall, in 1771. After spending three years, in studies preparatory to the sacred office, under distinguished instructors, (Drs. Witherspoon, Hopkins, Bellamy and West,) he was licenced to preach the gospel in 1774. He was, in 1775, united to the Northern Continental army, in the capacity of Chaplain; and shared the sufferings and disasters of the expedition to Canada, under Col. Arnold. He was ordained Pastor over a congregational church in Newburyport, in 1777; in which station he continued till his death, which took place, March 4th, 1819. A circumstance indicating an interesting trait in his character and preaching, and which was connected, as he supposed, with his conversion, must not be omitted. While a member of college, he had an exercise to perform, in which he was to explain and defend the Solar System of Copernicus; in doing which, his mind was so overpowered by a sense of the majesty and the perfections of God, displayed in his works, that he burst into tears, and was unable to proceed.—The impressions, received at this time, were never obliterated.

Few men have been more extensively useful than Dr. Spring. Whether we consider his talents as a man, or his benevolence as a christian, or his fidelity as a minister; whether we look at what he has himself accomplished by his individual labours, or contemplate those plans for doing good, which he originated, and was successful in bringing into operation, the benefits of which will never cease to be felt—we shall be constrained to entertain no small degree of respect for his character, and to feel no common emotions of gratitude to God, for giving him to the church.

Dr. Spring possessed a large share of practical wisdom. The plans which his wisdom devised, he was qualified successfully to carry forward, by possessing an uncommon largeness of soul; a firmness and decision of character, which could not be shaken by the prospect of difficulties and dangers, in the path, marked out by his benevolence; and a perseverance, which carried him, in triumph, through obstacles, which, to common minds, would have appeared insurmountable.

Dr. Spring was an able and faithful preacher of the gospel. His reasonings were cogent, conclusive, and perspicuous. His manner, though plain and pungent, was yet serious and tender. His pastoral duties he performed with christian kindness and fidelity, and with much success. In the intercourse of society, his characteristic affability and politeness as a gentleman, were adorned and improved by his success as a christian. He obtained, in an uncommon degree, the confidence and affection of all who knew him, and who could estimate his worth.

The benevolent heart of Dr. Spring, did not suffer him to rest satisfied with performing the immediate duties of his station, as the pastor of a church.—His benevolence was large and disinterested—it desired the happiness of the whole human family. As a patriot he deserved well of his country. As a promoter of literature, he is entitled to the gratitude of the friends of learning; but as a patron of sacred learning, and as an able and zealous friend of Missions, his praise, in the churches, is deservedly great. His memory will ever be cherished in the church. He was one of the principal originators of the Mass. Miss. Society; and one of the first and most efficient advocates for Foreign Missions.

Long and deeply impressed with the importance of increasing the number of able and pious ministers of the gospel, Dr. Spring earnestly, and prayerfully devoted his exertions to the accomplishment of this object, and his efforts were eminently successful, in interesting the wealthy and the pious in this benevolent enterprise. He was truly a "father to the Theological Seminary in Andover." Professor Woods, in his sermon at the funeral of Dr. Spring, speaking of his agency in the founding of that Seminary, says, "In all the measures which preceded the establishment of a United Institution, I was intimately conversant with him; and am witness of the ar-

dent, invincible attachment to the cause of divine truth, which evidently actuated him; of the sleepless anxiety he showed, lest, in the plan of the seminary, the great end of revelation should, in some way, be overlooked." "It is with the most delightful sensations I now recollect, how often, at that interesting period, I was invited by him, sometimes in the stillness of midnight, to kneel down with him, to invoke the name of God, to render praise for his goodness, and to ask his guidance and blessing. I am a witness to his laborious and unceasing efforts in the cause of the Seminary, from its commencement till his last sickness; of the joy and gratitude, and tenderness, which he often expressed, that he had lived to realize more than his highest hopes; and of the pious fervour with which he waked up, almost from the slumbers of death, to give the beloved Institution, and those connected with it, his last, his dying benediction."

With all the virtues of this good man, was connected an uncommon diffidence, in respect to his own piety.—This was owing to the correctness of the model, after which he endeavoured to form his character: and to his deep christian humility, which, while it shed a lustre over all his other excellencies, and made them appear eminently conspicuous to others, only served to conceal them more effectually from his own view.

In concluding this imperfect sketch, it is important to attend to the practical lesson which it teaches. There are not a few whose indolence and unfaithfulness it reproves, whose abuse of talents and influence it condemns;—not a few to whose benevolence it makes a powerful appeal. A good man has fallen in Israel. Let those who are on the side of the Lord be excited to greater diligence, and, in view of the good deeds of Dr. Spring, let us attend to the admonition: "Go thou and do likewise." For, *though dead, he yet speaketh.*

To Readers and Correspondents.

In our number for April, was published a communication, entitled "The power of Conscience, exemplified in the death of an unfortunate Female." The statement was drawn up by the Rev. Thomas H. Skinner, from whom we received it. As Mr. Skinner received his information from Mrs. Sayre, a member of his church in good standing, and, as another person testified to its correctness, we supposed that perfect confidence might be placed in the correctness of the narrative. Mr. Skinner, however, has ascertained that the information furnished him is untrue. Mrs. Sayre, from whom he received it, has at length confessed, that the whole was 'fabricated in her own mind, and palmed upon the public so long by her persevering villany.'

When the authenticity of the statement was first doubted, Catharine Bray, a professing christian, and Mrs. Sayre, made deposition to its truth. A person named Maria Jacobs, had, previously to its publication, solemnly attested to the truth of the whole, in a letter to Mr. Skinner, and when subsequently conversed with, persevered in her asseverations.

The marvellous story of Mrs. Sayre, was known to others beside Mr. Skinner. The evidences upon which the narrative rested, were also known. Such was the confidence placed in its truth, that the selecting committee of the Tract Society of Philadelphia, knowing that Mr. Skinner was preparing a statement of the facts, originally drawn up by Mrs. Sayre, desired it for publication.

No blame can be attached to Mr. Skinner, for publishing what he had reason to suppose true, and what, if true, was well calculated to be useful. The narrative remains a monument of human depravity, evincing this depravity, it is true, in a very different manner from what it was supposed to do, upon its first appearance; and in that load of shame which will rest upon the fabricators of such outrageous falsehoods, the world will see the evils, which sooner or later proceed from guilt.

"A friend of the Jews,"; A. D.; G. S.; Calvin; T. C.; Rollim; Orientalist; Docendus; and several communications without signatures, have been received, and are under consideration. "An Enquirer after Truth," will be inserted in the next number.

ERRATA.—For *Almegest*, on the 340th page, read *Almagest*: and for *Ptolomy*, read *Ptolemy*.

THE
CHRISTIAN SPECTATOR.

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Religious Communications.

For the Christian Spectator.

Character of the Nobleman of Capernaum.

Many attempts have been made, to interest mankind in the biography of the Scriptures. From the variety of character which it embraces, the biographical portion of the sacred volume is instructive and impressive. Had we merely a declaration of the depravity of mankind, and a general testimony to the gracious provision made for their salvation; many more plausible excuses might be found for a continuance in sin, and for non-compliance with the claims of the gospel, than can be decently made, when every reader of the Bible finds the accusations of rebellion and unbelief brought against people of his own condition; and offers of salvation, and effectual applications of grace, made to those of his own character.

The record, which God has given, of the faith of the Nobleman of Capernaum, and his family, should not be without its effect. How important is it, that the elevated men and families of our state and country, should duly regard the character and conduct of this person. He is called a Nobleman: probably, he belonged to the retinue of Herod,—was distinguished by title, by office, and by wealth.

Those who read the memoir which John has given of him, may profit by the circumstance of his nobility, which is mentioned. Every purpose of the narrative would not have been answered, had he been spoken of, merely as a man. Civil titles and earthly distinction, may be considered as of no account in the kingdom of God. Let it, however, be understood, that what is written in the gospel, is addressed, originally, to men out of the kingdom of God; to sinners, estimating themselves, their advantages, and, also, their embarrassments, as men; and not by attainments of holiness, and by titles to heavenly things: and all should be awake to the important fact, that, men of every class, are accustomed to find discouragement, and to seek excuse from compliance with the claims of the gospel, in the peculiarity of their character and condition.

The poor and obscure, for instance, apologize for their absence from the house of God, and excuse themselves from intercourse with those who might give them counsel, by pleading their inability to appear decently; or, they assign their insignificance,—they are forgotten, disregarded, passed by; so that, if they remain ignorant and impenitent, they would pretend that they have reasons to palliate, if not to justify, their conduct. If, instead of an account of Lazarus, the beggar, laid at the door of charity, the gospel had given us an account of the death and glorious immortality of a *man*; this perverse apology would not have been reproved, as it now is; nor, but for this, and other similar passages, would all men stand admonished, that God directly hears the poor man's cry.

If, in recording any instance of conversion to the faith of the gospel, the sacred writer, instead of simply introducing the man, notes the peculiarities of his character or condition, speaks of him as a nobleman, or a beggar; in

addition to the force with which the record is to bear upon all men; it is to make a peculiar impression upon readers, who are of a description, similar to that of the man who is set forth for an example. Where this is not the case, the peculiarities of the character, narrated, are considered as an idle tale; and the design of the Holy Ghost is so far resisted.

Noblemen; that is, people in the elevated ranks of human life, need, like the obscure, a peculiarity of instruction, reproof, and encouragement. Secured, often by the single principle of pride, from much groveling sin; constrained, by public expectation, and their own ambition, to preserve a decent, or even honourable reputation, they may insensibly rise to a giddy and dangerous height of self-estimation. Circumspect, regular, and popular, they may conceive that their moral attainments are so high and so pure, as to render them independent of forgiving and sanctifying grace: they may conclude that such a Saviour as Jesus Christ does not become them, and that it is not of any account that they should so much as hear that there is an Holy Ghost.

If they escape the deadly effects of this self-conceit, other snares are spread in their way. Much that is splendid and flattering, is within their power. Engrossed, if not satisfied, by pleasure, they are eminently exposed to danger; and to death. It is a fact generally conceded, that adversity, more frequently than prosperity, begets consideration. Were not the fact conceded, it might be asserted, on higher authority than human observation. *By the sadness of the countenance, the heart is made better.* God afflicts and grieves the children of men, *for their profit, that they may become partakers of his holiness.* Such is our warrant from the Bible, for believing, that people in the elevated walks of human life, untouched by humiliating judgments, are surrounded with such terrestrial charms, that they are in vast danger of withholding their thoughts and affections from the world to come. They need some address from the word of God, which, with an emphasis, not to be disregarded, will say, that without an interest in redeeming grace, they are 'wretched, and miserable and poor.' Upon the noble family of Capernaum, seeking their highest honours at the feet of Jesus, and finding their only merit in his blood; all people of distinction should look for an example which God presents for their profit. Should any person of this class, say, 'I have enough of the favour of God, in the blessings of his common Providence'; let him remember the Nobleman of Capernaum; and let him conclude that to be an heir to any thing better beyond the grave, than was the rich man in the gospel, when he begged of Lazarus a drop of water—that to be an heir of the kingdom of heaven, he must now be *rich in faith and good works.*

In the fact, that adverse events are often highly necessary to produce religious thoughts and determinations, we perceive the exposure of prosperous people to one of two evils: distressing visitations of divine judgments; or, everlasting ruin. If no such event, as the sickness of a son, bring them, as the family of Capernaum were brought, to Christ, perhaps no application for divine favour will be made, and that no such attainment as faith will be possessed.—There is, however, one way of escape from the necessity of either of these evils: a compliance with the offers of mercy. *Merit*, or, as an apostle said, *boasting is excluded* from a successful pursuit of salvation by grace; but we may believe, that, of all the lovely spectacles of piety, upon which angels delight to look, that would be the most conspicuous, in which a person, so elevated, as not to need religion, to add to his earthly respectability; so prosperous, as not to seek through it, compassion and succour; so free from affliction, as not to seem driven before the rod of the Almigh-

ty: should awake to a sense of his depravity and guilt; should confess to Christ and to men, the righteousness of the condemning law, and the riches of pardoning grace; should feel his responsibility, and rejoice in his opportunity to bless the world with a commanding example of piety; should put on the garments of salvation, stand for the defence, and act for the exemplification of the truth; should enter, with the powers of a mighty mind, into an understanding and elucidation of the doctrines of salvation; and, standing in the church, with a zeal for her increase, and a devotion to her discipline, should, by his influence, derived from God, render her *beautiful as Tirzah, comely as Jerusalem, and terrible as an army with banners.* Courage would be given to every christian heart, and strength to every christian hand; and, let it be repeated, there would be no ordinary joy in heaven. ERGATES.

For the Christian Spectator.

On "the full assurance of Hope."

THERE is a prevalent opinion, that it is almost, if not entirely impossible, for christians to know that they love God in sincerity. From this opinion it naturally results—

First, that christians in whom the love of God is decidedly prevalent, hesitate to admit the evidence of their own consciousness, that this is the fact, lest confidence should be a mere hypocritical presumption. They thus are not indulged with that free and filial approach to God—do not have that patience under the evils of life—that cheerfulness in well-doing, and those joyful, heaven-directed views and aims which they would otherwise possess: and

Secondly;—christians, in whom the love of God has but a feeble and doubtful influence, neglect suitable means to obtain more satisfying evidence of their sincerity, than they at present enjoy. Considering their state, though doubtful, to be as good as that of christians generally, or as can ordinarily be expected in circumstances like theirs, they reject an important motive to persevering diligence in making their calling and election sure.

Thirdly;—impenitent sinners, in some instances, are deprived of a powerful motive to attend to the gospel. They sometimes feel themselves most miserable: apprehensions of death, and of an eternal retribution, deprive them of enjoyment. Were they convinced that they might be relieved from the terror of these apprehensions; that by submission to the gospel they might ordinarily anticipate with joyful hope, the events which now fill them with dismay; and that it is the common privilege of consistent and diligent christians thus to anticipate them; they could scarcely fail of saying, "This is the pearl of great price: Let us sell all that we may obtain." But considering christians as being no more confident of safety than themselves, and this of necessity, they desire not a religion which promises them no relief.

Fourthly;——many are by these means quieted in self-deception. A considerable part of those to whom the gospel is preached, have a rational conviction of its truth and importance; attend upon its institutions; are moral in their conduct; and hence indulge a degree of hope, that they possess the faith, and perform the obedience, which are the stipulated conditions of eternal life. Persons of this description, are generally fond of availing themselves of the acknowledged doubts of real christians, to fortify their presumption. "We," they say, "do not know that we *are not* christians, and those who really are christians, do not know that *they are.* We have a doubtful hope and this is all that any have, or can reasonably expect to have, in the present world." Such people are continually averring, that death is the king of terrors to all men; that none are so confident of their safety, but that, when the trial comes they fear to die:

and if they hear of some who in the confidence of their holy calling, and the joy of their heavenly hope, are actually raised superior to the dread of death, they invidiously ascribe it to another cause.

Now in whatever measure effects like these may be supposed to result from the opinion which has been mentioned, they urge it upon our serious consideration. That there are affections which may be mistaken for genuine piety; that self-love disposes us to a delusive partiality in judging of our own character; that many persons are, in fact, deceived respecting their real condition; and that a warranted confidence of our sincerity can neither be attained nor preserved without the prevalence of spiritual affections, and care in distinguishing them by the test of revealed truth, must certainly be admitted, and should be very seriously pondered. Yet, that such confidence may be attained; that it should be recommended to christians, as an object to which they are continually to aspire; and to which they may hope, by persevering diligence, to attain; and consequently that the doubting condition, in which many of them remain, is generally the result of their own negligence and disobedience; will, it is apprehended, appear from the following considerations:—

1. Holy love is so essentially different from every other affection of the mind, that it may be distinguished.

Were the difference between christians and other men found, not in the nature, but in the strength of their affections, it might be impossible to distinguish them. But this is not the fact.—"That which is born of the flesh is flesh, and that which is born of the spirit is spirit." Between these, instead of resemblance, there is repugnance.—"The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other." The one is holiness, the other sin. The one is impartial good will, the other is exclusive self-love. To the one, the whole character and the unmitigated law of God are lovely; to the other they are "without form or comliness." The one is a disposition to humility and trust in God; the other, to self-exaltation and self-dependence. The one is inclined to cheerful and unreserved submission and obedience to God; the other, to only a constrained and partial semblance of these. To the one, Christ is precious; salvation by grace, through his mediation, is welcome; his people, whom he has redeemed by his blood, and renewed after his image, are the excellent of the earth; and the sabbath with all divinely appointed methods of spiritual communion, are delightful: the other is blind to the excellencies of Christ, and the glory of the gospel; is averse to the peculiarities of believers; and devoid of a relish for the ordinances of religion. The favor of God, conformity to his holiness, and devotedness to his honor, are the consummation of joy to the one; the possessions, honors, and pleasures of the world are the supreme good of the other. Such being the peculiar nature of holy love, various exercises and fruits are described in the Scriptures, as being peculiar to it. Those, therefore, in whom it exists and prevails, may, by comparing its exercises and fruits in themselves, with the delineation of them, which is furnished by the scriptures, obtain a reasonable and unwavering confidence of their sincerity.

2. Christians are addressed in the Scriptures, as capable of knowing their sincerity. Paul in his second epistle to the Corinthians, says, "Examine yourselves whether ye be in the faith; prove your own selves; know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" Under a similar impression of the possibility and the duty of self-knowledge, the writer to the Hebrews, having specified some things of which he was persuaded concerning them, and "which accompany salvation," subjoined "and

we desire that every one of you do shew the same diligence to the full assurance of hope unto the end." The apostle Peter, also, in his letter to the brethren "scattered abroad," having urged them to "add to their faith," the various graces of the christian character, sums up the whole in the exhortation, "wherefore the rather, brethren, give all diligence to make your calling and election sure." Now it is obvious that in these passages, a knowledge of our sincerity, is not only enjoined as a duty, but is urged as a motive to diligence, and therefore is considered as a privilege, which we may hope, by diligence, to enjoy. Nor is this the only form, in which christians are addressed as capable of knowing their sincerity. The bible is replete with promises to those who love God. Now, if christians cannot know that they love God, they cannot receive the full consolation which these promises are designed to convey. But the very fact of a specification of character, seems intended to show the heirs of promise, that their best interests are secured, and therefore to suppose that it is ordinarily their own fault, if they do not perceive that theirs is the character specified. Such, evidently, was the view which the apostle had of the subject, when he said, "God, willing more abundantly to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; which hope we have as an anchor of the soul, both sure and stedfast."

Again. A considerable part of the Scriptures is addressed in the form of epistles, to those whom they style "saints," "the chosen," "the called," "the sanctified in Christ Jesus" —a manner of address, which supposes that there were, when these epistles were written, and that there would continue to be, wherever the word of God should go, those who would have reasonable evidence of their being such as these appellations import; and indeed, that christians generally, who should not, by their own fault, fail of their proper privileges, would find in themselves such evidence. They are accordingly called on to rejoice in their high calling; to be patient under their trials, in hope of a glorious issue; to comfort their hearts in their afflictions, with the assurance of divine favor. In fact, that numerous class of people, who pass through life, indolently professing that they are christians, without a lively consciousness of any peculiar feature of the christian character, are scarcely, if at all, supposed, in these epistles, to compose a part of the Church of God. If real christians are in this condition, and under a necessity of remaining in it, in vain is a part of the Scriptures employed in the form of particular and appropriate addresses to them, and that part too, which seems to have been especially designed to convey to them, that rich legacy of their ascended Redeemer, which he promised them in this declaration, "I will pray the Father, and he shall give you another *comforter*, that he may abide with you forever, even the Spirit of Truth, whom the world cannot receive."

3. Christians are described in the Scriptures, as actually knowing their sincerity.

This, as a fact, is generally admitted: but the inference that christians, in the present circumstances of the church, may know their sincerity, is, by some denied, on the ground that those whom the Scriptures describe, were some of them inspired, and that others were favored with extraordinary gifts of the Spirit. But it does not appear that there was a necessary connexion between divine inspiration, or any other extraordinary gift of the Spirit, and real piety, or, a few instances, perhaps, excepted, that they were satisfied of their gracious sincerity, by these means. On the contrary, when they speak of

their sincerity in terms of the most unwavering confidence, they refer us to evidence of the same kind with that which christians in all ages of the world possess. When our Lord addressed to Peter, the affecting interrogation, "Simon, son of Jonas, lovest thou me?" that disciple considered the enquiry as respecting a *fact*, a fact concerning which he might be assured, or he would not have dared to appeal to Omniscience for the truth of his declaration respecting it. Unless, then, we can consider our Lord as making enquiry, and his disciple as giving an answer, respecting a fact, of which the latter had no knowledge, Peter did know that he loved the Lord Jesus Christ in sincerity. But we have no intimation that he had other means of knowing his sincerity, than other christians have of knowing *theirs*; so far from it, we plainly perceive, from the tenor of the narrative, that his confidence was no other than the result of that consciousness of the fact, which he felt in his own bosom. The threefold repetition of the enquiry, seems to have been understood by him, as an allusion to the occasion which he had given his Lord to distrust his sincerity, in having thrice denied him: and the final asservation, that notwithstanding, he did sincerely and ardently love his Redeemer, was an appeal to the heart-searching eye as a witness to the fact, "Lord, thou knowest all things; thou knowest that I love thee." "Depend not on my word. Thou art thyself the searcher of hearts. Look directly into my heart, and there wilt thou perceive my love to thee."

Paul, including his brethren with himself, says, "*we know* that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven. *Now he which hath wrought us for the self-same thing, is God, who also hath given unto us the earnest of the spirit. Therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord.*" Had the apostle spoken of himself alone, perhaps we could not infer that christians generally, might aspire to the confidence which he describes. But not only does he include other christians, with no express limitation, but he mentions the experience which is common to all christians, the change of judgment and affections which God has wrought, and the sanctification and comfort which are an earnest of the spirit, as the evidence on which that confidence was established. To similar evidence does the apostle John also refer us, in his frequent mention of this subject. Having spoken of christians as "begotten of God," he says, "*And we know that we are of God.* And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him that is true*, even in his Son Jesus Christ." In another place, having spoken of loving the brethren in deed and in truth, he subjoins, "And *hereby we know* that we are of the truth, and shall assure our hearts before him." He proceeds to describe holy love, discovering itself by its own action, to the perception of the mind in which it exists. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask we receive of him, because we keep his commandments, and do those things which are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. *And hereby we know that he abideth in us, by the Spirit which he hath given us.*" All this accords with what he had learned from his divine master. Christ,

when he took leave of his disciples, gave to them, and, through them, to believers generally, the promise of "the comforter," and adds, "at that time," that is, when the comforter shall have come, "ye shall *know* that I am in the Father, and *you in me*, and *I in you*." As love is the most essential effect, and the proper evidence, of union to Christ, he further subjoins, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and *manifest myself unto him*;"—*manifest myself*, the import appears to be, *as loving him*. Having addressed to them many similar consolations, he observed; "These things have I said unto you, that my joy might remain in you, and that your joy might be full." Are real christians then, doomed to unavoidable fears, lest all their supposed communion with their Saviour should prove imaginary, and their souls be doomed to an everlasting separation from his love? Surely, in that case, notwithstanding the many things which he has said unto them, *their joy cannot be full*.

But, do not real and eminent christians complain of much darkness and sinfulness? Doubtless they do. They have no exalted conception of the degree of their own holiness. Every one of them is ready to say of himself—"less than the least of all saints." Abasing views of themselves, in their imperfect state, are inseparable from holy love. Love qualifies them to discern the perfection of God, the holiness of his law, the obligations resulting from redemption, and the deep defilement and guilt of sin. Love prepares them to observe the moral character of their hearts and conduct; to detect the windings of the deceitful principle within; and to view themselves, as they really advance in holiness, continually farther from the perfection to which they aspire. They may, therefore, have a deep sense of sinfulness, with no distrust of their sincerity. With no inconsistency, and with the same breath, they may say, "Lord I am vile; I am carnal, sold under sin; yet thou knowest all things, thou knowest that I love thee." "But are not many who have strong confidence of their love to God, deceived? How, then, can real christians know that they are not of this number?" To these very natural enquiries, it may be replied, that, were the Scriptures insufficient to detect every self-deceiver, and destroy, when duly regarded, every delusive hope, then it would follow, that christians could not certainly distinguish themselves from hypocrites; that Christ has not said those things which are sufficient that their joy may be full; that he has furnished them with no means of giving a decisive answer to the question, "Lovest thou me?" but has left them under the necessity of cruelly tormenting doubts, whether, or not, their existence will be to them an ultimate blessing. But in truth, "light hath come into the world, and men have loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God." Self-deceivers are not conversant with the whole word of God, and with their own dispositions, affections and conduct, in comparison with that standard. They adopt false apprehensions of the divine character, as the object of their adoration and trust; or a false standard of holiness, as the test of their experience and conduct; or, averse to self-inspection, they rush heedlessly on, neglectful of the solemn enquiry "Is there not a lie in my right hand?" And though ten thousand such deceivers were to "feed on ashes," this should not disturb the confidence of those, who, from real subjection of themselves to the light, find it "manifest that their deeds are wrought in God."

"What conclusion, then, must be

formed concerning that numerous class of people, who are passing through life, feebly hoping that they are christians, without any distinct and lively consciousness of that love in which the christian charater most essentially consists?"

What proportion of real christians is of this class, it is impossible to determine. A scriptural confidence is not obtrusive and boastful, but retiring and humble. Probably, from this cause, the number of those who do habitually, after Peter's example, commit themselves to Christ, with a lively confidence that he is the object of their sincere and supreme affection, is greater than some are willing to admit.

There are, however, some whose hope is feeble and wavering, through misapprehension. They have gracious affections, but they have not learned to distinguish them. That a great moral change has been wrought in them; that old things are passed away, and all things become new, is manifest: but that a renewing of the mind after the image of God, can possibly consist with so much pollution as they discern in themselves, they imagine to be hardly possible. Through misapprehension of the real character of holiness in a state of initial sanctification, they make those things an occasion for distrust, which might really assure their hearts.

Nor should it be overlooked, that there are, in the experience of most believers, seasons of desertion, in which the spiritual world to them, is veiled in darkness; in which pious affections seem to be extinguished; and the corruptions of their hearts, irritated by temptation, are disclosed with unusual clearness, and in distressing exercise to their view; and that some believers, through peculiar constitutional habits, in this manner, "walk in darkness," and "sink in deep waters," during the greater part of their lives. Yet it may be feared, that the cause of those feeble inoperative hopes of which we speak, is, in a multitude of persons, of a very different character. Were the heart-searching God to tell how they neglect that holy book which he has given "as a light to their feet," how little their thoughts are employed on subjects which are suited to employ and strengthen the affections of a heaven-born principle, and how inattentive they are to the exercises of communion with God, and with his people; were he to relate what strangers they are to strict self-inspection, serious meditation, and secret prayer, and how feeble is their relish for these employments; were he also to describe their enormous eagerness for the distinctions, the emoluments, the esteem, and the self-indulgence of the world, and their indifference to the cause of God, the welfare of his people, and the eternal salvation of their fellow men; were the history of their lives to be laid open by the omniscient mind, to the view of an impartial acquaintance, as it is laid open to their own view, he would be so far from surprise, that they have no established confidence of the sincerity of their love to God, that he would wonder, most of all, that they do not renounce every pretension to it entirely. There is painful reason to fear, that many are deceived—deceived rather because they seek a refuge from alarm, while they walk according to the course of this world, than because they either believe, on a careful examination, that the testimony of God warrants their confidence, or are willing to submit to that self-denying obedience, by which alone, a warranted confidence can be supported. Yet, "the secret of the Lord is with them that fear him, and he will shew them his covenant."

J. P.

For the Christian Spectator.

Did Christ advance any new Moral Precept?

Some writers on ethicks and revelation, do not speak decidedly on this question; but others have asserted,

that the two precepts, "*Whatsoever ye would that men should do unto you, do ye even so to them,*" and "*Love your enemies,*" particularly the last, are peculiar to the christian dispensation. Hence, we frequently hear this latter opinion advanced in the pulpit: and if it be true, this should be done. But if it be opposed by facts, the man who thus advances it, exposes himself to the attacks of scepticks, and the cause of christianity, to injury. In reality, it is believed to be of no very great importance, which side of this question be true. For, if it be proved, that every principle, and every modification of the principles of morality, are found somewhere in the writings of heathen philosophers, this will not show that they were known to the mass of the people; or, that they were reduced to practice, even by the philosophers themselves. To the world in general, it was the same as if they were unknown. They were as much removed from common observation, as diamonds in the cabinets of mineralogists, or in the palaces of kings; and as much concealed by false principles, as gold is, in the mountains of Mexico, by earth and rocks. Now Christ has separated all these valuable principles, from their rubbish, and given them such a form and interest, that they come home to the understanding and heart, of even the most ignorant men.

It is thought, that in one respect, there is even some advantage in proving, that all the principles of morality are found among the heathen. For this will show, that it was not the main object of the mission of Christ, to reveal any thing new in ethicks, but to develop the way of salvation by faith in his atonement: and thus will the opinions be weakened, that "Christianity is as old as the creation," and that its peculiar doctrines are of little consequence.

With these remarks prefaced, I shall now endeavour to show, that every moral precept, delivered by Christ, may be found in heathen writers, anterior to his appearance. If the extracts I shall make to establish this position, be not deemed conclusive, I wish to see their deficiency pointed out. Indeed, I make this communication, more from a hope to elicit information, and to see the point settled by abler men, than from a wish to advance any thing novel, or peculiar; for, I confess, I am often much perplexed, when, with the evidence to the contrary, adduced below, before me, I hear ministers of the gospel maintain, that, to love our neighbour as ourselves, and to love our enemies, are precepts to be found, only in the bible; and when they do not even mention this evidence, as an objection to the position. It would be gratifying to read some remarks in the Christian Spectator on this point.

It will be unnecessary to produce passages from the writings of the ancient philosophers, on any other points of morality, except the two above mentioned; since it will not be questioned that all others were known to them, at least, in theory. And as to these two points, doing to others as we would they should do to us, and loving our enemies, I shall be chiefly dependant on a paper in the Asiatic Researches. I would, however, just name a passage from Plato, and an other from Cicero: the latter, comprehending the first of these principles, and the former, implying, at least, that we should not return evil for evil.

"*It is better, neither to accuse any man in judgment, nor do him any evil, even if he have injured us.*"

Plato in Critone.

"*Then this will be effected, which, to some, may seem incredible, but it is necessary, that a man should love himself no better than another.*"

Cicero de legibus, Lib. 1.

The following extract is from a paper on the Philosophy of the Asiatics, by Sir William Jones, President of the Society of Bengal. See Asiatic Researches, Vol. IV, page 165. It is given verbatim, because it comes

so directly to the point under consideration.

"Our divine religion, the truth of which, (if any history be true,) is abundantly proved by historical evidence, has no need of such aids, as many are willing to give it, by asserting that the wisest men of this world were ignorant of the two great maxims, that *we must act in respect to others, as we would wish them to act in respect of ourselves,* and that, *instead of returning evil for evil, we should confer benefits, even on those who injure us:* But the first rule is implied in a speech of Lysias, and expressed in distinct phrases by Thales and Pittacus; and I have seen it, word for word, in the original of Confucius, which I carefully compared with the Latin translation. It has been usual, with zealous men, to ridicule and abuse all those, who dare, on this point, quote the Chinese philosopher; but instead of supporting their cause, they would shake it, if it could be shaken, by their uncandid asperity: for they ought to remember, that one great end of the revelation, as it is most expressly declared, was not to instruct the wise and few, but the many and unenlightened. If the conversion, therefore, of the *Pandits* and *Maulavis* in this country, shall ever be attempted by protestant missionaries, they must beware of asserting, while they teach the gospel of truth, what those Pandits and Maulavis would know to be false: The former would cite the beautiful *Arya* couplet, which was written at least three centuries before our era, and which pronounces the duty of a good man, even in the moment of his destruction, to consist, *not only in forgiving, but even in a desire of benefiting his destroyer; as the sandal tree, in the instant of its overthrow, sheds perfume on the axe which fells it:* and the latter would triumph in repeating the verse of Sadi, who represents *a return of good for good, as a slight reciprocity;* but, says the virtuous man, *Confer benefits on him who has injured thee,* using an Arabic sentence, and a maxim, apparently of the ancient Arabs. Nor would the Musselman fail to recite four distichs of Hafiz, who has illustrated that maxim with fanciful, but elegant allusions:

"Learn from yon orient shell, to love thy foe,
"And store with pearls, the hand that brings thee woe:
"Free, like yon rock, from base vindictive pride,
"Emblaze with gems, the wrist that rends thy side:
"Mark, where yon tree rewards the stony shower,
"With fruit nectareous, or the balmy flower:
"All nature calls aloud:—"*Shall man do less,*
"*Than heal the smiter, and the railer bless?*"

"Now there is not a shadow of reason for believing that the poet of *Shiraz* had borrowed this doctrine from the christians; but, as the cause of christianity could never be promoted by falsehood, or error, so it will never be obstructed by candour and veracity: for the lessons of Confucius and Chanacya, of Sadi and Hafiz, are unknown, even at this day, to millions of Chinese and Hindoos, Persians and other Mohammedans, who toil for daily support; nor, were they known ever so perfectly, would they have a divine sanction with the multitude; so, that in order to enlighten the minds of the ignorant, and to enforce the obedience of the perverse, it is evident, *a priori*, that a revealed religion was necessary in the great system of providence."

It seems difficult to avoid the conclusion Sir William Jones has drawn from the above statement, that the two precepts of morality, of which we are speaking, were known to the southern nations of Asia, before the christian era. Yet it may be suggested, that these principles were originally derived from the Old Testament. For, though few of the Jews ever practised upon them, yet the first, viz. doing to others as we would they should do unto us, is implied in the following passages from Exodus and

Deuteronomy—and the last, viz. loving our enemy, is found in Proverbs. —Exodus xxiii, 4, 5, "*If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee, lying under his burden, and wouldst forbear to help him; thou shalt surely help him.*" Duet. xxii, 1, "*Thou shalt not see thy brother's ox, or his sheep, go astray, and hide thyself from them: thou shalt, in any case, bring them again unto thy brother.*" Proverbs xxv, 21, "*If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink.*" The conduct of David towards Saul, at the cave of Engedi, may also be mentioned as a practical illustration of the rule of returning good for evil, and this could not fail of being long remembered among the Jews.

Now it has been shown, by the researches of learned men, to be at least not improbable, that some of the descendants of the ten tribes, are still to be found in India: and perhaps these tribes might have originally introduced these precepts, among the southern Asiatics. It must, however, be confessed, that they are much more clearly and fully expressed by the Pandits and Maulavis, than in the Old Testament—the reverse of what we should have here anticipated. Besides, the allusions to natural objects, for illustrations of the principle taught in the Arya couplet, and in the distichs of Hafiz, such as "the Sandal tree," the "orient shell," the "rock," and the "tree," are an internal mark of originality.

DOCENDUS.

For the Christian Spectator.

1 Cor. x. 4.—"For they drank of that spiritual rock that followed them." Christ, the source of our spiritual life, is here represented under the image of that fountain which flowed from the rock, smitten by Moses, at Horeb. Many commentators have inferred from the expression, it *followed them*, that this rock, or a stream issuing from it, literally followed the Israelites in the wilderness. This, however, is entirely improbable; for we find them, after this period, at the river Arnon, and at the well Beor, where they undoubtedly went to procure water. Nor is such an interpretation necessary. As God provided water for them during forty years, in the wilderness, and often unquestionably in a miraculous manner; we say, by a natural figure, that the fountain opened for them at Horeb, continued with them in all their wanderings.

1 Cor. xi. 10.—For this cause ought the woman to have (ἐξουσίαν) a *power*, or *guard*, i. e. a veil on her head, because of the angels, i. e. ministers. In the service of the synagogue, the officiating ministers were called *angels*, i. e. messengers of God to the congregation; and even at the time of Solomon the High Priest was called "the angel," Eccl. v. 6.—Hence, in the early churches, christian ministers were frequently denominated the angels, or messengers.

Romans, xvi. 5.—"The church that is in their house." This expression, which occurs likewise in 1 Cor. xvi. 19. Col. iv. 15. and Philem. 2. has been imagined by some persons, to indicate, that every individual in the family spoken of, was a professor of Christianity. In the original, however, it conveys no such idea. The word rendered church, denotes literally, an *assembly*. From the language of the apostle, it is evident that such an assembly met statedly at the house of Aquila, for social worship, whether on the Sabbath, or for christian conference, at other times, is not said.

Acts xiii. 50. But the Jews stirred up the devout and honorable women, and raised persecution against Paul and Barnabas. It is frequently asked, with what propriety those who united in the persecution of the apostles, are called *devout*. The difficulty will be removed, by reflecting, that

these (σεβομενοι) *worshippers*, were Greeks, who had been made proselytes by the Jews; and of course were *devout*, or devoted to the Jewish faith. Consequently they united with the Jews, in persecuting the christians.

Mat. xviii. 10.—I say unto you, their angels do always behold the face of my father in heaven. The angels here spoken of, are evidently those "ministering spirits, who are sent forth to minister to the heirs of salvation;" and are called *their* angels, as being sent to them. "They do always," i. e. at all times, or habitually, behold the face, i. e. enter into the presence of God, to receive his commands. The passage, therefore, gives no countenance to the notion of a particular guardian angel for each child of God. P.

Miscellaneous.

For the Christian Spectator.

The Idea of the Jews, respecting the Form of the Universe

THE Jews, judging of things by their ordinary appearance, considered the Universe as being in form, a *concave sphere*, separated by the earth, into the Upper and Lower, or the visible and invisible Hemispheres.

The earth was, in their view, flat, and supported by the water underneath, as a vessel is buoyed up by the ocean upon which it floats. Hence, perhaps, the following phraseology: "I am the Lord that *spreadeth abroad* the earth," Isa. xliv. 24. "The earth is the Lord's, and the fulness thereof; for he hath *founded it upon the seas and established it upon the floods*," Ps. xxiv. 1, 2. "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the *water under the earth*," Ex. xx. 3. Hence, also, considering the earth as surrounded on every side by water, we hear them saying, when they wish to employ universal language, that a thing extends to the "*ends of the earth*," or "*from sea to sea*," that is, it extends in all directions to where land ends, and water begins.

The portion of the Universe beneath the waters, they called "Hell," and supposed it to be the place of all departed spirits. The very lowest part or bottom of it, they sometimes termed the "lowest Hell," Job, xxvi. 6, and by way of emphasis, the region of destruction, Prov. xxvii. 20.

The part of the Universe above the earth, they called by the general names of "Heaven," "the Heavens," or, "the Firmament." Sometimes, however, they are more particular, and speak of *three* Heavens. The *first*, or lowest, comprehends the space which contains the atmosphere and the clouds. The *second*, or middle, is the region in which are situated the sun, moon, and stars.—The highest, or "the *third* Heaven," as St. Paul calls it, is the residence of the Deity and the holy Angels. This last, Solomon styles, by way of distinction, and with peculiar emphasis, "the Heaven of Heavens." Usually, however, when the scriptures use the word "Heaven," without any qualification annexed, they seem to include *all* that portion of the Universe which is above the earth.

Heaven, *Earth*, *Sea*, and *Hell*, are then the grand divisions which, in Jewish phraseology, comprehend the *whole* Universe. With this in view, how appropriate and expressive, as well as lofty and sublime, do we perceive that passage in the cxxxix. Psalm to be, which pourtrays the ubiquity of the Deity: "Whither," exclaims the sweet singer of Israel, in strains of glowing adoration, "Whither shall I go from Thy spirit, or whither shall I flee from Thy presence. If I ascend into *Heaven*,

Thou art there. If I make my bed in *Hell*, behold! Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the *Sea*, even there shall Thy hand lead me, and Thy right hand hold me," v. 7—10. What language can furnish a more striking and forcible description of the omnipresence of Jehovah! T. C.

To the Editor of the Christian Spectator.

Sir,

Having spent nearly a year in the new state of Indiana, and having, during my residence there, travelled into nearly every county, I have obtained some information, which, if you consider it coincident with your design, may be serviceable to those who read the Spectator.

About one third of the southern part of the state, has belonged to the United States, for several years, has been surveyed, and is settling with unparalleled rapidity. About one third of the middle part of the state, was purchased from the Indians last fall, is now under survey, and will be ready for sale and settlement, in the course of a few months. This is pronounced by good judges, the best part of the western country. The present population of the territory, which is multiplying every day, is estimated at about 200,000 souls—exclusive of several tribes of Indians, who, having recently sold a part of their lands, are in an unsettled, or a moving state. That portion of the state already surveyed, and in some measure settled, is divided into 27 counties, in each of which shire-towns are established, and courts held several times in the year. Corydon, near the southern line of the state, is, at present, the seat of government. It is a pleasant village, and contains about 1000 souls; and though it is a new place, a presbyterian church has lately been organized there, with flattering prospects. *Vincennes*, on the *Wabash*, about 60 miles in a direct line from its mouth, is the largest town in the state. It was originally settled by French and Indians, about the same time that Philadelphia was laid out. The French are yet numerous, and have a Roman-Catholic church and priests. The local situation is beautiful, but the appearance of the town is mean. It has a population of about 3000. Charlestown, Madison, Vevay, and New-Albany, all on the Ohio river, are new, but very beautiful and flourishing villages.—They are shire-towns, and in each a presbyterian church, with good prospects, is organized. The population of each is from 8 to 1500, and increasing every week. In *Vevay*, and its neighborhood, the Swiss, who are the principal proprietors, are cultivating the *vine* with success; and have already made wine, which, I think, is nearly equal to the imported wines. Many other villages are regularly laid out, and some of them are beginning to rise into importance.

White-water, White-river, the Wabash, and several other rivers, emptying into the Ohio, are navigable.—The Wabash is boatable to its very source, and this is within eight miles of the boatable waters of the Miami, which empties into Lake Erie. The lands, on both sides of the Wabash, and on some of the other rivers, are *prairies*, which are nearly a *dead level*, wholly destitute of timber, and even shrubs; they are very productive, but are poorly watered, and hitherto have been very sickly. On some of them, *fever* and *ague* are always prevalent. At a distance from the rivers, most of which, at times, overflow, the country is as healthy as any other *new* country, in the same latitude. On the banks of the Wabash, in various places, from its head waters to fort Harrison, the best kind of coal is found in inexhaustible quantities; and near the sources of several of the navigable rivers, there are salt-springs, from which salt, in abundance, may be manufactured. A most striking manifestation of divine goodness and wisdom; without these two articles, that country must be peopled with very great difficul-

ties. Near Corydon, is a large cave, abounding with *Epsom Salts* and *salt petre*. The first is found in a great variety of forms, and in many different stages of formation. It is thought to be inexhaustible in quantity, is already used extensively for medical purposes in the western country, and when it takes its proper station in regular and domestic practice, will, I have no doubt, be of national utility.

The soil, on several of the large rivers in Indiana, is very luxuriant, and when the land is well cleared, it is easily tilled. Remote from the rivers, the country is broken, and the soil light; though there is nothing like a mountain in the whole state. Of the whole state it may be said with truth, that there is some very superior land, and a vast quantity that is below mediocrity. Most of the articles raised in Virginia, can be successfully cultivated in this state.—But, after all, its distance from the ocean is so great, and some of the lands are so broken, and so thin, that, independent of other considerations, it is yet very doubtful whether the advantages overbalance, or even equal the disadvantages. The representation usually given of the country, as a whole, by *land speculators*, and *interested settlers*, is very much exaggerated, and is applicable only to some very superior *water bottoms*: while that given by disaffected, or home-sick travellers, is far below the truth. The correct account is a medium between the two representations. Indiana, with the country west of it, is neither a paradise, nor a desert. And though I would not discourage emigration to that country, in all cases, yet I would affectionately advise those who are in comfortable circumstances, in New-England, to sit down and thoroughly count the cost, before they determine to fix their residence upon the western waters.

With respect to the literature of the country, but very little, that is animating, can yet be related. The national legislature have located and reserved, large tracts of land, for the literary benefit of the community.—The principal part of these lands, is at the disposal of the state legislature, subject, however, to certain regulations. A College, the only one in the state, is located at *Vincennes;* and a board of trustees appointed, with power to fill their own vacancies.—Congress have given one township of six miles square, of first rate land, for the benefit of the institution. This of course contains 23,040 acres, which some of the trustees informed me, is now worth, on an average, *ten* dollars an acre. If so, their funds at this moment, amount to more than 230,000 dollars. A part of the land cannot be disposed of, without special permission from Congress; and accordingly, it may be worth *three* times its present value, before it is sold. A large brick building, is already erected. The institution is not yet in operation, and some of the trustees are looking with great and commendable anxiety for suitable instructors. Should the institution go into operation, under the direction of wise and good men, and enjoy the smiles of a benignant Providence, none but future generations can tell you, how vast the benefit, which may result from the establishment. In other hands, and under other influence, it may prove a curse to a large portion of the western world. As yet there are no incorporated academies in the state; and but two or three schools, where the languages are well taught. Most of the common schools, which are not numerous, are conducted upon the worst plan. There are some honourable exceptions, however, to this remark. Before the lands in the state were sold, every sixteenth section, (640 acres) of every township, was reserved by Congress, for the support of schools, and placed at the disposal of the state government. Some of these sections have been leased for a short term of years; but, by a very wise ordinance of the government, not one of them can be sold till a fixed time arrives, which, if I mistake not, is the year 1825. If these lands should then,

or afterwards, be well sold, and the proceeds judiciously managed, the future generations of the state of Indiana, will have no cause to complain, that they are destitute of the means of obtaining, an accurate and competent knowledge of all that is now taught in our best common schools. The great cause of complaint, at present, is, that they have but very few competent instructors. A multitude are engaged in the business of instruction, who, were they in New-England, would be placed among the lowest class of learners. Indeed, while there are very many doctors, lawyers, school-masters, and even ministers, so called, in Indiana, and the neigbouring state and territories west, there are many who possess no other than a superficial knowledge of their profession. Gentlemen of eminence in law, physic, school-teaching, and the ministry, are loudly called for; men, of any other character, in either calling, are not wanted in Indiana, and the country west.

(To be concluded.)

For the Christian Spectator.

On Sabbath Schools.—Letter II.

My dear J——

I anticipated the surprise which you express, that in this and the adjacent states, so distinguished for the intelligence of their inhabitants, and the liberal provision which they have made for the instruction of the indigent; such an institution as that of the Sabbath Schools, should be necessary. At the first proposal for their establishment, the public were but very imperfectly aware of the numbers, among the lower classes, whom they could greatly benefit; and their introduction into almost every place was opposed, and retarded, from the belief that none could be found who needed their assistance, or for whose education, sufficient means and opportunity were not already furnished by the public schools.

But due search for scholars, which took place on their establishment, led to a discovery of the real condition of the poor, and astonished even the advocates of the institution, by developing the great number of the illiterate, to whom it might afford the greatest assistance. Facts fully demonstrate the necessity of Sabbath Schools.

In the schools in the *cities* in this state, large numbers of the indigent, utterly ignorant both of religion and letters, have been collected; and in these, and others in the country parishes, several thousands, who were previously taught to read, have been instructed in the doctrines and duties of christianity. In the city of New-York, during the first year after their establishment, more than six thousand scholars were entered in the schools. In the other principal cities in that state, nearly, or quite as many, in proportion to their population, were collected. By the report of the 'Philadelphia Sunday and Adult School Union,' it appears, that, during the last year, upwards of six thousand scholars were taught in the schools belonging to that institution. They are established, not only in all the principal cities throughout the United States, but also in many of the smaller towns, and villages, and by their aid, many thousands are rescued from ignorance and vice, and formed for respectability, piety, and happiness.*

The scholars, as I remarked in my former letter, consist of two great classes; those, who are entirely ignorant of letters, and those, who, though able to read, need religious instruction.

The first class consists, principally, of children of the extremely indigent, and of people of colour, adults as well as children. The second class, especially in the country schools, contains many children of the middle and upper ranks in society. You remark, that from the unparalleled munifi-

* See Reports of New-York Sunday Schools; Sunday School Repository, No. 1, 2, 13, 14, 15; Jame's Guide; Recorder.

cence of this state, in establishing a fund for the education of its children, and the care of the Legislature to secure its useful appropriation, you had inferred, that scarcely an individual could be found, entirely illiterate; and very few only, who were not sufficiently acquainted with letters for purposes of ordinary business, and consequently, that, whatever may be the need of their establishment in the other states, in which no such provision is made for the support of schools; yet in this, they are not necessary.

Several causes combine to render the number of persons in this state, who need their aid, greater than could have been expected.

In every community, there are some individuals, who, from their extreme poverty, are unable to incur the expense necessary, apart from the assistance derived from the public fund, for the education of their children. Urged by the severest penury, their utmost exertions, scarcely procure enough for their daily subsistence; and neither their purposes, nor means, extend any farther, than the mere prolongation of life, almost without enjoyment and without hope. Unable to clothe their children decently, or to procure them necessary books, and too modest, or too proud, to solicit the aid of others, they thence neglect means, which they actually possess for their instruction, and derive no benefit from the schools supported by public munificence. Their children waste their earliest years in idleness and ignorance, and when old enough to labour, their aid in relieving the poverty of their parents, is too much needed to allow leisure for instruction. Many such cases occur in the larger towns. In almost every populous city, there is a larger, and if possible a more wretched class of parents, who are too abandoned, to regard their obligations to instruct their offspring; or too stupid and ignorant, to appreciate the subserviency of an education to their usefulness and happiness; and who, thence neglect the means with which they are furnished by Providence, of conferring on them, that invaluable blessing. That parent, who addicts himself to daily inebriation, and by besotting his mind, seems eager to annihilate every vestige of his rational nature, and reduce himself to the level of brutes, feels little desire, and entertains but inadequate views of his obligations to instruct and adorn the minds of his children, and to train them for usefulness and virtue. Those parents who have converted their own houses into the seats of vice, where they remorselessly practice and encourage the most flagitious crimes against God and society, and whose very offspring, are the fruits of their guilt; are incapable of feeling any of the motives to educate their children virtuously, which arise from tender and refined parental affection, from a just view of the means of their happiness or from a consideration of the important trust, which God has committed to them, of rearing their offspring for his service, and the immortal joys of his kingdom; and if they are not too abandoned to entirely neglect their instruction, and if their children are not, by their example, irrevocably plunged into the same vices; their crimes will soon deprive them of the means of educating them.

The vices of parents, devolve innumerable curses on their children. He who sacrifices the peace and honour of his family, and hazards his own life and soul, in the career of iniquity, does not, when embarrassed, or reduced to penury, hesitate, not only, to rob his children of the means of instruction, but even of bread, to procure the indulgence of his ungovernable passions. The indolent, the unsettled, the intemperate, and profligate class, almost uniformly absorb the products of their labour, in the gratification of their insatiable appetites; and leave their offspring, the miserable victims of ignorance, vice, and infamy. This class of the community, especially in the larger cities, has, within a few

years, been greatly augmented, by the alarming increase and prevalence of dissoluteness. Great numbers of parents, are every year, plunged, by their intemperance and other excesses, into abject poverty, or hurried prematurely to the grave; and their children instructed in nothing but their own vices, are thrown helpless and friendless on the world.

A large proportion of the white adult scholars, are English, Irish, and German emigrants, who, in their native country, never enjoyed the means of instruction. Of the people of colour, the greatest part, both need and are willing to receive, the assistance of Sabbath Schools. Almost all of them, whether descendants of the aborigines, or of African origin, from their extreme degradation, improvidence, sloth, and itinerant habits, grow up in utter ignorance. Their number is annually increased, by the migration from the southern states, of freed slaves, nearly all of whom are without education.

Beside these causes, which, in this state, distinguished by the most munificent provision for the education of her children, have given birth to so many victims of ignorance and wretchedness, who need the aid of Sabbath Schools—causes, which unquestionably exist and operate here, on a far more limited scale, than in any other section of the country; many others, not only in the more distant, but in the adjacent states, may be discerned, exerting a cogent and extensive influence, in the propagation of ignorance and irreligion, to the counteraction of which, the agency of this institution is required. In none of the sister states, if you except Massachusetts, and until very recently, New-York, has provision for the education of children, either by public munificence, or by the enaction and execution of laws, authorising or enforcing taxation, for the support of schools, been made, at all adequate to the exigencies of the poor, and to the counteraction of that indifference and negligence, in regard to this subject, which prevails among the lower classes. Hence, in all those states, a much larger number than in Connecticut, in proportion to the population, is entirely destitute of education. In Rhode-Island, no permanent legislative provision, has ever been made, either to compel, or encourage the erection of schools. She has left the education of her children, entirely to the means and discretion of their parents; all her schools are established on a private foundation: consequently, in a considerable portion of the state, only very limited, and precarious means of instruction, are enjoyed; and many of her sons and daughters, who might be ornaments and blessings to society, grow up in extreme ignorance, rudeness, and impiety.

The difficulties, which always, in new settlements, embarrass and retard the erection of schools, have rendered the youth in the frontier districts of the Province of Maine, New Hampshire, and Vermont, much more illiterate than those of any other part of New England, if you except a portion of Rhode Island, and caused the introduction of such an institution, to be extremely subservient to their intellectual and moral improvement.

If we now turn our view to the middle, southern and western states, we shall easily detect several causes, which have there occasioned a lamentable neglect of the education of youth; and rendered their population far more illiterate and irreligious, than those of New-England. New-England has always been greatly distinguished, above every other part of the United States, for intelligence, morality, and piety. This was preeminently the character of her first settlers, to whose liberality and wisdom, she is indebted for her invaluable institutions. Such was not the predominant character of the emigrants in any other part of the country. Unlike those of New-England, who were entirely of English origin, similar in their education, principles, religion, habits and employment, in consequence of which, they readily

united in public measures for the instruction of their offspring, the first settlers of most of the middle, and southern Atlantic states, were a mixture of English, Dutch, Irish, French, and Scotch emigrants, dissimilar in language, education, religion and customs; and thence incapable of immediate amalgamation, and ready co-operation in any general measures for the purpose of education. In a society formed of such constituents, in which there was perhaps, generally a predominance of ignorance; for almost all the emigrants from the continent of Europe, and from Ireland, are deplorably illiterate, the exertions of the better part, for the support of schools, were counteracted and paralized; and no general effort was made for their introduction and maintenance. Hence, obstacles, transmitted from generation to generation, still exist, to a considerable extent; and, through their influence, the population of these states, is greatly inferior in intelligence, morality, and piety, to the inhabitants of New-England. The Dutch and Germans are inflexibly tenacious of their customs and prejudices; and the Irish, though more susceptible of influence, need the excitement of foreign aid, to prompt them to improvement. Hence a large proportion of their descendants, in the states of New-York, New-Jersey, Pennsylvania, Delaware, and Maryland, are but very imperfectly instructed in the elements of a common education; and many thousands are absolutely illiterate. In none of these, or in any other of the Southern and Western states, as far as my knowledge extends, if you except New-York, Delaware, and Kentucky, is any legislative provision made for the support of schools; and in those, it is very inadequate to the exigencies of the population. Many academies, indeed, and private schools, are established; and in many districts of the country, private instructors are employed by the wealthy. But among the lower ranks of society, a most lamentable negligence, in regard to the means of education, prevails.

But these causes exist and operate, to their greatest extent, in the frontier section of the country, which has been most recently and rapidly settled; comprising the northern part of New-York and Pennsylvania, Ohio, the territories, and Louisiana. The incredible rapidity, with which this recent wilderness, has been converted into a fruitful field, and the peculiar difficulties which attend the first settlers of the forest, have opposed, almost insuperable obstacles to the education of the first generation, reared there. It is to be recollected, that, migrating into the immense wilderness, they neither inherited from their ancestors, any of their invaluable public institutions, nor domestic and private conveniences. They were dependant on the resources of their own industry, and enterprise, both for the convenient and lucrative culture of their lands, for the erection of their dwellings, and for the construction of all their roads and public buildings. These devolved on them a tax, vastly heavier, than is paid for the same object, by the cotemporary generation, in the old settlements.—The first settlers of a town are chiefly young farmers, who, entirely indigent, or of but small property, and dependant on their own activity and enterprise, for maintenance, purchase new lands, with the hope of gaining ultimately a better support, than can be obtained in the old states. They can scarcely be expected to procure, and carry with them, many books.—Many of them are not competent, and most of them, occupied with the laborious task of clearing their lands, and erecting their dwellings, have no leisure, to teach their children. Often, for several years, the population is too small and scattered, to allow a convenient association, for the purpose of hiring teachers. Obstacles to such an association, arise also, from the intermixture of persons of different nations, religious habits, and opinions. In short, subjected to these,

and other embarrassments, which always attend the first settlement of a country; ten, fifteen, or twenty years, often elapse, before ability, convenience, and inclination, unite, to induce them to use efficient, and adequate means, for the erection of school houses, and the systematic education of their children.

Hence, the youth, reared in their new settlements, are generally very imperfectly educated, and no inconsiderable portion of them are absolutely illiterate. Besides, their parents, removed from the restraints of well regulated society, to which they were formerly accustomed, thrown among new associates, often of dissimilar principles and habits, and divested of the ministration of the gospel, frequently decline in morals; and if not addicted to gross vices, are little scrupulous in the restraint, government, and religious culture of their offspring. Hence, the youth of those regions are extremely destitute of religious instruction; and are lax, and dissolute in their morals. In short, in most of the new settlements, the retrograde movement of the population, in intelligence and morality, their decline in every species of intellectual culture and improvement, is as rapid and astonishing, as is their progress in felling the venerable and majestic forests, and arraying those almost trackless wastes, in the beauty, wealth, and pomp, of agriculture and civilization.

Such are those who constitute the first class of scholars—the entirely illiterate: and such, as far as I am able to detect them, are, in this state, the principal causes of their multiplication, to a great and alarming extent, namely, the extreme poverty of some parents, the profligacy of others, the influx of illiterate foreigners, the migration from the South, of people of colour; and, in most of the other states, the neglect of adequate legislative provision, for the support of schools, and the obstacles to their erection and maintenance, by private associations, arising, either from the heterogeneous population, or from the numerous difficulties, always attending the first settlers of the forest. As a consideration of the importance of their instruction, in letters and religion, both to the public safety and welfare, and to their own happiness, here, and hereafter; would extend this letter to an unsuitable length: I defer it to a future opportunity. In the mean time, receive this as a proof of the affection, with which

I am yours, N.

To the Editor of the Christian Spectator.

Sir,

The statement in President Dwight's Theology, which *Neoportensis* has undertaken to correct, in your last number, is the following—

"In this town, (New-Haven) within five years, more than fifty divorces have been granted: at an average calculation, more than four hundred in the whole state, during this period: that is, one, out of every hundred married pairs."

On this, *Neoportensis* remarks:—"A stranger to our laws might understand, that, in five years, fifty divorces have been granted to *inhabitants of this town*—a population of scarcely six thousand."

How such an inference could be drawn from the above statement, *Neoportensis* has not informed us.—A stranger, who was capable of seeing, that 400 is produced by multiplying 50 into 8, would understand from the statement, that, in the town of New-Haven, divorces are granted, on an average calculation, for an eighth part of the inhabitants of the state. No number is introduced, inconsistent with this, or from which any other inference could possibly be made. *Neoportensis* sees, that the President supposes that there are, in the state, 40,000 married pairs; and makes this the basis of his calculation. A stranger, therefore, who could divide 40,000 by 8, would undoubtedly understand, that New-Haven was a place, where 5,000 married

pairs might apply for divorce. This is the only grammatical construction of the paragraph.

That there is any danger, that either strangers or natives, should believe, from the President's statement, that these 5000 married *pairs* are to be found in a population of less than *six thousand inhabitants*, has probably been apprehended by no one, except *Neoportensis*. *Neoportensis*, therefore, has here found no *error*, and has made no *correction*.

The attempt, which *Neoportensis* then makes, to shew, that the ratio between the number of divorces in the state, for five years, and the whole number of married pairs, as stated by President Dwight, is erroneous; is an instance, of what is termed by logicians, *ignoratio elenchi*. He has made out a statement, entirely consistent with what the President has said; and has then undertaken, to account for the President's *mistake*. According to President Dwight, the ratio of the number of divorces in *five years*, to the whole number of married pairs in the state, is as 1 to 100. To disprove this, *Neoportensis* says, the ratio of the number of divorces, in *one year*, is, to the whole number of married pairs, in the state, as 1 to 500. All which is very true, and very consistent with the statement of the President. *Neoportensis* has taken *one fifth* of the time: his ratio, therefore, ought to be proportionably reduced; and accordingly, the ratio of 1 to 500, is *one-fifth* of the ratio of 1 to 100; nor, is it believed, that *Neoportensis* can produce an instance, where a writer speaking of *five* years, has meant *one*; and the *arithmetic* of the passage is as unobjectionable as the *syntax*.

Admitting what *Neoportensis*, in his zeal to defend the morals of New-Haven, seems to suppose, that the number of divorces in this town, is greater, than the average of the state; his conclusion, from these premises, is subject to a small abatement. It is well known, that strangers, from the neighboring states, resort to Connecticut, to take the *benefit* of our laws; and several counties, from their proximity to these states, have, it is believed, a larger proportion of these visitors, than the county of New-Haven. May not a counterbalance be here found, to any superabundance, which, on other grounds, may exist in New-Haven, of the "crime of unscriptural divorce"?

Neoportensis states the number of the inhabitants of the *town* of New-Haven, as "scarcely six thousand." According to the census of 1810, the number of inhabitants in the town of New-Haven, was 6967.

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[*Neoportensis* has desired us to say, "that his suggestion was made at the request of a number of gentlemen, who are apprehensive, in common with himself, lest a *false construction* of the passage, might produce injurious impressions, as to the moral condition of this town. They feared that the *first* impression of the words, "In this town, (New-Haven) within five years, fifty divorces have been granted," would, in many cases, fail to be corrected by the subsequent computation; especially when the want of leisure, or sufficient *data*, should prevent a minute examination.—Such had *actually* been the case with persons residing in New-Haven; and it was not, therefore, unnatural to suppose it might likewise be the case with those who were more remote."

On the second point, *Neoportensis* desires us to say, "that he wrote under an impression, perhaps erroneous, that estimates of '*one out of*' any number, are almost uniformly made with reference to unity——or a single year, though *founded* on observations during a *series* of years; that the four hundred divorces, for *five* years, were merely taken as this *foundation*; and that the result, 'one out of an hundred,' was designed to be expressed in what he *thought* to be the common manner, with reference to unity, or a single year. If such was the fact, the remarks of *Neoportensis* were not unnecessary. If such was not the fact; and if there is no danger of the estimates being understood, with reference to a single year, the remarks of *Neoportensis*, on this point, were totally unfounded, and incorrect. *Neoportensis* has designed merely to explain the *views*, with which he wrote, without pressing any argument in their defence. We shall rejoice to find that his fears were groundless; and in any case, he cannot enter on a discussion, in which he might be thought, however unjustly, to be arraying himself against one of the ablest and best of men."]

For the Christian Spectator.

On Religious Controversies.

The modes in which mankind obtain their opinions, are very different. Some derive them from their parents, and inherit the opinions and prejudices, no less than the estates of their ancestors; others imbibe them from their instructors, without any examination of the evidence on which they are founded; others follow, implicity, a party to which they are attached; others, from the fascinations of style, or the eloquence of a favourite author, eagerly adopt every sentiment which he advances, and never stop to ask "what is truth:" and others, though few in deed, rejecting the prejudices of education, of authority, and of feeling, with humility, examine before they decide, and bring every argument to the test of reason and of scripture. If the sources of opinion are so various, we ought to expect equal diversity in the opinions themselves.

These observations apply with peculiar force to the subject of Religion. The solemn obligations of the parent, of the instructor, and of the minister, to teach the child to walk "in the way he should go"—anxiety at the immense and eternal consequences suspended on the execution of this duty, both to the child and to his guardians; the awe which the young mind feels, when first the being and character of a God, and an immortality beyond the grave, are presented to its view, all combine, not only to make opinions on religious subjects more generally diffused in childhood, than any other, but also to entail the prejudices of parents, and to fix them deeply in the hearts of their posterity.

If, then, error will arise from parental instruction, and early education, as well as from "philosophy and vain deceit," from dislike to the truth, and from the desire of novelty, shall it be permitted to exist unmolested, or shall its deformity be exposed? Undoubtedly it is a duty to detect and expose error, though, like every other duty, it should be done from the *best motives*, and in the *best manner*. What is the legitimate *object* of religious controversy, and in what *manner it should be conducted*, will be the subject of a few remarks.

If the *glory of God* ought to be the object of every action, it ought peculiarly to be the object of him who enters the field of religious controversy. While he aims to accomplish this, the interests of society, though indeed collateral with his main design, ought ever to be considered as subordinate; and if, at any time, the feelings of party, should solicit to guide his pen, he should never forget that "the wrath of man worketh not the righteousness of God." With an undeviating regard to the glory of God, with a full sense of the importance of religious truth, and of the influence his writings may have on the everlasting happiness, of at least, some of mankind; with a firm determination to redeem the pledge for fidelity, which he gives the public, by the very act of appearing before them, let him remember that his object is holy, and that "the weapons of his warfare should not be carnal, but spiritual."

More particularly——*His object ought to be to elicit and defend the truth.* This, indeed, is the proper end of all discussion; but if it is ever expedient to argue sophistically, or even rationally, for the *mere* purpose of overcoming an opponent, all will acknowledge, that religion is too sacred to be made subservient to the display of acuteness and ingenuity. The great subjects of revelation, the mighty interests of the soul, the prosperity of the church, and above all, the mysteries of eternity, are too momentous, to give sanction to the bitterness of raillery, or the severity of ridicule. The controvertist, who feels the magnitude of the business in which he is engaged, will not rashly hazard the cause of God, and the souls of men, to humble an enemy by sarcasm, or to show his own brilliancy. He considers candid investigation of more importance than the

gratification of personal feelings, or sectarian animosities. Equally free from a vain confidence in his own opinions, and from prejudice against those of others; ready to listen to the voice of reason, though from the mouth of an antagonist—unmoved by the allurements of fancy, and never turning from his path to indulge wit at the expence of moderation, he relies upon argument; and when the discussion is ended, is not elated at victory, at the exhibition of his own abilities, or at the triumph of his sect, "but rejoices in the truth. No powers of reasoning, however overwhelming, no approbation of friends, however sincere—no plaudits of the world, however flattering—no terror and dismay of his adversaries, however deep, can give him satisfaction, if through his efforts "the way of truth is evil spoken of."

Another object of religious controversy should be, *to exhibit the truth in attractive colours.* Perhaps it will be said, that mankind are so averse to truth, that it is almost impossible to make it appear lovely, when it opposes their favourite prejudices and opinions. It is a lamentable fact, that there is too much justness in this remark, though there is not enough to sanction despair of success. The stronger the prejudices to be overcome, the greater will be the exertion of the good man to overcome them—the greater his caution to avoid giving offence, while he exposes error and establishes the truth.

The business of the philosopher and the theologian, though in some respects similar, in others are different. The former addresses the understanding, and to gain his object, must convince it by demonstration; the latter, unless he would labour in vain, must not only *convince* the understanding, but *allure the heart.* The one can conquer by the force of intellect—the other must with intellect, ally feeling; the one may demand submission in the name of reason—the other must supplicate obedience in the name of Christ; the one may drive from error by the force of truth—the other must also win from error by the olive branch of peace. The theologian then, should never forget, even in the heat of controversy, though, perhaps, smarting under the illiberal attacks of his adversary, and strongly impelled by feeling to retaliate the wrong, that in contending for the truth, and establishing its claims, he has but half done his duty, unless he also "speaks the truth in love."

The slightest view of the preceding remarks, will convince us, that if they are correct, *candour* is indispensably necessary, in the discussion of religious truth. Without this, we can neither feel the full force of truth on our own minds, nor impress it on the minds of others; without this, we shall not ourselves, be attracted by its loveliness, nor be anxious to display it to the view of our readers; without this, we may indeed detect the error, but we shall only drive the erroneous farther from the path of rectitude. It is of great importance to the success of an argument on any subject, that the person who advances it, should appear to be disinterested, and to seek, only the good of those whom he addresses. If he should but be suspected of aiming to promote his own interest, though the argument may be sound, we often reject it for the sake of the man. This is peculiarly true in religion. There is something so abhorrent to the feelings, in the very thought of making religion subserve worldly concerns, that we turn with disgust from one whose instructions are correct and important, if he appear to be actuated by impure motives. It is no less the voice of natural feeling than of scripture, "Be ye clean that bear the vessels of the Lord." But the indulgence of *passion* and of *bitterness*, will surely excite the suspicion, that there is some selfish interest to be promoted—some ill will to be gratified—at least, they will not indicate that persuasive charity "which seeketh not her own, and is not easily provoked."

Let me not be misunderstood,

while I insist upon the necessity of candour in the religious controvertist, to insinuate that he should be destitute of feeling. No—the candid man is not the unfeeling man; his very candour will lead him to feel more deeply, the importance of the truths which he maintains—to see more clearly, the pernicious tendency of the errors which he opposes—to be more anxious to reclaim the wanderer—and with a holy zeal, as unlike the ebullitions of passion, as their sources are different, to enlighten, to admonish, and if necessary, with meekness and affection, to alarm the conscience by unfolding the fearful end of those "who obey not the truth, but have pleasure in unrighteousness."

Religious controversy should be conducted with tenderness. While I remark that many who have been drawn into disputes on religious subjects, have erred in this particular; perhaps it may be observed, that a distinction should be made, in the treatment of those who have adopted principles utterly subversive of true religion, and of those whose errors are rather the result of education, than of deliberate dislike to the truth.

Though it may be more congenial, then, to the feelings of our nature, to overwhelm our adversaries with violence, yet, let him who really wishes to reclaim the erroneous, imitate the example of a judicious apostle, who "became all things to all men," and "in meekness *instructed*," not *ridiculed*, "those who opposed themselves."

While urging to tenderness, in those controversies which involve early prejudices and opinions, I would not deny the use, and even the necessity of firmness. He who dares not with prudent firmness, support and inculcate opinions, whose correctness cannot be doubted, or who suffers customs injurious to society or religion, to pass unnoticed, may learn his duty from him who would "not break the bruised reed," but who boldly declared to the scribes and pharisees, "Thus have ye made the commandment of God of none effect, *by your tradition.*"

Religious controversy should be conducted with caution. It is at least possible, in the ardour of discussion, to represent the opinions of one, or of several writers, as the common opinion of a whole sect; and to charge their erroneous sentiments on those who dislike them, no less than does the controvertist himself. This, if done from prejudice, is illiberal; if from ignorance, is dishonest; if from malice, is unpardonable. Where is the sect, in which no writer can be found, whose sentiments are censurable, even if the creed which he professes to believe is correct, in which there is no Hymeneus or Philetus, "who, concerning the truth has erred?"

General charges against a community, for the immoral conduct of some of its members, should be made with caution; it is unjust to individuals, and injurious to religion. If the tendency of any doctrines, is to produce immorality, and if this tendency appears in the conduct of the majority of those who receive them, let the fact be stated, and the just inference be deduced; but let not the upright and conscientious christian be covered with opprobrium for vices which he abhors.

As a farther motive to caution in religious controversy, it should never be forgotten, that nothing encourages the enemies of practical piety, more than the dissensions and mutual animosities of those who profess to respect it, and to regard it in all their actions. "Unity of the spirit in the bond of peace," is not only the glory and defence of the church, but the terror of its enemies; it strengthens the one, and discourages the other. No wonder, then, they triumph when they see christians rending this cord asunder, and casting off the bands of love.

One more reason for caution in religious controversy, which should impress itself with peculiar force on every mind, is the danger of prevent-

ing that exercise of charity, and that truly catholic spirit, which distinguishes the happy period of our existence. Christians appear to feel the influence of the truth, that they are indeed brethren—that they have "one Lord—one faith—one God and Father:" unimportant differences in sentiment, are waved, and even those which are considered essential, do not hinder the interchange of love and good will. The church which has so long been divided, is gradually becoming one, in feeling; and the tree of charity, whose growth and luxuriance had been prevented by the cold sky of bigotry, already blossoms and diffuses its fragrance throughout the nations. Let, then, no unhallowed hand, through worldly ambition or misguided zeal, rudely shake those honours from its boughs, which shall beautify the church, and render her the joy of the whole earth.

For the Christian Spectator.

Is it lawful for believers to marry unbelievers?

IN many places, the churches are greatly agitated on this subject; and it has become very important to christian unity, that the truth be ascertained. Some say, that God has left his children to consult their inclination, and worldly interest in this matter; without particular reference to his glory, or the piety, or even morality, of a partner for life: that this is one of those *indifferent* actions which, in a moral view, deserves neither praise, nor blame. Others acknowledge the inconsistency and inexpediency of such marriages; but cannot see them to be *wrong;* as the bible only forbids connexions with heathen and infidels. They insist, therefore, upon a speculative belief of the scriptures, and external morality, as necessary qualifications; and fondly hope to win the dear companion to Christ. A third class strenuously contend, that these unequal marriages are forbidden, not only by a positive precept, but by the very spirit of christianity, which teaches us to prefer the glory of God, and the best interests of our souls, to every worldly consideration. They ask, can it be pleasing to God, to behold one of his children entering into this endearing, and most intimate of all human relations, with an enemy of his law, his character, and kingdom? Must he not view this transaction, as an act of treason against his government. Where is the evidence of that love to the saints, which is made a standing and decisive evidence of their love to Christ? They add, that *voluntarily* to assume weights and hindrances in the christian race, though expressly commanded to lay them aside, is as contradictory to reason and common sense, as to the bible. Amidst these conflicting opinions in the church, where shall the sincere enquirer go to find the path of duty? The unerring oracles of truth are in his hands; but he wishes for an interpreter, in whom he can confide. He looks to his pastor, who is appointed to "feed the flock with knowledge and understanding;" but *this* subject seems almost, by common consent, to be excluded from the pulpit. It is generally esteemed an *exempt case* in casuistical divinity, upon which it is not proper for ministers to give instruction or advice, even when asked.—Some of the most eminent English divines, of the present day, have written on this subject; and shall the American divines be silent, and leave the churches in darkness and uncertainty? The object of this communication, is to call the attention of some of the correspondents of the Christian Spectator to this subject. A faithful exhibition of the arguments on both sides of the question, must result, I think, in the establishment of the truth; and the consequences will be important to the cause of Christ. If it can be made to appear, from the bible, that christians, in the affair of marriage, are allowed to act, *merely* on worldly and selfish principles; the tears of

many a conscientious believer may be dried up, which have flowed for the supposed disobedience of a fellow disciple to a divine precept; and the scruples of others overcome, who have resisted the allurements of wealth and honor, the importunities of friends, and even the pleadings of their own hearts, rather than transgress what they supposed to be the commandment of their God. But if, after solemn investigation of the scriptures, it should be proved, that believers are forbidden to marry unbelievers, the subject becomes immensely important to the interests of Zion.

It will be seen, that only a few of the arguments, on either side of the question, have been mentioned. The subject deserves, and it is hoped, will receive, a full and fair discussion.

An Enquirer after Truth.

For the Christian Spectator.

Paraphrase of CIII. Psalm.

Full o'er my life, the streams of mercy roll;
Receive them, then, and bless thy God, my soul.
On all thy sins, his kindness sets a blot,
And be not benefits, so great, forgot.
He calls me back from dark destruction's door;
He spreads my life with loving kindness o'er;
He satisfies my mouth with every good;
And, like the eagle's, is my life renew'd:
Nor mine alone: his tender mercies fall
On many a heart, like mine oppress'd—on all.
His way of government did Moses know,
Gracious and merciful; to anger slow:
Not heaven itself, the earth is more above,
Than love divine, surpasses other love:
And, when he bids our crimes remove, they fly,
Far as the Western from the Eastern sky.

O, did you ever see a father mild,
Bend o'er the pillow of a dying child;
Watch every flush that o'er its pale cheek ran,
And pity, as a parent only can;
Such is the love of God, who, strictly just,
Still knows our frame, and knows it to be dust.

Man is a flower, exposed on nature's wild;
Of transient spring, the still more transient child.
Soon beats the storm, soon fades the flow'ret's bloom;
His strength, his beauty, find an early tomb.
Fled are his hopes; his joy, his pride, are gone;
By men forgot, by earthly scenes unknown.
But round his saints, Jehovah's love shall shine,
And distant ages bless the light divine.

Yet one restriction on his love is laid;
Our God, to be enjoyed, must be obey'd;
Supreme in heaven e'er stands his glorious throne,
And countless worlds his blest dominion own.

For such high goodness, bless with one accord,
The ever-living, ever-loving Lord.
Raptur'd, his name, ye shining trains declare;
Whose will, whose love, to distant worlds ye bear.
Ye hosts of heaven, who live, or silent shine,
Doing His will—adore the Hand, divine.
All, all His works, ye heavens, and earth, and seas;
Unite to sing your Maker's boundless praise.
Then, when the universal song shall flow,
Uttered by all around, above, below,
From conscious spirits, and from orbs that roll;
Lift up thy feeble voice, and bless thy God, my soul.

Orandel.

Review of New Publications.

An Essay on the existence of a Supreme Creator, possessed of infinite power, wisdom and goodness; containing also, the refutation, from reason and revelation, of the objections urged against his wisdom and goodness; and deducing from the whole subject, the most important practical inferences.—By William Laurence Brown, D. D. Principal of Marischal College, and University of Aberdeen, &c. &c. Aberdeen, D. Chalmers & Co.

THE opinion has often been advanced, that a speculative Atheist exists only in imagination. Degenerate as is the race of Adam, we are told that no man ever combined so much perverseness of understanding with so much depravity of heart, as sincerely to disbelieve the existence of his Creator. Were we to judge, however, from the conduct of christian divines, we should suppose, that of all the errors against which they are called to array the force of eloquence and argument, they consider atheism as one of the most prevalent and alarming. The Lecture founded by Boyle, has produced several folio volumes, a large portion of which, is devoted to the evidence for the being and attributes of God. Within a century past, a multitude of other works have appeared on the same subject; comprising not only correctives for the atheism of the heart, but reasonings as profound, and demonstrations as elaborate, as if their authors really believed that there is such a thing as atheism in speculation. The truth probably is, that if atheism be defined to mean a full conviction of the understanding that no superior power exists, only now and then such a solitary monster as an atheist has ever lived to dishonor our race. But, if to doubt concerning the existence of a superior power, constitute an atheist, this sceptical, depraved world will probably long continue to furnish great numbers of such—and still greater numbers of those who disbelieve the existence of God, in the same sense as they may be said to disbelieve any other speculative proposition, to which they never devoted a serious thought.

Mr. Burnett, the founder of a prize for the best essay on Natural Theology, to be written for whenever the avails of the fund have risen to sixteen hundred pounds and for which the work before us has been the first successful effort, was probably one of those who believe that atheists still exist, and that the field of argument for theism has not yet been fully explored. The sincerity of the motives which prompted his generous legacy, we have no disposition to impeach. There may be some reason for doubt, however, whether any important advantage can result from adding to the number of books on this subject, already existing. Direct attacks on the fundamental principle of all religion, whenever they appear, are certainly fair objects of reply; and furnish such occasions to the champion of truth to bring forth his strong reasons, as we shall ever rejoice to see embraced. But as long as the weapons of infidelity are suffered to rest, any attempt to re-fortify the ground, will generally be, at best, only doing over again what has been done by equally skilful hands before. Unless some decided improvement can be made on the usual modes of treating this subject, we suspect that the multiplication of books concerning it will prove worse than useless. When the whole ground of argument is formally surveyed, and the most scrupulous concern manifested, to unravel every difficulty, and anticipate every objection, an impression is left on the mind of the reader, that the advocates of atheism have never yet been silenced; and possibly, that in the

midst of all these subtleties, may be concealed more formidable objections to the truths of natural religion, than he ever before suspected.

But if Mr. Burnett was in the right, in supposing that, more books ought to be written, on the evidences for the being of God, there may still be room for doubt, whether the method of procuring them executed, which he has adopted, was the most judicious. We confess it is with us, no very high recommendation of any species of writing, to appear as the successful competitor for a prize; when that prize is so large as to induce the suspicion that money was the writer's primary object. But of all the kinds of prize writing, we feel ourselves disposed to look with as little complacency as on any other, upon prize theology. The author may be eloquent in the cause of truth; he may display great acuteness in the detection and refutation of error: but a lurking suspicion will accompany us, however unreasonable, that his eloquence was enkindled by other objects than the establishment of truth; and that his logical acumen was at least sharpened, by a bright reversion of a widely different character from that, to which the christian professes to direct his aim. In plain language, his inducements to give the very best face to the point he has undertaken to defend, are so powerful, that we cannot feel entire confidence that he has given an exact picture of the argument, as it stood in his own mind; that he has cheerfully admitted the existence of difficulties, which would blemish his work as a piece of thorough-going controversy, when he felt their force; or that he has suppressed a specious argument, that would increase his reputation with any but penetrating readers, when he perceived its weakness.

If any writer, before whom wealth is hung out as the reward of success, can reasonably claim that his readers should divest themselves of prepossessions like these, it is Dr. Brown. His previous character as an author—his high standing in the literary world, and the number of competitors (about fifty) through whom he has made his way to the most splendid prize that perhaps was ever offered on a similar occasion, all entitle the work before us to respectful consideration.

The first book, which exhibits the evidence for the *being* of a God, will be sufficient to occupy our present attention. The two remaining books, which treat of the divine *attributes*, and of the *relations* which man sustains to his Creator, may possibly come under review on some future occasion.

In arranging the evidence for the being of a God, Dr. Brown pursues a plan analagous to that adopted by Paley, in his defence of christianity. He places his principal reliance on the metaphysical argument, founded on the existence of finite beings. This he afterwards fortifies, by a chain of subordinate considerations.

He prefaces his main argument with some general remarks on the nature of necessary existence, and on the relation of cause and effect. If nothing could be added to the views of those who had preceded him in these enquiries, it was at least to be expected that he should have avoided their errors. Our author, like most of the late writers on the same subject, has borrowed his ideas of necessary existence from Dr. Clarke. But great and merited as is the reputation of Dr. Clarke, as a metaphysician, his opinions are no more privileged than those of other writers, to implicit reception. For ourselves we must confess, (and it is after no inconsiderable pains to acquire distinct views on the subject,) that the idea of necessary existence advanced by Dr. Clarke, and the whole superstructure of divine attributes, built upon it, appears destitute of foundation. The assent so generally given to his reasonings, may be ascribed, not uncharitably, to the profundity and confidence of manner with which they are exhibited—peculiarities which naturally produce the impression on the mind

of the reader, that there must be something there, more than is seen; that whatever *he* may perceive, Dr. Clarke, and others capable of penetrating as far as Dr. Clarke, must perceive demonstrative evidence.—When this writer tells us that something must have existed from eternity, we know what he means, and give our fullest assent to it. When he proceeds a step farther, and says, that this eternal being cannot owe his existence to any external cause, we are equally clear. But, when he leaps from this negative proposition, directly over to the affirmative one, that the eternal being must exist by a necessity of nature, and by the same necessity as that by which the three angles of a triangle are equal to two right angles, viz. that his nonexistence implies a contradiction, we cannot follow him. That there is some reason why the Deity should exist, rather than why he should not exist, may be admitted; but for determining the *nature* of this reason, we seem to have no data whatever. The supposition of his nonexistence, may involve a contradiction, or it may not. That it does, we can certainly have no evidence. The existence of any one, or of all, *finite* beings, may confessedly be denied, without a contradiction; and, when all finite beings are mentally annihilated, what becomes of (not the being, but) our *evidence* for the being of the Creator? It obviously vanishes. Dr. Clarke, we are sensible, would say that space and time still exist, and these he considers as attributes, of which the Deity is the substratum. What is meant by considering *duration* as ranking with *power*, *wisdom*, &c. among the attributes of God; those who can penetrate deeper than ourselves into the mysteries of substance and attribute, may be better able to judge. The Supreme Being doubtless has a relation to space and time; but to call them *attributes* of deity, seems neither more nor less than an abuse of terms. An attribute is necessarily dependent; but space and duration we conceive of as independent. Nor does the necessary existence of space and duration depend at all, in our view of it, on any supposed connexion with a being, himself necessarily existent. A person may be perfectly certain of the former, who never entertained the least idea of the latter. Indeed, if we conceive the divine existence to cease, we can conceive of space and duration no otherwise than as continuing to exist.

But, if the assumption that the Eternal Being exists by a necessity of nature, be unwarrantable, much more so is the attempt to reason from it, and to affirm *à priori* what must be the attributes of such a being. In conducting his general argument, after the usual series of propositions, that something now exists—something has always existed—this something is not a series of dependent beings—and therefore, there now exists an Eternal Being,—Dr. Brown conceives that he has brought the question with the atheists to this single point—"whether the *world* is the eternal being." In examining this point, he lays the chief stress on what the properties of an eternal and therefore necessarily existent being, may be known by us, *à priori*, to be. He lays it down as a maxim, that whatever exists by no extrinsic cause, must be immutable, not only in its being, but in all the modes of its existence. But how does it appear that an eternal being may not be eternally and naturally mutable? Because, it will be replied, there is no *cause* to produce a series of changes in such a being. We grant that there is no external cause; but may not a continual evolution of changes be the immediate result of his original constitution? Besides, it is to be recollected by those who produce this reply, that the existence of the Deity is itself uncaused; (for although Dr. Brown says* that all existence has a cause, and that of the Deity among the rest, we shall take the liberty to consider

* See page 46.

this as only a wrong use of terms,) and therefore the maxims of reasoning deduced from the changes observed among finite beings, can have, at most, but an indistinct and unsatisfactory application to the Eternal Being. We may set this point in a clearer light, by a supposition which certainly involves no absurdity. Suppose, then, that the atoms composing the material world have existed from eternity: how does it appear that rest, rather than motion, should be a part of their nature? How does it appear that inertness, rather than the different species of attraction, should enter into their original constitution? Yet if motion, and still more, if attraction be allowed to these atoms, an eternal series of changes in the larger masses composed of them, must have been the result. We do not intend by this, that such a system of revolutions as is known to exist in matter, can have gone on from eternity. But there is a wide difference between the physical fact, that the existing revolutions of the material world cannot have been eternal, and the metaphysical principle, that eternal existence is incompatible with any kind of change.

If eternal existence proves immutability at all, it proves too much. Nay, it involves in obscurity the very existence of a first cause. Let us look at the process, by which we arrive at the belief that a first cause exists. We pick up a watch—we find it to contain a system of contrivances, all centering in the production of a useful end. We see nothing in the original constitution of brass and iron, which can give them these symmetrical forms, and this nice adjustment of parts; and we conclude with certainty, although the watch, perhaps, may be found far from the residence of any human being, that it was planned by human ingenuity, and that it was executed by a series of human volitions. We look into the kingdom of nature—we find a multitude of contrivances for the production of useful ends, of the same general character with the watch, but vastly surpassing it in the variety of the parts, and the exquisiteness of the workmanship. We conclude that these too, owe their origin to a mind, contriving and executing in a manner similar to that of the mechanic, but possessed of wisdom and power proportionally superior.—But in speculating concerning the cause of the watch, were we to be fettered down to the supposition, that the maker, if an intelligent being, was one whose mind was absolutely motionless—who had not a single thought or volition, at the time the watch was forming, which had not existed in precisely the same state from his birth, we should take back our first conclusion. The watch might have existed from eternity—it might have been brought into its present form by a fortuitous concourse of atoms—it might have originated, we know not how. But we should as soon think of referring it to a marble statue, as to a petrified intellect. So, if every modification of the mind of the first cause is precisely the same now, and was precisely the same from eternity, as at the moment of creation, nothing seems to be gained by supposing such a cause. When we conceive of the Deity as creating the world, we necessarily conceive of him as exercising an act of will directed to that specific object. But an act of will spread out through eternity, is inconceivable; and if supposed, would either produce no effect at all, or a uniform eternal effect. Such a volition furnishes no reason whatever, why any particular event, as for example, the creation of the world, should take place at one moment of duration rather than at another.

It would be somewhat amusing, were not the subject too serious, to observe the manner in which Dr. Clarke and his followers handle his engine of necessary existence. They readily avail themselves of its aid in stamping immutability on the divine perfections, so far as it can be used with safety. But they always keep a

lookout upon their conclusions; and when they see that it is likely to drive them into an absurdity, they either abandon it, or dexterously shift its course, in such a manner as to make it move in seeming concert with other sources of evidence.

In our view, the argument against the eternity of the world from the simple fact of mutability, must be abandoned. It is much more to the purpose to look into the specific changes actually taking place in nature, and to inquire whether *these* are incompatible with eternal existence. There are three classes of changes, each of which, we apprehend, if examined with sufficient attention, will leave little doubt in the mind of the unprejudiced inquirer, that the world has had a beginning.—1. In the course of endless ages, the light and heat of the sun and fixed stars must have been dissipated; and there are no apparent means, by which these elements, when once thrown off, can be restored.—2. The planetary motions are of such a nature, that they must, in all probability, have been long ere this deranged; and if once reduced to a chaos, it is certain that no known properties of matter could ever form a solar system.—3. An eternal series of generations in the animal and vegetable worlds, is physically impossible.

With these hints towards a supply of the deficiencies in Dr. Brown's general argument, we must dismiss it, and proceed to his auxiliary considerations. He commences with a brief and popular exhibition of the argument from design. This chapter will probably disappoint the cautious and discerning reader. Considering the high importance of the topic which it handles, it is passed over quite too slightly; and no pains are taken to guard it against objections. An author who discusses this subject at the present time, may be excused for not entering into that extended survey of particulars, in which Dr. Paley has so admirably succeeded, and in which he has left very little to be done by his successors; but it is certainly incumbent on him to present a clear and logical view of the nature of the argument, and to divest it of those metaphysical difficulties which Paley has overlooked. Considered as a rhetorical effort, this part of Dr. Brown's work will not be denied its full share of merit; but rhetoric is not the thing that is wanted. Common minds do not need to be driven by eloquence, into the belief of a divinity, for they never thought of doubting it; while the scrupulous and the sceptical, to whom a work of this kind ought to be chiefly addressed, will rather have their jealousy awakened, than their faith confirmed, by any attempt to bring forward the passions to a decision of the question.

Passing over our author's argument from the structure of the human mind, as containing little, that is either novel or exceptionable, we hasten to the following chapter; which is devoted to the evidence for the being of God, derived from the general consent of mankind. By Dr. Brown, as well as by many other writers, the value of this evidence appears to be overrated. In the first place, the assent to the existence of a God is by no means universal. Not to insist on the instances produced by Mr. Locke, or those contained in President Clap's Essay on Moral Virtue, we are told by Mr. Campbell, the late traveller in South Africa, that many of the natives "have never heard of a God, nor have they a word in their language whereby to denote him." But this circumstance we consider of little comparative importance. The discordance and absurdity of the notions entertained by those who have admitted the existence of superior beings, goes much farther towards invalidating the argument from general consent, than any solitary instances of total ignorance, concerning a Deity. The truth is, scarcely any part of the heathen world has ever admitted the existence of a supreme being possessing any such attributes as we consider essential to Deity. Their creed has admitted, not a single Being, infinite, eternal, and un-

changable, in every natural and moral perfection, the Creator and Governor of the Universe; but a host of beings, of finite natures, born in time, quarrelling for superiority, and actuated by the grossest and meanest of human passions. This objection could scarcely escape the notice of our author. In his reply, he has proceeded on the ill-supported assumption, that the views of man concerning the divinity were originally correct; but have been corrupted by human depravity. We call this an ill-supported assumption; for profane history affords no satisfactory evidence, that a pure theology was ever corrupted; and to resort to sacred history, would be inconsistent with the general tenor of the argument. It is often said, that the idea of a Supreme Being could never have been grasped by the human intellect, unless it had been impressed by the hand of the Creator himself, on the original constitution of man. We feel no disposition to contradict this, if it is asserted concerning the God of revelation, and of reason enlightened by revelation; but surely it can require no very exalted sketch of intellect to confer divine honors, after death, on a distinguished benefactor of his race—to build a temple in honor of the majestic luminary, which diffuses light and fertility over the earth—or to deprecate the wrath of a malignant spirit, which is supposed to control the tempest and the pestilence. The objection is allowed by Dr. Brown, to be a "plausible" one. We would willingly, if we could do it with sincerity, say as much for his reply.

We hope not to be considered as writing under a determination to find fault, if we repeat concerning the 7th chapter, a remark similar to that made on the preceding. Too much weight is given to the late progress of population, and the arts and sciences, as a proof of the recent formation of the world. These circumstances, as well as general tradition, and the appearances presented by the structure of the earth, carry us back to a period, when the earth has undergone some mighty revolution, by which the mass of its inhabitants has been swept off. If such a revolution has taken place, which none of those with whom we are now concerned will deny, arts and sciences previously cultivated, may, without any improbability, have been buried beneath it; while the progress of colonization and population, since that period, *must* have been such as history describes. In short, all the appearances which the earth exhibits of a recent formation, point us to this revolution, and here they leave us.—Population and the arts, may have been advancing through endless ages, as far as the pre-existing changes in the condition of the earth, and the depravity of the human character would allow—and the earth, with its inhabitants, have been reduced, at the time of the last great revolution, to a state of infancy. The mountains of the old world might have been levelled by the gradual attrition of numberless ages—but the deluge would be sufficient to create new ones. The traditions of heathen nations are too confused and contradictory, and their systems of cosmogony are too childish and absurd, to deserve notice in this connexion, any farther than as they lend some slight confirmation to sacred history.

The closing argument of our author, which exhibits the evidence for the divine existence furnished by revelation, will be read with uncommon interest. He is aware that to appeal to the declarations of scripture on this point as authority, would transgress the canons of logic. "For," as he justly remarks, "unless the existence and government of God be previously granted, the sacred oracles, as proceeding from him, can have no authority." He therefore introduces the bible as an existing phenomenon, which requires to be accounted for; and places it on exactly the same ground, in the argument, with the existence of the human body, or of the planetary system. In connexion with the contents

of the scriptures, he takes a survey of the extraordinary events which accompanied their promulgation, and the establishment of a new and purer system of religion and morals, considered merely as facts, resting on historical evidence; and concludes, with great force, that more than human power must have interfered for their accomplishment.

The argument is summed up in the following paragraph:

"If all this be incontestable, we have a series of events, utterly unaccountable, according to the ordinary course of human affairs. We remark particular events foretold ages before they happened, and happening at the predicted period—we observe actions performed greatly beyond the natural powers of man—we see a system of *doctrines* and *precepts* greatly surpassing human *wisdom* and *virtue*—we discover an entire scheme of moral administration, utterly irreconcileable with any view of human affairs, which ordinary history exhibits. All this, then, clearly displays an *intelligence* and a *power*, greatly exceeding those qualities, as possessed by human nature. What is the conclusion? It is this; that *wisdom* and *power*, more than human, are here evidently displayed. That *power* and *wisdom* must have been either *created*, or *selfexistent* and *eternal*. If the former, we must be ultimately led to that *wisdom* and *power*, which are inherent in their possessor; if the latter, we arrive immediately at *God!* In this manner, and by this mode of arguing, the *existence of the deity* may be established, or at least strongly corroborated, by the view and the history of *revelation*."—pp. 154—156.

The two concluding chapters of this book, are devoted to reflections, arising from the existence of the Deity, regarded as proved, and to an examination of the causes of Atheism. It is natural to turn our thoughts upon the alternative which we must embrace, if we reject the evidence for the divine existence; and to reflect, that, if theism be encumbered with difficulties, atheism is overwhelmed by infinitely greater ones. This subject is not merely a matter of argument, but also, in the highest degree, of sentiment, and feeling, interwoven with human nature. The conviction of an omnipotent, omniscient, infinitely wise, and good Creator, invests the whole of nature with a new and pleasing aspect. To it, man owes all his elevation, and all his hopes. Let him endeavor to exclude it, and he becomes a deserted, base, hopeless, and miserable creature. *Society* could not subsist without it.—*Morality* would lose its chief support, and be divested of its most powerful sanction. On these, and similar thoughts, our author enlarges with a degree of feeling and eloquence, which reflect honor on his talents as a writer, and his character as a divine.

"But if the evidence of deity be irresistible, be enforced by *sentiment* as well as by *reason*, and the rejection of it be accompanied by such dismal consequences, how comes it to pass that any of mankind, endued with *judgment* and *knowledge*, should ever have avowed a disbelief of this grand and fundamental article?"—p. 166.

We cannot follow Dr. Brown through his elaborate answer to this enquiry. In general, he notices, among the causes of atheism, "the foolish affectation of superior penetration and knowledge,"—the difficulties attending the conception of the divine attributes—the "disposition to reason from the *abuse*, against the *use* of a thing," in consequence of which, many, observing the absurdity of the prevailing opinions concerning the Deity and his worship, have been led to reject all religious principles—and lastly, the "depraved passions and illicit pursuits" of mankind. He admits, however, in concluding, that

"These causes of atheism, have not produced very extensive effects on the *speculative* principles of mankind. The inherent force of the multiplied evidence in support of the existence of *Deity*, and the natural feelings of the human heart, have, generally, secured the speculative belief of this fundamental doctrine, although its influence on *practice*, has not been adequate to the *intellectual* conviction, which it is calculated to produce, and has, in reality, operated."—p. 178.

If we may be allowed to hazard a general opinion concerning that part of Dr. Brown's work, which has form-

ed the subject of the foregoing remarks, we would say, that, with many excellencies, it has two prominent defects:—a too close adherence to the arguments and views of the distinguished writers who have preceded him,—and too little attention devoted to those subtile objections of infidel writers, which unsettle the minds of that class of readers, for whom a work of this nature ought to be chiefly designed. In one word, we conceive that our author would have written better, if he had himself, at some former period of his inquiries, been inclined to scepticism. None can meet the difficulties which doubting minds feel, on subjects like these, so well as those who know what doubting is, by experience. Had Mr. Hume been so fortunate as to satisfy himself concerning the truth of the great doctrines of natural religion, his defence of them would have been invaluable. Dr. Brown has not the acuteness of Berkeley, nor the uniform candour and coolness of Paley. He seldom appears willing to make concessions to his antagonist; and when this is done, it is in a way which shows him to possess, in but a partial degree, that *indifferency*, which Mr. Locke so justly recommends in the investigation of truth. His style is generally free from the defects of negligence; but it will probably be considered as rather laboured than elegant. Not unfrequently, he rises into a strain of animated and eloquent discussion; but his eloquence is too often declamatory; and in the midst of his animation, he is too apt to lose sight of those nice distinctions which are essential to the conclusiveness of his reasonings.

A Sermon preached at Haddam, Dec. 16, 1818, at the ordination of the Rev. John Marsh, Jr. by Abel M'Ewen, pastor of the congregational church in New-London, Middletown, Conn. Clark and Lyman, 1818.

Christian character must often be the subject of consideration, in our religious assemblies. It must commonly be spoken of by those who profess to be christians, and who are thus compelled to speak indirectly of themselves. The language of prayer is necessarily supposed to express the personal sentiments of him who conducts this part of worship; and so far as others unite in this service, they adopt it as the expression of their own opinions and feelings. Hence it comes to pass, that all know what are the views and feelings of the christian. The humble language of confession, and the high expressions of hope, are alike heard by a promiscuous crowd, of which the greater number is unprepared to sympathize, either in the penitent grief of the christian for his sins, or in his humble, but firm and joyful hopes from the promises of the gospel. These exposures of the heart, will often be witnessed, by the light-minded and profane; who will judge without candour, and injure by misrepresentation. These same persons, also, hear the christian reproved for his dulness, admonished for his faults, and reminded of the native and deep rooted evils of his heart. Christians are, therefore, not only in their conduct, but in their thoughts and affections, like *a city set on a hill which cannot be hid.* The heart of each individual is not indeed so open to inspection as his life, but there is so much of what is presumed and professed to be the personal sentiments and experience of all christians held up to public view, and carefully scanned before the world, that the vain, the humble, and the modest will sometimes, in turn, be elated, shamed, and confused. It is, therefore, alike necessary to the comfort and profit of the christian, and to the instruction of the sinner, that the sentiments and feelings of christians, with their virtues and their faults, should be mentioned in public with modest caution, and scrupulous correctness. Thus compelled to make their own character so much the subject of re-

mark, and public inspection, and openly to discuss the nature and value of those graces which constitute the christian temper—a temper which gives them a valuable distinction among their fellow-men; christians cannot too carefully guard against the imputation of fanaticism and extravagance, of arrogance, inconsistency and insincerity.

Of the apparent incongruities in the christian's account of himself, none is more striking than that which is explained in the sermon mentioned at the head of this article. The text is the declaration of Paul, *Unto me, who am less than the least of all saints, is this grace given; that I should preach, among the gentiles, the unsearchable riches of Christ*; Eph. iii. 8. In another passage the same apostle has said, he supposed himself *not a whit behind the very chiefest apostles.* The language of others in the Old Testament and in the New, in like manner, abounds in declarations of great unworthiness; and the best men, whose names are found on the pages of scripture, declare their own insignificance and guilt, in terms the most distinct and expressive. David, Moses, Jeremiah, and all, of whose sentiments respecting themselves any considerable memorial remains, unite in abasing themselves before their Maker. Yet these same men in other passages assert their own righteousness, and their title to be counted among the saints of the Most High. Of these honours, they indeed profess themselves unworthy, but maintain that they are made MEET *to be partakers of the inheritance of the saints in light.* And at the present day, those who claim to be christians, imitate in this respect, the language of saints of former times; use their words in the public services of devotion and instruction, and in religious conversation, as well as in private meditation and prayer. The same persons too, who adopt such humble language, profess to be holy unto the Lord, and to be distinguished from the great body of the world, by a peculiar excellency of character, and holiness of heart, which, though it does not make them worthy to be raised to the happiness of heaven, gives them, in some measure, a fitness to join in the holy and honourable services of that happy place. To be at once so vile, and so holy, so deserving of punishment, and so fit for reward, seems sufficiently paradoxical to careless minded men of the world. Though the language abovementioned is, apparently, often used without much of the humility, on the one part, and the safe ground of hope, on the other, which authorise it, and is thus, especially, exposed to *ridicule* and *misapprehension*, yet the truth and propriety of it, in the mouth of the genuine christian, are easily discovered by those, who will set themselves honestly to study the condition and character of man as a redeemed sinner.

But when, a *comparison* is made, and the writer, as in the text, calls himself, not merely an unworthy disciple, which might leave room for the true followers of Christ to be less worthy than he; but declares with a singular and most expressive form of words, that he is *less than the least of all saints*; and when, also, in another passage, he calls himself, not a great sinner, an expression which would leave room for others to be more sinful than he, but asserts that he is *the chief of sinners*; a man not conversant with the language and feelings of christians, is surprised and ready to doubt the sincerity or sound mind of the speaker. When, further, the same language of comparison is taken up by christians in every age, and by numbers at the same time, professing severally that they are the chief of sinners, and the least of saints, a stranger to christian experience is ready to suspect them of extravagance: for it is plain that there can be but one *greatest* sinner, and but one *least of all* saints; and while to a calm beholder, many of those who adopt this language, seem no way entitled to the place they take, it is dif-

ficult to discover how they can persuade themselves they ought to take it. It often appears as if it must be plain to them that they ought not. To see such numbers, deliberately and most seriously setting themselves lowest in the great christian brotherhood, and doing this not from complaisance or good manners, as a modest man might place himself in the lowest seat at an entertainment, but in their addresses to him who is as little pleased with expressions of humility we do not feel, as with the exhibition of pride which we do;—to see this, may sometimes excite pity or contempt, in sober minded men, who have not felt the power of the gospel. Nor is the correct explanation of this seeming impropriety, at once apparent to every christian. Those who have directed their thoughts to this subject, will be gratified by the perusal of the discourse before us.

After an introduction, in which the author speaks briefly, but in distinguishing and expressive language of the "honour which God in his word assigns to the christian," and of the piety, activity, and humility of the apostle, he states his purpose to "attempt to ascertain those considerations in his mind, which produced the sentiment of self-abasement, expressed in the text."

He first states *negatively*, after an ancient method of discourse, often ridiculed, but sometimes, as on the present occasion, very correct as well as convenient, some things by which this sentiment of self-abasement was *not* produced, and here considers the character of Paul in reference to three particulars, which might seem to one not well acquainted with the christian spirit, ready to offer themselves to his thoughts when he instituted a comparison of himself with other saints.

"It is not apprehended, that he thought he was less than the least of all saints, because he accounted himself a distinguished sinner, before he was sanctified. Neither, because he was not distinguished by signal employments, and qualifications for usefulness: Nor yet, because he supposed that he had not actually acquired so great a measure of knowledge—or faith—or repentance—or love—or other evangelical virtues, as the most inconsiderable saint had attained."

"A remembrance of his peculiar sinfulness, while he was unsanctified, induced him to believe, and to say, that he was the *chief of sinners*. But to be the chief of sinners, previous to sanctification and forgiveness, was not, in the view of a man of Paul's religious opinions, inconsistent with the transformation of the same sinner, by the agency of the Holy Spirit, into a subject of eminent holiness. His apprehension was not, that a man has, naturally, a principle of internal holiness, which will improve by cultivation, and finally attain the full growth and maturity of eminent holiness."—p. 5.

"Some people seem never to think or to speak of distinguished piety, without connecting it with great natural goodness, and personal merit. But all such notions of religion are derogatory, in the most impious degree, to the character of God the Father, and of the Redeemer, and of the Holy Spirit, as exhibited in the gospel. If any glory be given to God, in this exhibition, it is the glory of redeeming men from a state of enmity, rebellion, guilt, and ruin, to a state of holiness, submission, justification, and safety, by free and efficacious grace."—p. 6.

In speaking of the signal employments and qualifications which distinguished the apostle, and showing that he did not undervalue them, when he made himself of so small account, as in the text, the author again recurs to the dignity and honour of the saints, however obscure and humble in life.

"Let a person be rich only in faith and good works; let him that is weak, and poor, and base, in a worldly sense, only do the will of God within the sphere of his own talents, and, Paul knew, *the same should be esteemed great in the kingdom of heaven*. Here is the comfort of our religion. It extends to the wilderness—to the cottage—to the hovel—there, in rags, upon a bed of straw, emaciated by poverty and disease, forgotten by the world, you may find one originally weak, and little polished; and yet his intrinsic worth, and honour from God, shall, one day, show the dimness and emptiness of all the glory of earthly principalities and thrones; one, holding fellowship with Christ, and communing with God; one whose soul has

already risen superior to the mean considerations of earth, and sense, and time, and whose heart is undergoing the last refinement of grace, to fit him for a seat at the right hand of God."—p. 7.

It is also easy to see that a man of Paul's discernment, and acquaintance with his fellow christians, with whom he was personally acquainted, having been to so many, in the places where he preached the instrument of their conversion, and their instructor and adviser at their first and imperfect reception of the gospel, he could not but believe that there were some—that there were very many, very much inferior to himself in all that constitutes the character of a saint.

The true causes, according to the author before us, of the self-abasement of Paul, are to be found in "his thorough acquaintance with the law of the Lord—his profound knowledge of his own heart—his intimate communion with God—his great charity for his brethren—and his affecting sense of obligation and gratitude to God, for entrusting him with the dispensation of the gospel." The character of the apostle, in these respects, is drawn by a few skilful and faithful touches. Unlike the many young sermon writers, who think they must give us a history of Paul, when their text happens to be taken from his writings, and who weary us with long stories of his persecution of the christians—his conversion—his piety, and his labours; our author acts upon the fair and rational supposition, that we have read the New Testament, and kindly spares us the weariness of hearing facts familiar to our memories, told without the coherence and interest they have in the original record. The points in the apostles history, and the particulars in his own account of his sentiments and experience, which suit the purpose of the writer, are selected and managed with great felicity. He is peculiarly happy in giving us so much of the language of scripture, as continually to refresh our recollection of the narrative of the sacred writers, without introducing long quotations, which might encumber the structure and break the regularity of his sentences, or distract our attention by containing matter foreign to his purpose. We even think his sentences, which are made up in part, of the phraseology of scripture, have often more harmony and an easier flow, than those which are entirely his own. We have attempted to account for this singular circumstance, by supposing that when he has to insert in a sentence, a borrowed passage, the very difficulty of the task, and the gratification found in executing it well, induce him to bestow on it the requisite care.

We shall not attempt to follow him through the delineation he has given of Paul's views of the love of God, and of his own heart; but on the latter point, we must insert the following:

"Paul had another advantage for self-knowledge: He led a life of great vicissitude. A frequent and just remark is, that *we know not what we are until we are tried*. Paul's life was made up of great events.—Before and after his conversion to Christianity, he was perpetually within the whirl of momentous transactions; and these transactions were always of a religious nature; calling his mind to action on moral principles. His spirit was tried by the possession of power, and the deprivation of liberty. It was assaulted by insult, tempted by hope, and elated with success. Appeals were made to his malice and revenge, to his pity and clemency.—He was tested by losses and injuries, disgrace and pain. With a mind of his acuteness, with a conscience of the most delicate sensibility, acting in the light of the divine law, he must have known much of himself.

"But his peculiar self-knowledge was not to be ascribed wholly, nor principally to the happy construction of his intellect, nor to his situation and changes in life, nor to his theoretical investigations and knowledge of the divine law; but to the impression of the Holy Ghost, causing his mind to act; to admit and to apply the law of the Lord, to the emotions of his own soul, and to his overt conduct, and influencing him rightly to use all his advantages. Until these impressions, which he received under the Gospel, and that, after the limit of middle age, he had learned nothing of his true character."—p. 10.

We quote what he has said, re-

specting Paul's views of his brethren, because we deem it particularly necessary to account for the result of his comparison of himself with others.

"Paul had great charity for his brethren. He was ready to conceive that they were not conscious of so great sin as he was: that they were actuated by better motives, or by motives more uniformly good. *Let each one esteem other better than himself*, was a direction which his own heart seems to have dictated. He did not perceive, and he could not presume, that they had such annoyance from internal sin, such interruptions in their hopes and comforts, such a warring in their members, such a conflict, and sometimes such a defeat when they *would do good*."—p. 12.

We add two other passages on the Apostle's views of his ministry.

"He saw most affectingly the goodness of the Redeemer, in permitting him to preach among the Gentiles. *To me is this grace given.* It was a new, a rich favour. He looked beyond the confines of the Hebrew nation, to which the ministry of Sovereign Grace had been chiefly confined: he looked upon men and nations given wholly to idolatry; but for whom the Saviour had tasted death; and on every side the compassion of heaven was opening to him a door of utterance. He entered a scene wide as the world, in which the joys of believers and the glory of Christ should mingle their sweets and their beauties: a scene, in which we this day act; a scene, which holds in requisition and tunes with ecstacy every harp in heaven; a scene, which shall complete the tragedy of Satan's kingdom, wind up with the wonders of the millennium, and give place only to heaven.

"Had it seemed a light thing to the preceding Apostles, that they should be the servants of Christ, *to raise up the tribes of Jacob, and to restore the preserved of Israel?* Paul went forth to rally the world unto reconciliation with God. His summons was, *O earth! earth! earth! hear the word of the Lord!*"—p. 13.

"Paul was sensibly privileged, not only in the wide range given to his labours of love, but, also, by the nature of his message. He might *preach among the Gentiles the unsearchable riches of Christ.* He looked deeper than any man into the mysteries and treasures of the gospel; and still they were unfathomable and inexhaustable.—Here was a science for endless research; a subject for endless elucidation; a storehouse from which a steward of the mysteries of God might take for ever and give to the poor. After all his learning and study; and after going with the lamp of inspiration into the *arcana* of the Gospel, and bringing forth all which the mightiest human talent could produce; he saw more which was still to be brought forth, for the use of the world, and the happiness of the church. These *riches of Christ* were all that perishing sinners needed—*wisdom, righteousness, sanctification, and redemption.* When they had been carried to any inconceivable number the fund was still complete for the supply of others. That the Apostle might go forth with these undiminished bounties of grace, into the Gentile world; where nations and generations had died by a millennial famine of the word of God; and might then, from place to place, with a hand ever prodigal and ever full, administer salvation from wrath, and earnests of heaven; was a distinguished blessedness of which he could not think, without astonishment at the grace of God, and at his own imperfections. Had he been merely permitted to witness the wide diffusion of this rich grace; his privilege would have been worthy of an angel's gratitude and praise. To be an instrument in the accomplishment of it; to be selected as the first, the greatest, and the most distinguished instrument; was an honour from which he shrunk with astonishment and humility. If he, thus dignified by heaven, did not excel all other men in gratitude, and obedience, and fidelity, he conceived, that between his advantages, and his usefulness, there would be a wider disproportion, than there was between the advantages and the usefulness of any other saint. —p. 14.

We think, however, the author has not deduced from his train of remarks exactly the full inference to which it leads. If it was distinctly in his own thoughts, he was, perhaps, too earnestly, we would say also, too usefully employed in enforcing the practical results of his subject, to leave him at leisure to state carefully the speculative conclusion, which a less fervent mind would derive from the same premises. This inference we conceive to be that when the Apostle calls himself *less than the least of all saints*, and declares himself the *chief of sinners* he spoke the language, not of his judgment, but of his impressions. He does not set down carefully to weigh his own sins against those of his neighbours, or to compare with nice precision the measure of his own attainments in holiness with theirs.—His thoughts are on *his own* sins. He

is looking at *his own* want of grace. *The heart knoweth his own bitterness.* In the language of the author, "he did not perceive, and he could not presume" that others had so much sin, and so little holiness. In this direction of his thoughts, with especial intentness and scrutiny upon his own heart and his own situation, he is an example for the imitation of Christians in every age: and in comparing after his example, our conduct and affections, with the strictness of the law of God, and with our obligations to gratitude for his favours, if we make the comparison, possessing like charity for our brethren, and enjoying similar communion with God, it will not be strange if our feelings prompt us to take up his language of self-abasement, and constrain us to call ourselves *less than the least of all saints*, or, the *chief of sinners.* We see our own sins more clearly than we see the sins of other men; we perceive more imperfection in our faith and obedience than we discover in those of others.

We are, indeed, in danger of taking up such humble language, when there is little correspondent feeling in the heart; and the careless use of the most serious and humble expressions has sometimes brought them into discredit. They ought not to be used on every occasion. If our feelings are dull, we ought not to abound in profession of humility, so much as in petitions for grace. But we see nothing to forbid our adopting even the most humble, or the most joyful language of the ancient saints on proper occasions. Such occasions too, are likely to occur in the experience of every careful Christian. Their most devout, and humble, and elevated strains, should not be chanted by us with habitual indifference, nor degenerate into the mere cant of our religion. But when we have their *great trial of affliction, the abundance of their joy, and their deep poverty* of spirit, our lips may adopt the language of theirs, disregarding the imperfection which has been mentioned.

We conclude with one more extract.

"Of all the servants of God below, Christian ministers are permitted to stand the nearest to their adorable Sovereign.—Their character, to multitudes enslaved by sin, and estranged from God, may seem contemptible; their employments may appear insipid. Let then, these bondmen and strangers, do the service of this earthly tabernacle; and if they will not take better counsel, set their hearts upon the wood which they hew, and upon the water which they draw; let others, more proud, but scarcely more wise, if they cannot be prevented, seek ultimately and exclusively, the business and honours of the state: let them content themselves upon the dreary outposts of the spiritual kingdom; and from dark and hard necessity, execute the sealed order of heaven; but those that know God, are willing to reside at the court; to dwell in the holy presence of Infinite, but condescending Majesty; to be taken into the cabinet; and, at the pleasure of the King of kings, to be made prime minister of his earthly empire of grace. What if there be a discipline over the house of God! What if *hardness* must be here *endured!* Where is the Christian, where the Christian minister, who is not shocked at his own insensibility, to the kindness of God; when Paul, after he had suffered and agonized in the service of Christ, is heard, from the depths of abasement, with the same breath, confessing his insignificance, and praising his Lord and Redeemer."—pp. 14, 15.

Literary and Philosophical Intelligence.

Arrangements are making in England, for publishing a complete edition of the works of President Edwards, the younger.

The first number of a religious periodical work entitled 'The Washington Theological Repertory,' and printed in the city of Washington, has appeared. It is published in monthly numbers of 32 octavo pages each; and is conducted by clergymen of the Protestant Episcopal church. From the

principles which it recognises, it promises to be of service to the cause of revealed truth.

Petrifactions.—It is well known that in the Western District of the State of New-York, petrifactions are not unfrequent. On an eminence in Cazenovia, have lately been discovered numerous petrified substances; among them are numbered lobsters and oysters,—a proof that the 'fountains of the great deep, once flowed over a country now remote from the waters of the ocean.

Manuscripts found at Herculaneum. The number of manuscripts and of fragments originally brought from the excavations at Herculaneum to the museum at Portici, amounted to 1,696; of these 88 have been unrolled and found in a legible state; 319 have been partially unrolled and found not to be legible, and 24 of the manuscripts have been presented to foreign potentates.

Sir Humphry Davy has examined the 1265 that remain, and has published a 'Report on the State of the Manuscripts.' They are of Papyrus, and he states that their nature has been generally misunderstood. They have not, as is generally supposed, been carbonized by the operation of fire, but are in a state analogous to peat, the leaves being generally cemented into one mass by a peculiar substance, which had formed in a long course of ages, during the fermentation and chemical change of the vegetable matter which compose them.

Of the 1265 manuscripts which occupied the attention of Sir Humphry Davy, by far the greater number consist of small fragments, or of mutilated or crushed manuscripts in which the folds are so irregular, as to offer little hopes of separating them so as to form connected leaves; from 80 to 120 are in a state which presents a great probability of success.

Of the eighty eight manuscripts, mentioned as unrolled, the great body consists of Greek philosophers or sophists; nine are of Epicurus, thirty two bear the name of Philodemus, three of Demetrius, and one of each of the following authors;—Colotes, Polystratus, Carneades, and Chrysippus. The subjects of these works, and the works of which the authors are unknown, are either natural or moral philosophy, medicine, criticism, and general observations on the arts, life, and manners.

It is stated that the Botanic Garden at Copenhagen, is equal to the similar establishments in Goettingen, Vienna, Padua, Turin, or Genoa. It is particularly rich in Alpine plants. The herbal in the library of the garden comprises more than 20,000 species, with their appellations and distinctions.

Prussic Acid.—This acid in its most concentrated form, is, without doubt, one of the most active poisons known. It was discovered by Scheele, of Sweden, in 1780. The effect of some prepared by Gay Lussac, surprises even those who are accustomed to witness the effects of poison. The extremity of a glass tube, which had previously been dipped into a vial containing it, was introduced into the throat of a dog. The tube had scarcely come in contact with the tongue, when the animal made two or three long and rapid inspirations, and fell dead. An atom of the acid was applied to the eye of another dog; the effects were as sudden and as fatal as in the preceding experiment. A drop of the acid, diluted with four drops of alcohol, were injected into the jugular vein of a third dog. The animal 'fell dead that instant, as if struck by *a cannon shot, or by lightning.*'

Yet, notwithstanding the activity of this poison, it has been introduced as a remedy in the treatment of Pulmonary Consumption. It is unnecessary to mention, that it is given in small doses, diluted. It is said to relieve the irritation and cough, promote expectoration, and produce sleep. The acid, prepared as recommended by M. Planche, of Paris, is more uniform in its strength, and possesses more energy, than that of Scheele, but less activity than that of Gay Lussac. Further experiments must determine the propriety of its use.

List of New Publications.

THEOLOGY.

An Essay on the Inability of Sinners. From the Evangelical Guardian and Review, for February and March, 1818, printed at New-York. Second edition. By a Presbyterian. Philadelphia.

Moral Agency; or Natural Ability consistent with Moral Inability: being remarks on "An Essay on the Inability of Sinners, by a Presbyterian." By a Christian. Philadelphia.

MISCELLANEOUS.

Sketch Book of Geoffrey Crayon, Gent. No. 2, 8vo.—New-York.

An Abridgment of Murray's Grammar, with additions from Webster, Ash, Tooke and others; and an appendix containing early lessons in parsing, designed particularly for young learners, 18mo.—New-Haven.

[This abridgment of Murray is well executed, and the selections from other writers are judicious. It will be found a very useful work in our common schools.]

American Atlas, Nos. 1 & 2, containing Maps of New-York, Ohio, Indiana, America and Asia, being a continuation of a series of maps intended to exhibit a complete topographical view of the United States, on a scale of fifteen geographical miles to the inch, together with general maps of the other portions of the world.—Philadelphia.

Conversations on the Human Mind; By Ezra Stiles Ely, D. D. 12mo.—Philadelphia.

Religious Intelligence.

AMERICAN BIBLE SOCIETY.

In our last number, we published some extracts from the Third Annual Report of this Society. In this Report, it is further stated, that—

'The number of Bibles issued from the Depository in the course of the the past year, is 23,870, and of New Testaments, 7,248; which added to the Bibles issued during the two preceding years, (24,004,) make the total number issued by the Society since its organization, to be *Fifty-five Thousand One Hundred and Twenty-two* Bibles and Testaments.

The only reason why more has not been done in gratuitous distribution of the Scriptures, has arisen from the pressing calls of the Auxiliaries, whose orders for the purchase of Bibles, the Board have thought it but just to answer promptly as possible; and whether the Scriptures shall come to the needy as a gratuitous gift, immediately from the Parent Institution, or from its Auxiliaries, it amounts to the same thing in the end—"The Word of the Lord has free course, and is glorified." The Board are happy to be able to state, that wherever they have sent the Sacred Volume, whether as a donation, or in return for funds remitted to them, it has been received with thankfulness; and the Auxiliaries, far from being divided from each other, or from the Parent Institution by any local Jealousy, seem to vie with each other in hailing the prosperity of the American Bible Society, as a token for good to the whole land. The time has now come, when they can reap every expected advantage from the relation they have so fondly cherished. The ability of the Parent Institution is such, that it can meet the demands of its present Auxiliaries promptly and fully.'

The whole number of Auxiliary Societies, officially known and recognized, is one hundred and ninety.

'There have been received into the Treasury during the past year—

By remittances from Auxiliary Societies,	$26,288 94
By remittances from Societies not Auxiliary,	2,579 45
By Donations from Benevolent Societies,	375 25
By congregational collections,	105 80
By legacies and donations from individuals,	1,117 60

By contributions from various congregations, Masonic Lodges, or individuals, to render Ministers [Members or Directors for life, of the American Bible Society,	6,203 00
By annual dues and life subscription from members,	1,868 25

From the Appendix to the Report, we publish the following extracts from the correspondence of the Society.

Extract from a letter of the Honourable Elias Boudinot, L L. D. President of the American Bible Society, dated Burlington, Feb. 24, 1819.

Having suffered during another month a pretty close confinement to my bed and and room; by the will of God, I gratefully acknowledge his undeserved mercy, in giving me the expectation of sitting up, and looking a little about me. Indeed I should not have attempted to dictate this letter, had it not been for the receipt of one from a female correspondent, with an Indian name in the Delaware language, which has roused both mind and body to reflections, considerations, and conclusions that it is easier to conceive than express. I know not what you or my beloved brethren in the gospel cause may think of it, I must confess myself both honoured and gratified by this extraordinary and worthy correspondent. I enclose an exact copy o the letter, with the one hundred dollars enclosed. May her mite tend to the overflowing of the Lord's treasury, and add to the fund preparing for the enlightening and instructing this remnant of the people of God; for though I may be mistaken, and they may not be of the chosen race of Abraham, Isaac, and Jacob, yet they are of Gentile nations, who have exceeding great and precious promises of being called in this latter day to the fold of Christ's flock. When you read this letter, you will have all the knowledge of the circumstances attending this agreeable business, that I have. When you lay it before the board of my worthy fellow labourers in the Lord's vineyard, I am sure they will feel their gratitude increased, that they are found worthy to be husbandmen in their master's service.

The following is the letter referred to by Dr. Boudinot.

February 1st, 1819.

Dear Sir,

My heart and eyes are gladdened with a sight long desired—a specimen of the *translation of the Scriptures* into the language of our western neighbours; and from the impulse of congenial feeling, *I send you congratulations.*

I rejoice with you;—with *you*, I raise my soul in grateful adoration *to Him*, who claims "the heathen for his inheritance! and the uttermost parts of the earth for his possession!"

Emigrating early to the west, I formed a sort of acquaintance with *several Indians;* many of whom I respected as men of understanding: and I have often heard them lament the distressing situation of their country—the ungenerous *avarice* of the *whites*, and the ungovernable passions of their own people!

About the year 1800, in the month of June, near the middle of the day, as I sat at work in the airy parlour at L———, I commanded a view of the smooth green yard, shaded from the fervour of the sun by the depending boughs of two luxuriant weeping willows, which two years care had brought to a state of sentimental perfection. The harmony of the scene so perfectly accorded with the feelings of my heart, that, in that moment, I experienced a tranquil delusive happiness. I ceased to think that, in all the earth, there was a human being less happy than myself!

This mental rest was interrupted by the entrance of two strangers of uncommon interest in my feelings. The first was my old friend the Delaware chief, the Great Bock-on-jai-hai-lus. I rose to meet him with cordial welcome. After shaking my hand, he said, "Le-na-pah-quay," (a name given me by the Delaware Indians) "this is my friend king Ka-box-ki." They took their seats, and informed me they called for the purpose of taking dinner with me, (having made the engagement with my husband in the city.) They were on their return from seeing their *great father* as they called the President.

At dinner they received my attentions as easy as persons of good breed-

ing do, in those circles where *good breeding* excludes every useless ceremony.

King Ka-box-ki was silent; when he spoke, it was in the Delaware tongue; he desired his friend to tell me he could not speak English. Bock-on-jai-hai-lus was more communicative; he informed me the President had said they must improve their ground—their young men must learn to plough—their young women must learn to spin. He seemed *dejected*, but *noble* and animated in his whole deportment. While we sat at the table, after the cloth was removed, and after some conversation, he said, "Le-na-pah-quay, we now go."—"And when shall I see you again, Bock-on-jai-hai-lus?" said I. "*Me old*," said he, "me soon *lie down*," spreading his hand with a low horizontal motion; then raising his eyes to heaven, and extending his hand towards me with devout expression, he added, (with an effusion of feeling—I have never seen one more expressive,) "but we shall meet *with Jesus!*" With sympathetic ardour and christian love, I took his hand, inquiring with rapture, "Bock-on-jai-hai-lus, do you know Jesus?" He answered, with firmness, "*Me know Jesus—me love Jesus!*" then rising from the table, they shook hands *solemnly*, saying "*farewell!*" My eyes followed their venerable figures till the door closed from my view, for the last time in *this world*, the great Bock-on-jai-hai-lus, and his friend king Ka-box-ki.

The interview, so truly sublime, interested me more tenderly to a *nation of strangers*, than I could have experienced from any other circumstance, and brought to my heart, with sweet conviction of its efficacy, "in Christ Jesus there is neither male nor female, Barbarian, Scythian, bond, nor free!"

Often has my heart reverted, with much tender recollection, *to this scene!* often in the sincerity of *my soul*, have I wished it might be in my power to contribute my *mite* towards some favourable prospect of their religious improvement; for I firmly believe they are vessels of mercy. And now, my dear Sir, that my faith may not be dead, "being *alone*," I commit into *your hand*, as President of the American Bible Society, and the friend of humanity, one hundred dollars, for the department, (particularly) of the Delaware *translation*.

With sentiments of high respect, I am, dear Sir, your sister,

LE-NA-PAH-QUAY.

LIST OF OFFICERS OF THE AMERICAN BIBLE SOCIETY.

President—Hon. *Elias Boudinot*, LL. D. of New-Jersey.

Vice Presidents—Hon. *John Jay*, Esq. of New-York; *Matthew Clarkson*, Esq. of New-York; Hon. *Daniel D. Tompkins*, Vice-President of the United States; His Excellency *De Witt Clinton*, Governor of the State of N. York; Hon. *Smith Thompson*, Secretary of the Navy of the United States; Hon. *John Langdon*, of New-Hampshire; Hon. *Caleb Strong*, of Massachusetts; Hon. *John Cotton Smith*, of Connecticut; Hon. *Andrew Kirkpatrick*, Chief Justice of the State of N. Jersey; Hon. *William Tilghman*, Chief Justice of the State of Pennsylvania; His Excellency *Charles Goldsborough*, Governor of Maryland; Hon. *Daniel Murray*, of Maryland; *Joseph Nourse*, Esq. Register of the Treasury of the United States; Hon. *John Quincy Adams*, Secretary of State of the United States; *Francis S. Key*, Esq. District of Columbia; Hon. *Bushrod Washington*, of Virginia, Judge of the Supreme Court of the U. States; Hon. *Chs. Colesworth Pinckney*, of Charleston, S. C.; His Excellency *Thomas Worthington*, of Ohio; *John Bolton*, Esq. of Georgia; *Felix Grundy*, Esq. of Tennessee.

Secretaries—Rev. *John M. Mason*, D. D. Secretary for Foreign Correspondence; Rev. *James Milnor*, Secretary for Domestic Correspondence; Mr. *John Pintard*, Recording Secretary.

Treasurer.—*William W. Woolsey*, Esq.

Agent and Accountant—Mr. *John Nitchie*.

CONNECTICUT BIBLE SOCIETY.

Extracts of the tenth Report of the Connecticut Bible Society.

THE duty of those to whom "are committed the oracles of God," to communicate them to others, is too evident to be questioned. That those who have professed to receive the Scriptures as the word of God, and the

guide to eternal life, should ever have neglected this duty, future ages will wonder. Happily, multitudes, in every part of the christian world, are beginning, in this respect, a course of action consistent with their profession. They are uniting in a public and solemn practical testimony to the divine authority, and inestimable value of their religion. *Zion, that bringeth good tidings, is lifting up her voice with strength, and saying to the nations, Behold your God.*

In performing this duty, the Connecticut Bible Society has considered itself primarily bound to supply with the word of life, destitute families, within this State. By its charities during ten years, the number of these, it is believed, has been considerably diminished. It is obvious, however, that nothing but perseverance in "the labor of love," which has been commenced, can prevent their being multiplied. Families are continually formed, which, by reason of scanty resources, together with spiritual indifference, fail of procuring for themselves the word of God. Their present and eternal welfare, and that of their connexions in relative and social life, demand of us a supply, in this most important particular, of their need. Should the occasion for this branch of our charity cease, truly might we say of our little community, in regard to its means of light and life, *Who is like unto thee, O people, favored of the Lord.*

The greater amount of charity from this Society has, however, been communicated to other parts of our country. From the new settlements, and indeed, from districts which have long been settled, the call for Bibles has been loud and affecting. Many of these on the South, West and North, from New Orleans to Montreal, have received from you the Scriptures of truth.—Here is a wide field for continued and increased exertion. In connexion with the vast country, now within our national limits, which lies more remote, it presents a territory of more than two millions of square miles. Over this the tide of population is spreading with unparalleled rapidity. Happy would it be, were divinely appointed means of virtue to follow at no very distant interval. But were our hopes of this to be supported only by a review of past exertions, they would be compelled to give way to most appalling apprehensions. Without a system of charitable operations, more liberal than any which has been hitherto adopted, it is demonstrable that millions who now inhabit, and tens of millions who are probably destined to inhabit, many sections of our country, must pass their probation without the light of life. Humanity, the love of country, and above all, the love of Christ, demand that, to the extent of our abilities, we diffuse over the prodigous mass the savour of heavenly truth.

At the date of the last Report, May 1, 1818, there were on hand 376 Bibles. Since that time, the Agent has purchased 2199, making 2575. During the year, 362 have been delivered to subscribers; 400 to agents, for subscribers and others; 18 to the Connecticut asylum for the deaf and dumb; 12 to Sunday schools; 12 to an African School in Middletown; 6 to the School for Heathen youth in Cornwall; 10 to a Cotton Factory in Coventry; and 297 to ministers and other persons for distribution in various parts of the state, making 1117 distributed in Connecticut: 611 have been sent out of the state, viz. 25 to Williamstown Female Charitable Society; 20 to Dartmouth, Mass.; 226 to sundry places in Vermont; and 340 to different parts of the state of New-York. 347 now remain on hand, which, it is expected, will soon be called for to supply Sabbath Schools. 50 Testaments have also been purchased, and 47 distributed. The whole number of Bibles distributed since the establishment of the Society, is 22982—and of Testaments, 247.

The Officers of the Society, are—

The Hon. *John Cotton Smith, President.*

Rev. *Samuel Nott*, Franklin; Rev. *Samuel Merwin*, New-Haven; Rev. *Lyman Beecher*, Litchfield; *John Hall*, Esq. Ellington, *Vice-Presidents.*

Henry Hudson, Hartford, *Secretary.*

Joseph Rogers, Hartford, *Treasurer.*

Samuel Pitkin, Esq. East-Hartford; Rev. *Abel Flint*, Hartford; Rev. *Henry A. Rowland*, Windsor; Rev. *Calvin Chapin*, Wethersfield; Rev. *Samuel Goodrich*, Berlin; Rev. *Noah Porter*, Farmington; Rev. *Joab Brace*, Wethersfield; *Daniel Wadsworth*, Esq. Hartford; Rev. *Joel Hawes*, Hartford, *Directing Committee.*

Rev. *Abel Flint*, Hartford, General Agent for purchasing and distributing Bibles, to whom applications for Bibles are to be made.

Agents have been appointed in most of the towns in the State, for soliciting and receiving subscriptions and donations. Those Agents are requested to make their returns either to the Treasurer, at Hartford, or to *Julius Deming*, Esq. Litchfield; *Guy Richards*, Esq. New-London; or *Charles Sherman*, New-Haven, as may be most convenient. These gentlemen are appointed Agents of deposit, and will be furnished with Bibles from time to time, to supply all who may apply to them for their annual dues, as members of the Society, upon being duly certified that payments have been made, entitling the applicants to Bibles. To them also, applications may be made for Bibles, for gratuitous distribution.

BRITISH AND FOREIGN BIBLE SOCIETY.

Fifteenth Anniversary.

From an English Newspaper.

The regular anniversary meeting of *The British and Foreign Bible Society*, was held in Freemason's Hall, London. There were two thousand persons present. At 12 o'clock, the Right Hon. Lord Teignmouth took the chair, when the Report was read. It detailed the progress of the Bible Societies in the different countries on the continent, and in the Indies, &c.; stated the number of Bibles issued at cost and reduced prices, from the 31st March, 1818, to the same period in 1819, was 123,247 Bibles, and 136,784 Testaments; making in the whole, 260,031 copies, being an increase beyond the issues of the preceding year of 65,980 Bibles and Testaments; making, with those issued at the expense of this Society, from various presses upon the continent, a total of more than two millions three hundred thousand. Professor Kieffier from Paris, presented himself to the meeting and, through the medium of an able address, which was read by the Rev. D. Wilson, informed the meeting, that the government of France had promised their utmost support to the Bible Societies in that country. It is then stated, that 9000 copies of the New-Testament, printed in the Turkish language, from the royal press in France, had been sent to Turkey. (Loud applause.) Three of those Testaments, which were exceedingly well printed and bound, and bearing the Royal Arms of France, were then presented to the meeting, by the Professor, who, aided by the advice of Baron Sylvestre de Sacy, had inspected the edition. The Duke of Gloucester then moved the thanks of the meeting to the Chairman, who made a suitable reply. The meeting shortly after broke up.

Extracts from the Journal of the Mission at Brainerd.

Jan. 1, 1819—The old king, and one of the principal chiefs from the southern part of the nation, came to visit the school. They arrived just at evening. On winter evenings, our children are collected in one room, where they are exercised in spelling, answering questions, singing, &c. When the old king saw the children assembled this evening, he was greatly delighted, and shook hands with them most affectionately. He appeared much pleased during the first exercises, (though he does not understand English) but when they began the singing, he could not refrain from tears; though evidently endeavoring to repress his feelings, as if ashamed to weep. The furrows of his war-worn cheeks were plentifully watered, and his handkerchief almost constantly applied to dry them. He spoke to the children affectionately, as did also the accompanying chief.

2.—The king and chief visited the school. After the children had passed through their various exercises, the king addressed them in a grave and affectionate manner, sitting. The chief then arose, and spoke, as it appeared to us, in a most eloquent and persuasive manner, for some time. By his gestures, we supposed he was talking to the children about getting an education—then dispersing through the nation—doing great good through life, and thus meeting together above to receive a reward. The children listened with great attention, and most of them were considerably affected. From them we afterwards learned, that our conjectures, respecting the subjects of the discourse, were correct; that the chief told them the missionaries must be good men, or they would not be willing to do so much for them without pay; that we knew more than the Indians did; and they must listen to our instructions, keep steady at the school, and be obedient, until they had learned

all that we wished them to learn; and that when they went away from school, they must remember and follow the good way they had learned here;—if they did so, they would do much good to their people while they lived, and when they died they would go above and be happy.

After the chief had concluded, the king again addressed the children a few minutes, and requested that they might all come round and shake hands with him, which they did. Both the king and chief, then expressed their warmest thanks for the good we were doing to their nation; said they should think much of us, and of the school; and would tell their people, every where, that it was very good to send their children here, where they would learn good things, &c.

8. The clothing prepared for our dear children, and forwarded last July, by the pious females of Philadelphia and Lansingburgh, arrived this day. These clothes have been kept back until the nakedness of many of our precious charge, prepared us to feel the importance and value of the gift. Had we received them sooner, we should doubtless have been less thankful for them. O, could those dear sisters know how much good they have done to us, to the children, and to the cause of Christ here, they would feel themselves a thousand times paid for their labor of love. It is not merely assisting us in our labors and cares; it is not merely clothing the naked and relieving the distressed; *but it is in fact, preaching Christ;* and that in a manner suited to engage the attention, and interest the feelings of the rudest savage. He beholds his child, the object of his warmest affections, comfortably clad. And who has done this? A person whose situation precludes the possibility of his expecting, or receiving any return from his beneficiary. And what has moved him to do this? His religion. He is a christian. It requires no metaphysical reasoning, no refined logic to bring the mind to the conclusion, that religion must be good. We think christians generally, are not aware of the value of their charities, in sending the gospel to the heathen, considered simply as recommending the true religion, and gaining the attention of the untaught by this act of benevolence. Every dollar given to supply the mission fund, may be considered, not merely as going to support missions, but itself becoming a missionary; silently, but forcibly, declaring the religion of the gospel, as a religion of benevolence; and therefore, from that God, who "is kind to the evil and the unthankful."

Sabbath, 24. There has been so much uniformity in our Sabbath day congregations at Brainerd, for some time past, that we have nothing new worthy of particular notice. They still continue much the same. While there is reason to hope, that some are edified every day, there is reason to fear that others are hardening more and more. They attend with decency; hear as if they assented to all as true, and yet remain, like many thoughtless hearers in old congregations, unawakened and unconcerned. But, through the power of divine grace, some appear to hear in a different manner. We hope for several, who have not yet publicly confessed Christ, that they do indeed receive the truth in love.

A slave, belonging to one of the old religious men, as their adherents call them, says he should be willing to travel twice as far as at present, for the privilege of such meetings; though he now has to walk ten miles over a very rough and high mountain, and to return the same day. This man and his wife, of whom also we have hopes, appear much grieved that their master is about to remove with them to the Arkansaw, because they think they shall no more hear preaching. He was greatly rejoiced to-day, when we told him it was possible that God would send missionaries there.

A Cherokee man, who does not know his age, thinks he is about 25, but who, apparently, is not quite so old, offered himself as a scholar. He spoke English, and his countenance indicated a mind capable of improvement; but having the dress and dirty appearance of the most uncultivated part of the tribe, and withal a mind and body so many years under the influence of these habits of savage life, we were sorry to hear him say any thing about entering the school. But after hearing his story, which was somewhat interesting, we thought best to take him on trial. He says he was born, and has always lived, near the white people on the borders of Carolina;

that when he was small he went to school a short time, learned his letters, and to spell a little. After he left school, he studied his spelling-book, at times, until it was worn out; that he had ever since, a desire to learn to read, but being too poor to support himself at school, and having worn out his book, he had given up the hope of getting learning, and nearly forgotten what he once knew. Being at Knoxville last Christmas, he saw brother Hall, and, for the first time, heard of this school. He there determined he would come, and try to enter the school as soon as he could. He said he was never before in this part of the nation and had been seven days coming. He readily agreed to our terms of entering and continuing in the school; but said he had no way to obtain clothes but by selling his gun—that being all the property he had in the world. He had tried to sell this on the road, but could find no one who had money to pay for it. We had often heard the people in that part of the nation, from which he said he came, were the most ignorant and uncultivated of any in the whole tribe, and knew not but he was sent here to obtain light, and be the instrument of carrying it back to that corner. His willingness to part with his gun, an article so dear to the Indian, we considered a favorable omen. We agreed to take his gun, and pay him in clothes as he should want them. With this he was highly pleased; stripped off his dirty rags, and we clothed him from the box lately sent from Philadelphia. He says his name is John Arch.

31. Previous to the administration of the Lord's Supper, brother Reese offered for baptism an infant, and three other children, who, till lately have lived with their mother, a woman not now considered as his wife; he having parted from her, and left the children with her, before his conversion. When separations of this kind take place, which are frequent among this people, the mother is considered as having the sole right to the children; but if she please, she can relinquish this right to the father. Since this brother has found the Saviour, he has been very desirous to recover his children again, that he may train them up in the way they should go. A part of them he obtained, and offered in baptism some time since. Two of the three oldest offered in baptism at this time, he has lately obtained from their mother, and taken into his family as his own. The oldest of them, the mother will not yet consent to deliver up entirely; but she has agreed, that this daughter shall be educated in the mission family and school. We therefore thought she might be admitted to baptism.

With these four children, we also baptised Lydia Lowry, aged about sixteen. She had been in the school about twelve months, and became a hopeful subject of divine grace last summer. For several months she has been under particular instruction, as a candidate for baptism. Her whole deportment since the apparent change, has been such as to give increasing evidence that it is real and saving. She will now be considered as a candidate for full communion in all the ordinances and privileges of the church of God.

A Cherokee woman, supposed to be about 70 years of age, (the same mentioned in the report of the visiting committee last June, as a hopeful convert,) this day put herself under our care, for special instruction as a candidate for the holy ordinance of baptism.

The wilderness and solitary place is glad for them, and the desert blossoms as the rose. O how precious are the privileges we enjoy here in this wilderness. We would not change our place and our employment, for any thing short of that eternal rest, which God has prepared for those that love him.

After baptism was administered to the above-mentioned persons, the professed followers of Christ, consisting of black, red, and white, surrounded the table of one common Lord, and found "a feast of fat things." This day completes twelve months since the first new converts were added to this church; and it now contains 11 adult members, and 24 baptised children, beside the mission family. "The Lord hath done great things for us, whereof we are glad."

Feb. 11.—Received a letter, said to be written at the request, and in behalf of all the people of the district called Battle Creek, requesting us to send them a schoolmaster to teach their children. This district lies on and near the Tennessee, on its north side, about 40 miles below Brainerd.

12. Agreeably to previous appointment, this day was observed as a day

of fasting, humiliation and prayer, with a particular reference to the state of this people, and their delegation to the General Government. It was a wet day, and some of the church members did not attend. We believe they were detained by sickness. We think all who did attend, experienced seasonable refreshment from the presence of the Lord, and found it a good day.

The family being assembled at the usual hour of prayer in the morning, the duty, nature, and design of fasting, were explained and inculcated, and the manner in which a fast day ought to be kept plainly stated. Orders had been previously given that no cooking should be done, until towards evening; all labour of the workmen was suspended, and the children who did not choose to keep a fast strictly, were permitted to take a piece of such food as had been before prepared. Some of the children abstained entirely; others took a piece. A special meeting for prayer was commenced soon after family prayer closed, and the children permitted, but not required, to attend.—During prayer meeting, which continued till about ten o'clock, we were joined by some of the church members, who came to spend the day with us.—From ten, to one, the time was spent in conference with these brethren, except a short season allotted to secret prayer. At one o'clock public service was attended. The time appeared short, and it was indeed a good day to our souls, and we hope beneficial to others.

"Wait on the Lord, ye trembling saints,
And keep your courage up;
He'll raise your spirit when it faints,
And far exceed your hope."

Having opportunity this evening to send directly to Battle Creek, and fearing the natives would not well understand us, if we attempted to describe particular circumstances, we sent them a short friendly letter, and told them they might expect a visit from one of us, within two or three weeks; and we would then consult with them concerning what was to be done respecting their school.

March 23.—Catharine Brown's father brought her again, and committed her to our care, till her education should be completed, intending to remove with the remainder of his family to the Arkansaw, immediately on his return. She can assign no external cause for this change in her father's mind and conduct concerning her; but ascribes it to the special providence of God, and in answer to fervent believing prayer. The time for their departure drew near, and she felt, that it would not be for the best that she should go; and that God could change the minds of her parents and make them willing to leave her. That their minds might be thus changed was the subject of her prayer. She had a confidence, particularly one evening, that the Lord would grant her request, and she rose from her knees with a degree of assurance, that she should be sent back to Brainerd. Returning to the house, and entering the room where her father and mother were sitting by themselves, he addressed her to the following effect. "We know you feel very bad about leaving the missionaries, and going with us to Arkansaw. We have been talking about it: we pity you, and have concluded that you may go back."

How unsearchable are the ways of God! We thought it a very afflicting providence that this lamb should be snatched from the fold of Christ, to go, as we thought, where she would be exposed to be devoured by wolves; and were ready to say in our hearts, not so, when her father required her to go with him. But in this very way, God has given her an opportunity to set an example of filial obedience, by submitting to the authority of a father in the most painful requisition, and of manifesting her love to the Saviour, in her willingness to forsake all for him; and, at the same time, has granted her the object of her pious and fervent desire.

April 12.—Brother Hicks, having a few days since returned from the seat of government, made us a visit. This brother, as might be expected, is much engaged for the instruction of his people. While an entire change of country was thought of, as a measure they might be pressed to adopt, his spirit was often greatly borne down with discouragement; but since they have succeeded in having part of their country guarantied to them anew, and so many Christian people are engaged for their instruction, that hope, which was almost expiring, is raised to confident expectation. His heart is overflowing with joy, gratitude, and praise to God, whom he is ever ready to acknowledge

as the "Giver of every good and perfect gift."

In addition to the design of introducing pious school-masters, to the exclusion of all irreligious and immoral men of that profession, he is much engaged to introduce pious mechanics, such as blacksmiths, tanners, wheelwrights, &c. Men of this description, well acquainted with their business, on being recommended to the chiefs by some missionary society, in which they have confidence, might be admitted under circumstances very favourable. The absolute necessity of blacksmiths in particular has induced them to permit some of this trade to come in, who are much more expert at the whisky bottle than the anvil, and who seldom or never speak of the true God and Saviour without profaning his name. These, brother Hicks says, are a public nuisance; but, unless they can obtain better men in their places, they cannot clear the country of them, for the people must have blacksmiths.—Almost all the men of influence in the nation, perhaps we might say all, are pressing the people to attend more to agriculture, assuring them that this is the only way they can live and keep their country. As this business increases, there will be a necessity of increasing the number of mechanics, particularly blacksmiths. Brother Hicks hopes their friends, who are doing so much for them by sending religious teachers, will be made acquainted with their want of mechanics, and send them help of this kind also.

May 20.—Father Hoyt returned from Knoxville. On his return he visited the agent, Col. Meigs, whom he found more than ever engaged for the instruction of the natives.

The agent had received instructions to pay the balance of one account for expense in building, so far as it had been rendered; and he did not doubt that other accounts for necessary expense in building, either in addition to the present establishment, or for a local school, would be allowed when presented; but, did not think his instructions authorized him to put up more buildings, without first consulting the Secretary of War. He advised, however, that if, on visiting the people in Etowee, we should think it best to commence building immediately for a school there, that we proceed without delay, stating to him our reasons for so doing. These reasons he would transmit to the Secretary, with the expectation that he should be directed to pay the expense.

27. The President, accompanied by Gen. Gaines and lady, stopped to visit the School. We had expected the President would call, as he passed, but supposed we should hear of his approach, in time to make a little preparation, and to meet and escort him in; but so silent was his approach, that we had no information of his having left Georgia, till he was announced as at the door. In thus taking us by surprise he had an opportunity of seeing us in our every day dress, and observing how the concerns of the family and school were managed when we were alone; and perhaps it was best, on the whole, that he should have this view of us. If we had endeavoured to appear a little better than usual, we might only have made it worse.

He looked at the buildings and farm, visited the school, and asked questions in the most unaffected and familiar manner, and was pleased to express his approbation of the plan of instruction, particularly that the children were taken into the family, taught to work, &c. He thought this the best and perhaps the only way to civilize and christianize the Indians, and assured us he was well pleased with the conduct and improvement of the children.

We had just put up, and were about finishing, a log cabin, for the use of the girls. He said that such buildings were not good enough, and advised that we put another kind of building in the place of this; that we make it a good two story house, with brick or stone chimney, &c. and that it be done at the public expense. He also observed, that after this was done, it might, perhaps, be thought best to build another of the same description for the boys, but we could do this first. Giving us a letter directed to the Agent, he observed, "I have written to him to pay the balance of your account, for what you have expended on these buildings, and also to defray the expense of the house you are now about to build. Make a good house, having due regard to economy."

28.—The President left us this morning after breakfast. Before his departure, he, in the kindest manner, requested father Hoyt to write to him unofficially, from time to time, and give

him a free and particular statement of the concerns of the mission and of our wants.

We feel ourselves under great obligations of gratitude to the Supreme Giver of all good, and to the Chief Magistrate of our nation, for this friendly visit.

June 7.—The Rev. Messrs. Job P. Vinal, and Epaphras Chapman, licentiates on an exploring mission under the direction of the United Foreign Mission Society, called on us. They are instructed to perform an exploring tour among the Indians on the western side of the Mississippi, chiefly between the Racoon and Red rivers, with a view to ascertain whether a mission can be introduced among them, and to select the most suitable spot for commencing the operations. They are restricted to no tribe and are expected to bring back information which will govern the ultimate decision of the Society respecting the spot where to begin, but are to bear in mind that the Society have their eye particularly on the Cherokees upon the Arkansaw, and have voted to attempt a mission there.

8. Mr. Isaac Fisk and Dr. William W. Pride, on their way to join the brethren at Elliot, arrived in good health.

Sabbath 13.—Brother Vinal preached. Our aged Cherokee sister, Anna McDonald, having given satisfactory evidence of her knowledge to discern the Lord's body, and of her faith to feed upon him, was admitted to full communion. The sacrament of the Lord's supper was then adminstered to 23 communicants, all members of this church, except the few visiting brethren Brother Chapman lectured at evening. We have great cause to bless our God and Saviour for this precious season.

In regular church meeting two of our scholars, viz. Mary Burns, aged about 16, and Nancy Melton, aged about 15, offered themselves, and were examined and received as candidates for baptism.

17. Our dear brethren, Vinal and Chapman left us to pursue their long journey to the west. Our communion has been sweet, and parting painful.—May the God of Israel go with them, and make their way prosperous.

Abd Hoyt, D. S. Butrick,
Moody Hall, Wm. Chamberlain.

The following extracts from the 'Mission of the United Brethren in Livonia,' is taken from the Christian Observer, for May, 1819.

A friend has communicated to us the following pleasing circumstances respecting the state of the Moravian Settlements in Livonia. His materials were derived from the Superintendant of the Brethren's Societies in Livonia, with whom he met at the Synod of their Church held last summer at Herrnhut in Saxony. We shall communicate his facts as far as possible in his own words.

As long since as eighty years, it appears that several noblemen and clergymen requested the Church of the United Brethren, to send instructors of youth among the Lettonians and Esthonians, who were deplorably deficient in religious knowledge. Agreeably to this request several of the Brethren were sent, and were received by the Lutheran clergymen at Cremen, and by Lady Hallart on her estate of Wolmarsh, who provided for their maintenance, and gave them a habitation, with a view to their beginning an institution for training young men, who in future might become useful as schoolmasters in the country. In 1739, the ecclesiastical court of the empire sanctioned this institution, and encouraged young men to be sent to it; in consequence of which, the number of pupils soon amounted to seventy. Their parents visited them frequently, and were present at the catechetical exercises.—By this means, under God's blessing, not only the original intention of educating schoolmasters was attained, but a desire for religious knowledge began to be very generally felt, and soon spread into different parts of the country.

Other Brethren were by urgent solicitation sent also to other places, to undertake the spiritual care of those persons who had been awakened to a serious concern for their salvation.—Some of these brethren were students by profession, who were usually employed as tutors in noblemen's families; others were mechanics, who were stationed as schoolmasters in the country, or carried on their trade, making use of the intervals of leisure for instructing the Lettonians and Esthonians in the principles of the Gospel. Several manufactures, till then unknown in Li-

vonia, were by this means introduced. But, more especially, the *spiritual* labours of the Brethren were blessed to the natives of the country. In many districts, every parish, and in many parishes, almost every family, became seriously impressed with a sense of religion, and met in all directions to praise and bless God for his inestimable mercies. A striking change took place in the moral deportment of these persons. Complaints of the declining sale of brandy became universal, and many ale-houses could not be maintained. Gluttony and drunkenness at weddings and christenings, which had before been common, were laid aside, and the time was spent in useful conversation, with singing and praying.—This state of things continued till the year 1744, when some individuals indisposed towards the Brethren, for the sake of the religion which they professed and exemplified, prevailed by false accusations against them, so that they were prohibited holding any intercourse with the natives. Some, as Hoelkhof, Kruegelstein, and others, were imprisoned; others were banished the country; and the Lettonians and Esthonians were no longer allowed to meet for social edification. Having however, once enjoyed the benefits of religious communion, they could not forbear to continue their meetings secretly, and at night. This they frequently did in the forests, though their masters often inflicted corporal punishment on them for the practice. Still they painfully felt the want of that instruction and care, which they had enjoyed by means of their former instructors. Their gratitude was therefore very great, when, after a period of twenty years, the late Empress Catharine permitted the Moravians, in 1761, again to settle in the Russian empire. Some of the Brethren accordingly re-entered Livonia, and the hopes which they had formed were not disappointed. Another still more glorious day began to dawn; a spiritual vineyard was planted, in which many thousand trees of righteousness have since flourished and produced fruit, part of which has been already gathered into the heavenly garner, and part remains to mellow and mature for the harvest.—Enemies were, however, not wanting, who endeavoured to obstruct the spiritual labours of the Brethren; but the government and magistrates were pleased to declare themselves in favour of these religious associations. This was remarkably the case in the year 1781, when Superintendant Schwahn, in the island of Oesel, produced a complaint to the Government at Riga, relative to the abode of a Moravian Emissary in that island. He received the following reply from Government, dated January 23, 1781.

"Whereas, her Imperial Majesty has most graciously granted to the Moravian Brethren liberty to reside in the empire, and to exercise religious worship; and, whereas, the Right Reverend Superintendant can notice no case, in which the Moravian Emissary and his religious meetings have disturbed the political or ecclesiastical constitution of the province, or attempted to interrupt domestic tranquility; no complaint can be received against the said Emissary, and those with whom he associates, while they keep the peace, and make no attempt against the laws and regulations of the country."

The Moravians have continued to witness much fruit from their labours, particularly in and near Seswegen, Pebalg, in the district of Wenden, &c. Similar revivals of religion have taken place in the neighbourhood of Reval, near Hapsal, &c. The number of Lettonians, who are united with the Brethren, amounts to 10,000; and of Esthonians, to 22,000. The number of German Brethren, who superintend these exertions, which are now chiefly carried on by means of native assistants, is at present only ten. These German Brethren receive from a fund, established by their Church, the annual sum of 50 dollars; more than which the fund does not allow. For the rest, they must earn their own maintenance, unless they have private property.—With this view they have established seminaries in three places. At Balgsen, in Courland, they have a seminary for educating schoolmasters; at Lindheim, in Livonia, an institution for educating Lettonian boys; and at Neuwelke, two schools for girls, one for Germans of lower stations, who are trained for domestic purposes, and one for daughters of persons of higher rank. But, amidst these occupations, they never lose sight of the principal purpose of their residence in this country; namely, the establishment of the Lettonians and Esthonians in the principles of the Chris-

tian Faith, by frequent prayer and meditation on the Word of God, by earnestly inculcating love to the Saviour of the world, and by enforcing the duty of conscientiously regulating their life and proceedings agreeably to his precepts. They uniformly and zealously endeavor to induce those Lettonians and Esthonians who request a union with their societies, to continue faithful parishioners, diligently to frequent the public services in the Lutheran Church, and privately to meditate on the truths which are there taught, in order that they may believe with the heart, and become what their name implies, 'Evangelical Christians.' They particularly assist them by private instruction, and inspect their meetings so as to prevent disorders. They also make it a principal object of their attention to see that parents educate their children in 'the nurture and admonition of the Lord.' The success of their labours has been universally acknowledged by the Provincial Governments, and they have eminently enjoyed the protection and favour of men in power.

It having been established as a principle, to accept of no money from the poor natives who are in a state of vassalage, and the fund for the maintenance of the Brethren allowing no adequate livelihood even for the small number who are stationed there, we are grieved to find that the increase of labourers in this vineyard, which appears to be so highly desirable, is at present impracticable. Their *missionary* fund cannot be made available for this purpose, being appropriated exclusively to missions among *the heathen*.

To shew the prevailing opinion in the neighbourhood respecting these Associations which the Brethren have established, the following simple fact may be noticed.

Two peasants on an estate, who were connected with the Brethren, had been guilty of a misdemeanor to the lord of their manor. The latter sent for two native assistants, and asked them, What he should do with the culprits? They declared, that they had deserved the punishment usual in similar cases.—But he replied, "I know a more effectual punishment for them: exclude them for some time from your Society." The Brethren could assure him, that this had been done already.

The associated Lettonians and Esthonians take a very active share in the success of Bible Societies. At Whitsuntide, 1817, an Auxiliary Bible Society for a few parishes was established by the Brethren. On the first day, above 200 members entered their names, and their number soon increased to 1000, mostly Lettonian peasants. After having been in existence for only half a year, this Society was enabled, on the centenary of the Reformation, to make a gratuitous distribution of 400 New Testaments, partly to the poor in general, and partly to such children, as had made the best proficiency in reading. This distribution was made solemnly at church. Immediately after a little boy came, with earnest entreaties, to be received into the school, that *he* also might learn to read, and might likewise obtain the same valuable gift.

The political situation of these nations has been much improved of late years by wise laws: no proprietor can now act arbitrarily towards them; three peasants on each estate constituting a court to decide in every criminal case. "We acknowledge," say the Brethren who are stationed there, "with sincere gratitude, the grant of our beloved monarch, dated October 27, 1817, which not only has secured many privileges to our persons, but given an additional sanction to that work of God to which we have devoted ourselves. We pray God, that he would long preserve our good Emperor, for the happiness of his subjects, and be his exceeding great reward! and that he would give us grace, to attend to our calling in humility and with redoubled activity, and to be faithful fellow-workers with God and Christ in his Kingdom of Grace upon earth."

LONDON MISSIONARY SOCIETY.

The Treasurer stated that there had been an increase of contributions during the past year, amounting to £1154, 9*s.* 4*d.* which was highly gratifying, as it showed that the friends of the institution had, in some degree, risen above those circumstances, which in some preceding years, tended to depress the spirit of exertion; it showed also their disposition to keep pace in their efforts with the increasing demands on our funds.

He next observed that the expenditure of the past year had exceeded that

of the former, by the serious sum of £5,866, 1*s.* 3*d.*

Dr. Bogue then addressed the assembly to the following effect :—'Is there one in this assembly who has not heard, with delight, the Report that has now been read? This is the twenty-fourth Report that has been made of our proceedings; and it is pleasing to think that every year it becomes more and more interesting: I imagine it will be acknowledged that that of the present year is the most interesting that has been read.

Our Missionaries have been, according to the Report, spreading the Gospel, shall I say, among three classes of men in Society. Some of our brethren have employed their labours among men of the rudest state. The Apostle Paul speaks of Barbarians, but his Barbarians were civilized men in comparison of the natives of South Africa, and of the South Sea Islands. But in those rudest parts of the world, among the most uncivilized portion of human nature, who but with delight must consider the amazing progress of Christianity? How astonishing, and beyond the expectation of any one, that there should be found among those idolaters a disposition to quit their ancient idolatry and to receive the Gospel. Near a hundred places of worship have been built at Otaheite and Eimeo, and worship has been regularly established in them on the Lord's Day: the Scriptures are read and prayer is offered up to God: where there are missionaries, the Gospel is preached; meetings for religious conversation are held; and family prayer is a common practice. Does this reprove the head of any family here present? Surely the person must blush for shame to think there is no prayer to God in his family, when these rude idolaters in the South Seas have the worship of God established in theirs!

W. WILBERFORCE, ESQ.

When I read your Report of what has taken place at Otaheite, that there your missionaries after a long course of dark and barren desolation, had at length been blessed with the full radiance of the Sun of glory; I cannot but congratulate you all, on having been instrumental in the production of such effects, while I join with you in grateful acknowledgments to that Being who has crowned your labours with this extraordinary success.

When we consider the effects of your exertions in countries of whose wisdom, and tenderness, and humanity, some have told us, yes, and even their *innocence*, (I remember the very word to be used respecting the Hindoos,) when we know that among these people the most abominable practices prevailed; that there, even the tenderest feelings of nature were violated—that the evil spirit, the god of this world, had, as it were, achieved a victory over the tenderest instincts of our nature, that there be brought parents to destroy their children, and children their parents—blessed be God, I say, for the success of your efforts in such countries. The horrid practice of the destruction of infants by their parents has prevailed so long and so extensively, that it has been called by Mr. Gibbon, the incorrigible vice of all antiquity. It was a *classical* vice, Sir, but we are classics of a higher order.

In India itself there begins to be an improvement. The bones already begin to exhibit signs of life and motion: we now hear of it with the hearing of the ear, and we doubt not but there also, God will bless us with an abundant harvest. Sure I am, that our progress has already been greater than we could possibly expect; and we must be struck with the manner in which it appears to be proceeding: for whereas the objection here universally was, that there was extreme danger in our venturing so much as to touch the religion of the natives of India—it seems, as if to give the lie to all such falsehoods as these, it pleased Almighty God to make them the instruments of their own conversion: and they are actually coming forward themselves, and requesting instruction by means of the numerous schools which are established. It is delightful, sir, and I am sure it is an exercise to which we are prompted by every sense of duty, to mark the workings of Providence, and observe how faith and prayer are answered by different means, according to the different circumstances in which men are placed. And, sir, if all other objections against our being forward, and eager to communicate to those who are sitting in darkness, this marvellous and wonderful light are found insufficient; how much less should

that bigotted attachment to sects and parties prevent our uniting together for that common purpose. I feel a satisfaction, as it were, in publicly trampling upon it. Sir, I will not conceal here, I should be ashamed if I could do it, that I am, on principle, a conscientious member of the church of England. I believe it is a benefit to this country that it should subsist, and to our dissenting friends as well as ourselves—but, sir, shall I then be retarded in attempting to promulgate the knowledge of our common Saviour, by any idea that I will not unite with a Dissenter? There is something so shocking, so monstrous, something that indicates such an unacquaintance with the real principles of true christianity, that I am ashamed such a feeling should have place in any heart. Sir, I confess for my part, that however, these distinctions and little inclosures may be necessary for us while we are at home, that I feel a sort of sacred pleasure in rising to an elevation where I am above them all, I am sure I get nearer to heaven, when I rise in this way above those petty distinctions, and rejoice to believe that the time will come when they will be no longer, but when God will be all in all; and our blessed Savjour himself be honoured and praised, without any of those little distinctions of denomination which we know in this lower world. But I am detaining you: *(hear, hear,)* I only say that I most gladly second the motion that has been just made.

Sir, they well know that they never can be employed in a manner more grateful to God, or more useful to their fellow creatures. And I do congratulate you, in having the honour of presiding at such a Meeting as the present: and I know of no joy in this world, that can exceed what you must feel on witnessing the success of the exertions of your society. It is a joy, inferior indeed in degree, but not different in nature, to that you will feel when joy itself shall be changed into glory: when Christians shall meet from all parts of the world in one common convention to praise their Mediator and Redeemer.

SULTAN KATTE-GHERI.

An Edinburgh paper states, that, agreeably to intimation, the Sultan Katte Gheri, from the Crimea, addressed a numerous and highly respectable Meeting in the new Church. This illustrious and interesting stranger, came to Britain under the patronage of the Emperor Alexander, for the purpose of appealing to British benevolence, in behalf of his native country, which lies buried in all the darkness and delusion of Mohammedanism. His credentials were laid before the Scotch (formerly the Edinburgh) Missionary Society; the only institution which has hitherto directed its energies against the errors of the false Prophet. This Society has, in consequence, engaged to further the designs of the Sultan, as far as possible; and, with this view, to send under his superintendance, four Missionaries to the Crimea, and to assist in the formation of Seminaries for the instruction of that country. Full details of these patriotic plans were communicated to the meeting, by the Sultan in a manner the most interesting; and a pathetic appeal was made to the generosity of all, to assist in their execution. There was a charm in his address, of which every countenance present bespoke the feeling; and from which hopes are entertained of the success of his cause. It was afterwards moved by the Rev. Mr. Steel, that the meeting cordially approve of the Sultan's communications and designs; and that a committee be appointed to consider the best means of obtaining assistance here for carrying these designs into effect. This motion was seconded by Dr. Wardlaw, who addressed the meeting in a strain of the purest and most touching eloquence, on behalf of the Mission. The meeting was closed with prayer by the Rev. Dr. Gilchrist.

CHARITABLE SOCIETY OF WINDHAM COUNTY.

A consise statement of the foundation and progress of "*The Charitable Society of Windham County*," communicated in compliance with a resolve of the society at their late annual meeting.

A Society, of the above denomination, was organized at Pomfret, Dec. 17th, 1818, by a number of gentlemen, who assembled for that purpose, as delegates from their respective branch societies. Rev. Eliphalet Lyman, of

Woodstock, preached on the occasion, from Mark, 16, 15. The society is composed of branches; which branches consist of those members who reside in a particular parish, or town, or such other limits as are found convenient. The branches "have liberty to be represented in all meetings of the society, by a delegation of one for every five members of each branch respectively." Any person, who signs the Constitution, and pays annually a sum not less than one dollar, is a member of the society: and any person, paying ten dollars at one time, becomes a life-member. The members are allowed to designate the object, or objects, to which they wish to have their money appropriated.

The object of this society is to aid any, or all, of those benevolent institutions, in our country, which are calculated to promote the cause of Christ. The first annual meeting of the society was holden at Westminster on the 1st Tuesday of June, 1819.

The following branches were represented, namely, Woodstock, Pomfret, Brooklyn, Westminster, and Thomson. A sermon was delivered by Rev. James Porter, from Joshua, 13, 1.—The officers chosen for the year ensuing, were, Rev. Eliphalet Lyman, President, Joseph Scarborough, Esq. Mr. Smith Wilkinson, and Rev. Erastus Larned, Vice-Presidents, Rev. James Porter, Secretary, John H. Payson, Esq. Treasurer, Rev. Messrs. Daniel Dow, and Samuel Backus, Deac. John Barstow, Capt. Moses Clark, and Deac. Job Williams, Directing Committee. The next annual meeting of the Society, will be held at Brooklyn, on the 1st Tuesday of June, 1820, at 2 o'clock, P. M.

At the time of the late annual meeting of this Society, there were nearly two hundred dollars in the treasury. This sum is devoted to a variety of objects, such as Foreign Missions, Domestic Missions, Humane Bible Society, Connecticut Bible Society, Yale College Education Society, Connecticut Asylum for the Deaf and Dumb, &c. &c. This Society is yet in its infancy, and cannot boast of great things. It is to be hoped, however, that, under the fostering care of heaven, its operations will be greatly enlarged and increased, by the formation of branch Societies in all parts of the county, and by the increasing exertions and patronage of its present supporters.

JAMES PORTER, *Secretary.*

The following is from the "Friend of Peace," conducted by the Rev. Noah Worcester, D. D.

PEACE SOCIETIES IN GREAT BRITAIN.

Since the last number of the Friend of Peace we have received one copy of the Herald of Peace for March and one for April. From these it is evident that the good work prospers. Besides a Peace Association in Glasgow, the Society for the Promotion of Permanent and Universal Peace had eight Auxiliaries in different parts of the kingdom, and forty correspondents, who act as Agents for the Society.—The monthly receipts of the Committee for eight months are given in the Herald, amounting in the whole to £200, 18s. sterling. The Editors of several newspapers have taken an interest in the objects of Peace Societies and are lending their aid. Speaking of the Herald of Peace the Editor of the Plymouth and Dock Telegraph says—

"When we reflect on the wide wasting ravages of the late protracted wars with France and other countries, on the miseries they have inflicted both on governments and individuals, on the chasms opened in countless families, by the cannon, the musket, and the sword, on the feuds and heart-burnings which even now rankle in too many vindictive bosoms, but, above all, on the unnatural appetite generated for glory, which counting as nothing the tears of the orphan, the agony of the widow, the bloody sacrifice of human victims, riots in carnage, and delights in desolation, all for the bubble fame, or a glittering cross of trivial value, we are constrained to applaud the spirit which has dictated such a publication."

REVIVALS OF RELIGION.

Several of the churches in York District, S. C. have been favoured with a 'time of refreshing from the presence of the Lord.' Very considerable additions have been made to the churches in Salem, Bethesda, Fishing Creek, Beersheba and Olney.

A revival of religion exists at Utica, New-York.

As the fruits of a revival in Marshfield, Mass. thirty three have been added to the Baptist, twenty to the Methodist, and four to the Congregational church.

Ordinations and Installations.

August, 25th. The Rev. WILLIAM B. SPRAGUE, was ordained pastor of the first church in West-Springfield, Mass. as colleague with the Rev. Dr. Lathrop.—Sermon by the Rev. Dr. Flint, of Hartford. Dr. Lathrop was ordained, August 25th, 1756.

August 25th. The Rev. DAVID D. FIELD, was installed pastor of the church in Stockbridge, Mass.

Dedication.

July 4th. The Presbyterian Church in New-Orleans, was dedicated to the service of God.—Sermon by the Rev. Mr. Larned.

Obituary.

DIED at Killingly, July 12th, WILLIAM DANIELSON, A. M.—He was the son of Gen. James Danielson, of that town, and was born January 20, 1790.

With an unblemished character, even in youth Mr. Danielson pursued a course of preparatory studies, and afterwards resided four years in Yale College, maintaining a character for industry, sobriety, and good proficiency. He was graduated in September 1811, at which time he shared in the first honours of his class.

From the time of his first leaving college, Mr. Danielson entertained doubts respecting the expediency of his studying any literary profession. To these doubts, two causes probably contributed: his health was never firm, and he was constitutionally timid and retiring.

After teaching an academy for some time, in Goshen, N. Y. he returned to his fathers', and spent a number of months, directing his attention to a variety of objects, though pursuing no course of professional studies with a view to practice.

During his residence under his paternal roof, he entered into solemn covenant with God, and His church. This was in January, 1813. He had for two or three years, at times, entertained a hope that he had been renewed by the grace of God. He maintained his christian character unblemished, and was a bright ornament to the doctrine of God his Saviour.

Having been previously elected tutor by the corporation of Yale College, he entered on the duties of this office in the fall of the year 1814. He was much attached to New-Haven, and particularly to the institution, in which he had become a "man of letters, and a man of worth." Here he continued until September, 1817. As a tutor, he gave satisfaction to his greatly beloved and respected patron, the late venerable president Dwight, to the other members of the faculty, and to those who were committed to his instruction.

Having now wholly abandoned the idea of a literary profession, on leaving New-Haven, he gave himself to the pursuit of agriculture, being favourably situated for that employment, and deeming it the one most conducive to his health. The cultivation of the soil now became with him, not only a pursuit, but a science to which he applied himself with system and success.

But soon, even here, his prospects

were clouded. Early the last spring he was affected with pain and pressure in his head and eyes, which greatly impaired his sight. He was after this, unable to read, and frequently with difficulty, recognized the countenances of his most intimate acquaintance.

This loss of sight, together with universal debility, produced at times, some depression of spirits, and as he expressed it, he thought he must be "contented to drag out life in darkness." Still, however, strong hopes were entertained that he might speedily regain his bodily health, and that with health his eyesight would return. In this state he continued through the spring and summer, and no more serious event than that of blindness was apprehended till a short time before his death. About four days previous to this event, his complaints seemed to increase upon him more rapidly, and he sunk into a lethargic state, very nearly resembling that of an apoplexy. His ideas for the most part, were, as might be expected, much confused. He was, however, able to answer questions regularly till Sabbath evening, when nature became too much exhausted to admit of motion or speech; respiration, however, continued till four o'clock on Monday morning, when "he fell asleep."

Although the best evidence of a truly happy death, is a godly life, yet it is a consolation to surviving friends, if the departing soul, standing on the isthmus between time and eternity, can look back and tell of heavenly foretastes, and glorious prospects; if in that trying moment it can exhibit the triumphs of faith. This consolation is in the present instance enjoyed, notwithstanding the cloud that hung over the departing saint. He had lucid intervals when he prayed fervently—spoke of the glorious views which he had had of the divine perfections—expressed his hope in the Saviour, and manifested entire resignation to the will of God. Had he been able to converse more freely, it would have been gratifying. That he was able to say so much, is a subject of thankfulness.

By the particular desire of the minister of the place, the Rev. Mr. Larned of Canterbury, preached at the funeral, from Rev. xiv. 13. "And I heard a voice from heaven saying unto me write, blessed are the dead which die in the Lord from henceforth, yea saith the spirit, that they may rest from their labours, and their works do follow them." A numerous concourse of sympathising friends paid the last tribute of respect to the deceased.

By this event a father and mother in the decline of life, with several brothers and sisters, together with numerous relatives and acquaintance, are deeply afflicted; society is deprived of one on whom hung many hopes, and the church with which Mr. Danielson was connected of one of its useful members; but the Lord hath done it, and though mysterious, it is right.

In view of this mournful event we are emphatically taught, the vanity of the most flattering earthly prospects, and this solemn providence exhorts all, but especially the young, to be ready, *for in such an hour as they think not the son of man cometh.*

DIED, at Bath, Richmond County, Georgia, on Friday the 6th instant, the Rev. EBENEZER B. CALDWELL, lately of Massachusetts, Pastor of the Congregational Church, and Rector of the Academy at Waynesborough, Burke County.—Mr. Caldwell "had retired from Waynesborough during the summer months, and while at Bath was attacked by the typhus fever, which, in the course of twenty days, terminated a life, devoted to the service of the Redeemer's Church."

Answers to Correspondents.

O. D.; Observator; Thelos; A Connecticut Clergyman; S. L. M.; R. T.; Z. O. A.; T. L.; and several communications without signatures, have been received, and are under consideration.

THE
CHRISTIAN SPECTATOR.

No. IX.] SEPTEMBER, 1819. [Vol. I.

Religious Communications.

For the Christian Spectator.

The Secret and Revealed Will of God.

One of the capital objections to the great truths of the Edwardean System is, that it charges God with the inconsistency of two opposite wills. The contradiction is urged as the more palpable, because in granting that the secret and revealed will of God, may terminate simultaneously upon different objects, and those of an opposite moral character, we in reality grant that God commands one thing and purposes another. By the great body of those therefore, who are the advocates of a looser theology, the distinction between the secret and revealed will of God, has either been denied as untrue, or rejected as unimportant.

We are far from denying that the subject is attended with no embarrassment; nor is it our purpose to conceal the difficulties which attend it: truth gains nothing by such concealment.

It will be recollected, there is an obvious distinction between the moral government of God and his sovereignty. The one is the government of law; the other, the government of influence. The one is a government, the object of which is to prescribe a rule of action, and enforce its obligations by the adjudication of rewards and punishments, agreeably to the personal desert of its subjects; the other is a government, the object of which is to guide the movement of the universe by an invisible and omnipotent agency,—to lay out the great plan on which every thing from the beginning to the end of time is to be conducted, and to form and accomplish purposes, with an ultimate regard to the best possible result. It is important to observe, that, though there is no contrariety in these two departments,—though the rights of sovereignty never interfere with the rights of moral government; yet there is a wide difference between them.—The one gives existence to a course of operations, that acknowledges the supremacy of a revealed law; the other gives existence to a system of operations, which recognises the supremacy of an unrevealed purpose.—The one relates to men, as the mere recipients of divine influence, and as the subjects of a divine purpose; the other relates to them, as free, moral agents, and accountable for their conduct.

When we speak, therefore, of the difference between God's secret and revealed will, we speak of something, which has relation to these distinct departments of the divine government. By the secret will of God, we mean his purpose; by his revealed will, we mean his law. The distinction has often been recognised under the appropriate terms, decretive and preceptive will:—the one, involving that which God commands men to do, the other, that which, on the whole, he chooses should be done.

There is no difficulty in admitting this distinction in mere theory. Every man can see the difference between the divine purpose and the divine law. Nor is there any difficulty in admitting it in fact, in those instances in which the divine purpose and the divine law terminate upon the same object. When God commands Abra-

ham to leave his native country, and go to a land that he should tell him of, and also intends that he shall go, there is no discrepancy between his command and his purpose; and therefore, we see no difficulty in admitting a distinction between them.—But the case is altered, when he commands him to offer up his only son, and designs that he shall not offer him up; for here he commands one thing and purposes another; the distinction appears to be involved in perplexity, and we hesitate. But the fact itself cannot be denied. Let men doubt or disbelieve as they will, it is still true, that God requires by his law, what he does not secure by his purpose; and that he himself secures by his purpose, what he forbids men to do by his law:—or in other words, that he commands men to do, what he purposes shall not be done, and forbids to be done, what he purposes they shall do.

It is not difficult to ascertain what the divine law requires, and what it forbids. Look at the ten commandments: They require all that is holy, and forbid all that is unholy;—toward God, and toward man—to every extent, and in every relation—of every kind, and in every form, this law commands what is right, and prohibits what is wrong. This is God's preceptive, or revealed will. Now if there were no difference between his law and his purpose, they would always require the same thing, and he would determine that his law should be universally, and always obeyed. If his law requires universal holiness, his purpose would do the same, and mankind would be universally holy. What the divine purpose is, is in most instances hidden from us, until disclosed by what actually transpires; but by adverting to the occurrences of every day, we can see that God has determined the existence of unnumbered events, which contravene both the letter and spirit of his law. Nothing is more palpable, than that the world is full of sin; and this fact, deplorable as it appears to us, is as really comprised in the divine purpose, as any other fact of the most desirable kind. God commanded our first parents not to eat of the tree of knowledge;—this was his revealed will—his law; but for wise and holy ends, he determined they should eat of it,—this was his secret will,—his purpose. God commanded Pharaoh to let Israel go, that they might serve him; but He had determined he should not let them go, and hardened his heart, till He had accomplished all His purpose. God commanded the children of Israel, when they had passed over Jordan, into the land of Canaan, to drive out all the heathen, and dispossess the inhabitants of the land; but it was his purpose that they should not all be driven out, and that several nations should be left as thorns in their sides, as a test of their faithfulness, and designed to expose their unfaithfulness. God has commanded children to honour their parents; but it was his purpose, that Absalom should reproach and persecute David. God has commanded every man to speak truth with his neighbour; but it was his purpose that a lying spirit should be in the mouth of the prophets who ensnared Ahab. God has commanded men not to kill; but it was his purpose that the Jews should stone the Prophets, and kill the Apostles, and murder his Son. God commanded the Jews to repent and believe the gospel; but it was his purpose, that the gospel should prove to them a stone of stumbling and rock of offence.—God has commanded all men to love their neighbour as themselves; but it was his purpose, that the Egyptians should hate the Israelites; for "he turned their heart to hate his people, to deal subtiley with his servants."—God has commanded men not to steal; but it is his purpose, that the descendants of Ishmael should be a mere banditti, and that their hand should be against every man, and every man's hand against them. In a word, God has commanded all men to be holy; but it is his purpose, that some shall be sinful; he has commanded all men to be saved, but it is his purpose that some shall be lost. In all these in-

stances, and multitudes more of easy recital, we cannot fail to observe a deep and broad distinction between what God requires and what he purposes,—between his revealed and secret will. We may not see how it is; but that he has a revealed and secret will,—a law and a purpose, and that the former often requires what the latter prevents, and that the latter secures what the former forbids, no reflecting mind can question. It is absurd to deny an obvious fact.

Nor let it be hastily asserted, that this is incompatible with a perfect government, or that it is insincere and dishonest on the part of God, and throws his government into confusion.

In obviating this objection, we have only to advert to one or two plain principles, of easy demonstration. Here let it be remarked in the first place, that the law of God *respects events in their own nature; but the purpose of God respects them in their ultimate consequences.* The law requires what is right and prohibits what is wrong, considered merely in itself. If one action or course of conduct is right, and another wrong; the one is forbidden, and the other required. Nor is there a deviation from this principle in all the precepts and all the prohibitions of the decalogue. The revealed will of God never forbids what is right, nor commands what is wrong. But the divine law, as such, goes no farther. Here its prerogative ceases. It does not enquire, what will, on the whole, be for the best; it does not ask whether it may not, in some instances, be more for the divine glory, that its precepts should be violated, and its prohibitions disregarded;—it has no respect to consequences, but simply and uniformly insists on what is right. God commanded our first parents not to eat of the tree of knowledge, because it was right they should have this early test of their obedience. God commanded Pharaoh to let Israel go, because he had a right to their service, and Pharaoh had no right to restrain them in bondage. God has commanded children to honour their parents, and every man to speak truth with his neighbour, because it is right they should do so. He has required all men to love their neighbour as themselves, and to repent and believe the gospel, and to be universally holy, because these are compliances, which in themselves, are right, and which every enlightened conscience must approve. Thus far, the subject is plain. There is nothing in his revealed will which impeaches the purity of his character, or the rectitude of his government. It is simply a rule of action, commanding what is right, and prohibiting what is wrong.

But the purpose, or secret will of God, has respect to events, as they relate to their natural consequences. Every action and every event bears a distinct relation to two different kingdoms;—they are the constituent parts of two worlds;—they bear a relation to what is right in itself considered, and they bear a relation to what is for the best, all things considered. The one of these kingdoms is under the controul of the divine law, and the other under the direction of the divine purpose. Now, it is possible, that many things, which in themselves are right, would not be for the best on the whole; and on the other hand, that many things are on the whole for the best, which in themselves are wrong. I say this is possible;—nay, it is certain. The wars and bloodshed, the despotism and bondage, the subtilty and dishonesty, the folly and sin which overspread the earth, though in themselves wrong, are on the whole for the best. Now if there were no other government exercised over the world than that of law—if there were no secret will—no influential purpose, paramount to moral obligation; the government of the Most High, would be felt to be defective. From the exclusion of those partial evils which result in a greater good, would arise sensible loss and injury. So that if the ultimate consequences of violating the law of God in any given instance, are on the whole, the source of good, it is not only justi-

fiable, but desirable and important, that the divine purpose should secure those consequences by rendering it certain that the law shall be violated. But to recur to some illustrations: it was wrong for our first parents to eat the forbidden fruit, but if the ultimate consequences of their apostacy were to be beyond conception glorious, it was wise and good in God to purpose that they should fall. It was wrong in Pharaoh not to let Israel go; but it was right in God to determine that he should keep them, until by Pharaoh's folly, his own holy name should be declared throughout all the earth. It was wrong in Jeroboam to instigate the revolt of the ten tribes; but it was right in God to purpose the revolt, because he had important ends to answer by rending the kingdom from the legitimate Prince. It was wrong in Cyrus to prostrate the empire of Babylon; but it was right in God to purpose its prostration, because it delayed and opposed the establishment of a purer and happier kingdom. It was wrong in Peter to deny, and in Judas to betray, and in the Jews to crucify the Lord of glory; but it was right for God to purpose the accomplishment of all this, or there had been no salvation for a ruined world.

From facts of this nature, it is easy to discover, that it is the prerogative of a perfect government to influence by purpose, as well as to command by law; and that in every instance, where in the view of the Omniscient God, it is on the whole best that his revealed will should be disregarded, he owes it to himself, to form and carry into effect his secret purpose in opposition to the requisitions of his law.—There is, therefore, nothing wrong in God's commanding one thing and purposing another. His law respects events in their own nature, as right or wrong; his purpose has nothing to do with their moral character in itself considered, and has respect to them only as they relate to their ultimate consequences.

But the subject will be less involved in difficulty, by considering that *the law, or revealed will of God is the rule of our duty, and the purposes of God, the rule by which he governs his own conduct.* As to what they are bound to do and to leave undone, men have no other standard of obligation than the plain command of the One Supreme. Secret things do not belong to them; but things that are revealed. The divine purposes have nothing to do with men as the rule of their duty; and in this respect, men have nothing to do with the divine purposes. The law of God treats men as moral agents, and not as objects of the divine purpose; it views them as the voluntary, active subjects of a moral government, and not the passive subjects of a divine influence and decree. It considers them as endued with intellectual and moral faculties, and capable of knowing and doing their duty. Thence it urges upon them its reasonable and unchanging obligations. It is a rule of action, which they can neither misunderstand nor misinterpret—a rule applicable to every character, every age, and every condition—a rule that does not relax its binding force—the sufficient and only infallible rule of human duty. When, therefore, men are about to act, they have no concern with any other rule of action. If they honestly wish to know what to do, this law is full and explicit, and is the only oracle. It does not belong to them to ask, what may be the consequences of doing their duty; all their concern is to do their duty, and leave the consequences with God. It is not for them to inquire whether it may not be possible to glorify God by their disobedience. This is travelling out of the record; this is a department which belongs to the only wise God. They must ask not what God has purposed that they shall do, or be, but what has he revealed as their duty? It did not become Adam to enquire whether it might not be more for the glory of God that he should eat of the forbidden tree; it did not belong to A-

braham to ask, whether, on the whole, it would not be better to spare the life of Isaac; it was not for Pharaoh to say, 'God does not intend I shall let Israel go, and it is best that his purpose should be accomplished;' it was not the business of the Jews to say, that Christ came into the world on purpose to die, and therefore to crucify him. All their concern, as the subjects of a righteous moral government, all the inquiry they had to make, was, What has God commanded? The path of obedience is the only path of duty, and the path of duty the only path of safety in time and in eternity. Be it so, that God has purposes respecting my future conduct, I do not know what they are, and if I did, his law, and not his purpose, is the rule of my duty. "Secret things belong unto the Lord our God, but those things which are revealed, belong to us and to our children forever, that we may do all the words of this law."

But on the other hand, while the law of God is the rule of our conduct, the purposes of God, if I may so speak, are the rule of his. God has a course to pursue as well as man. The rule by which he regulates his conduct, is different from that by which he regulates ours. Our rule is his law; his, is his purpose. He has marked out a line of conduct for us, and he has marked out a line of conduct for himself; and they are widely different. The relations he sustains to himself and to us, and to the universe, differ greatly from those which we sustain. He is the Creator and we are creatures; he is the Sovereign, and we are subjects; he inhabits eternity, we are the tenants of time; he fills all space, we but a single point; he knows all things, we nothing. The obligations which God sustains, therefore, are as widely different from our obligations, as the relations he sustains are from ours. What would be right for him, would be wrong for us; and what would be right for us, would be wrong for him. We have a right to act only from a regard to his law; he has a right to act from a regard to the good or evil consequences, which his agency will produce. If he is a being of unerring wisdom, and perfect goodness, the end of all his conduct is to produce good, and this end must be intimately connected with all his purposes; nay, he cannot form a purpose which does not maintain an invariable tendency to a happy issue: and when the mystery of God shall be perfected, all this will be seen, and admired, by every holy mind in the universe. It is right, therefore, for God to govern his conduct by a rule which cannot govern the conduct of his creatures. If he sees that the greatest good will result from the universal and perfect obedience of all his creatures, his benevolent purpose will secure this result; but if he sees this will not be the case, and that greater good will on the whole result from partial disobedience, the same motive which influences him in the former case, will influence him in the latter, and he will adopt the course which is on the whole, for the best. When, therefore, he placed our first parents in the garden of Eden, his own conduct was determined by the certainty of greater good resulting from their apostacy, than their integrity; and he, therefore, purposed their apostacy. When he introduced his only begotten Son into the world, his conduct was determined by the certainty of greater good from his crucifixion, than his uninjured return to his Father's bosom: and it was for this reason his determined counsel, that by wicked hands, he should be crucified and slain. His purposes are founded upon principles of the best kind, and may well be the rule of conduct to any being, who can see as far, and do as much, and govern as well, as he. God may purpose that men shall do wrong; but it is not wrong in him to purpose, but only wrong in them to do. He purposes from a good motive, and acts agreeably to the great end of all his conduct; they act from a bad motive, and in direct opposition to the only and sufficient rule of their

duty. His purpose is his, and not theirs; their act is theirs, and not his. When he turned the heart of the Egyptians to hate his people, *they* hated his people and not *he*, and their hatred was wrong; but when he *turned their heart* to hate his people, he did right, because he did not hate his people, but loved them and intended to make the hatred of the Egyptians work for their good. So it is in every instance of the divine conduct. If men were so many deities, they might conduct just as God does, and have no other rule of conduct than a purpose independent of him, and no other law than their own choice. But their foundation is in the dust, and they are crushed before the moth. His law governs them; his purpose governs him.

These are some of the thoughts we have ventured to suggest as the solution of the difficulty, arising from the apparent inconsistency between the secret and revealed will of God. If the revealed will respects events in their own nature, and in themselves considered, and the secret will respects them in their ultimate consequences, and, all things considered, if the revealed will is the rule of our duty, and the secret will the rule by which he governs his own conduct; we see not why these are not parts of one harmonious whole? Sovereignty and moral government, here go hand in hand. The kingdom of law and the kingdom of purpose and agency, combine their authority over the same mind; and while the one holds it the passive subject of the best of purposes, the other leaves it a voluntary agent, and forever the creature of account. The one is the extended empire of God's supremacy; the other the definite sphere of the creature's duty. The one belongs to God; the other to us. So far from any inconsistency therefore, between the secret and revealed will of God, there is the most delightful consistency. We see nothing that impeaches him; nothing that does injustice to his creatures. Rather may we view it as a source of wonder and gratulation, that there is one on the throne, who, though he always commands what is right and forbids what is wrong, at the same time challenges the prerogative to purpose and secure whatever is on the whole best, though in itself considered, and apart from its consequences, it can neither be desired, nor approved. O the depth of the riches both of the wisdom and knowledge of God!

We would say it with diffidence, but it has appeared to us, that there is some practical advantage resulting from some such view of this subject. It is important to see that the sinfulness of man's conduct is wholly chargeable upon himself, and the salutary consequences of it, to be exclusively ascribed to God. Nor is this thought an unnatural inference from what has been said. No man who reads the Bible, can fail to see that it ascribes the actions of men both to men themselves and to God. Joseph told his brethren, "Now therefore, be ye not angry with yourselves, that *ye* sold me into Egypt;" and again he told them, "So now, it was *not* you that sent me hither, but *God*." Pharaoh is said to have hardened his own heart, and God is said to have hardened it. No doubt both are true. With equal propriety may all the conduct of men be ascribed to themselves and to God; to themselves as free and accountable agents and the sole authors of their conduct; to God, as purposing, and influencing, and overruling all their conduct for good. Each acts in different departments; God as the sovereign of an extended universe, man as the subject of a moral government; God as having a reference to the ultimate consequences of human conduct, man as having a reference to his conduct as right or wrong in its own nature; God as under the influence of a secret and holy purpose, man as regarding, or disregarding a revealed law. Nothing, therefore, can be more obvious, than that all the sinfulness of man's conduct is chargeable upon himself, and that all the happy

consequences of it, are attributable to God. What there is of sin, is the creature's; what there is of good resulting from it, is God's; what there is of transgression of the revealed will, is the creature's, what there is of voluntary conformity to the secret will, is God's; It is the transgression of the revealed will on the sinner's part, that does the evil; it is a conformity to the secret will on God's part, that does the good. The sinner's conduct is wrath; but it is God's conduct that makes "the wrath of man praise the Lord." In all the sin of man, God has in view the best end, but the sinner meaneth not so, neither in his heart doth he think so. The sinner thinks it unto evil; but God thinks it unto good. Whenever, therefore, the conduct of men is represented as a constituent part of the divine purpose, as manifesting the divine glory, and issuing in seen or unseen benefit, it is to be exclusively ascribed to God; but whenever it is represented in connexion with a moral government, as the transgression of the divine law, it is to be exclusively ascribed to themselves.

There is another idea fairly deducible from the general principles of this essay, and that is, the fallacy of making the divine purposes the rule of judgment, as to the conduct of men. There are those who are led into this error, and from very different motives; some from their attachment to the divine purposes, and some from their opposition to them. Both good men and bad, sometimes plead in justification of their own, and the conduct of other men, that God decreed it, and that it ought not to be disapproved, because it is, on the whole, best. When we look back upon the past ages of the world, and contemplate the long slumber of the church, over the sins and woes of perishing millions of our race; when we see how much thousands at the present day leave undone, what ought to be done; when we look at individual omissions of duty and commissions of sin; we are apt to feel that it is all right enough, because if it had been best it should have been otherwise, God would so have ordered it. But this is a deplorable error; and it is a kind of reasoning that will justify all the sin that has been committed since the first apostacy. The error lies in considering the purposes of God as the rule of our duty, whereas they are merely the rule by which God regulates his own conduct. The divine law is the rule of our duty; and as a rule of action to us, we have nothing more to do with the divine purpose, than we have with the law of the planetary system, or the animal and vegetable kingdoms. The simple enquiry in ascertaining what is right and what is wrong, is, What does the law require? When, therefore, men act from a regard to what they suppose to be decreed; or excuse their conduct because God decreed it; or plead the divine purposes as a barrier to the discharge of their known duty, they prescribe to themselves a rule of action which God has not prescribed, and neglect and violate the only rule he has prescribed. They know their masters will and do it not, and shall be beaten with many stripes.

We will only add, that it is easy to ascertain, from the view which has been taken of this subject, that it is easy to ascertain to what extent human curiosity ought to be repressed in its enquiries into the secret will of God. Nothing is more obvious, than that the divine purposes are not to be the subject of solicitude, or investigation as the rule of human conduct. There is another view also, in which the curiosity of men ought to be suppressed as to the divine counsels; and that is in presumptuously attempting to ascertain what they are. That God has formed purposes, and that they extend to whatever comes to pass, is what every man ought to understand, and without understanding it, he will have no just ideas of the divine character, or of the extent and excellence of the divine government; and for this end, the doctrine of the

divine purposes ought to be frequently brought into view. But we are carefully to observe, that it is one thing for God to form purposes, and to reveal the fact that he has formed them, and another thing to ascertain what these purposes are. It does not belong to us to enquire what they are, except as they are revealed by prophecy, and unfolded in the events of every age and day. Farther we may not go; farther is to pry into the ark; farther is to be wise above what is written. When, therefore, we indulge the spirit of idle curiosity or restless solicitude, as to what will be on the morrow; when we demand who are the elect, and who the non-elect—how large a portion of mankind are to be saved, and how large a portion to be lost; our heart is presumptuous. This is an affair which belongs to God. We have nothing to do, except with our duty; God will take care of his own purposes, and he will take care of us, if we do our duty.

S. P.

For the Christian Spectator.

On Watchfulness unto Prayer.

Watchfulness is necessary to success in every undertaking. The warrior must watch the movements of the enemy, if he would be ready to receive their attack. The mariner must watch the stars of heaven, if he would steer his ship to its destined port. The husbandman must watch the appearances of the weather, if he would ensure success to his labours. Equally necessary is watchfulness to the Christian. His path to the heavenly world is beset with danger. He has subtle enemies to contend with; powerful temptation to resist; and a treacherous heart to keep. No one, without vigilance, ever lived conformably to the precepts of the gospel; or secured the salvation of his own soul. The christian is of course, often, exhorted to watch.—He is exhorted to watch unto *prayer*; "Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance."

1. We should watch the state of our own heart. How greatly diversified is the christian's experience! At one time he enjoys the light of the divine countenance: at another his heavenly Father's face is hid. At one period, he grows in grace; then, he loses his first love; and again he repents, and does his first works. To-day, he rejoices in hope; tomorrow, he may be deprived of all comfortable assurance. He is visited with mercies and judgments; and tried by prosperity and adversity. Now, the path of duty is plain before him; and soon, he is in difficulty and doubt. At different periods, the exercise of different graces is more particularly called for. Has he experienced the divine goodness? He should be thankful. Is he suffering the chastisements of the Lord? He should be humble. Has he sinned? He should repent. Is he tempted? He needs strength. Is he called to suffer? He needs fortitude. Is he obliged to make sacrifices? He needs self-denial. Is he called to undertake difficult and dangerous enterprizes? He needs faith. In every variety of situation in which he is placed, as his wants are in some respects peculiar, so his prayers should possess a corresponding peculiarity. But unless he attends to his situation, he will not know it. And though he may continue to pray, his real wants will not be spread before the throne of grace. The christian, therefore, must watch *himself*, if he would have his prayers such as his situation requires: and as this is constantly changing, he must watch with *all perseverance*.

2. We should watch the situation of those connected with us in the life. To intercede with God for our friends, is obviously our duty. And if we take a lively interest in their welfare, we shall not always be satisfied with desiring God, in some general expression, to bless them; but there will be

times when we shall discriminate among them, and pray for them according to their particular situations and circumstances. The christian parent, for example, sedulously watches the state of his children. He observes their different characters and circumstances, considers their trials, and enquires into the peculiar temptations to which they are exposed. The knowledge which he thus acquires, gives shape and complexion to his prayers. When he prays for them collectively, he confines himself to such particulars as concern them all. And when he prays for some one of them, he is guided by the circumstances which concern him individually. His watchfulness unto prayer for his children, is incessant. It lasts while life lasts, and with his expiring breath he commends them to that God who exercises a peculiar care over the seed of the righteous. Such a parent was Job. He sedulously, anxiously watched the conduct of his children. and when he had reason to fear that they had sinned against God, he sent for them and sanctified them, and offered burnt offerings according to the number of them all. This he did continually.

3. We should watch the state of society. Although we are forbidden to set our affections upon earthly objects, christian benevolence requires that we take an interest in the successive events which take place in society. For these events not only produce a change in the affairs of this world, and determine the worldly prosperity of individuals and communities, but they exert an important influence upon that kingdom of righteousness which God has established. The consistent christian is necessarily a patriot; and one of the ways in which he faithfully serves his country, is by the presentation of prayers for her prosperity. This is made his duty by an apostle; "I exhort therefore, that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." With this exhortation the christian complies. He always finds a place in his petitions for blessings upon his country. How much of her prosperity is the fruit of these intercessions, a thoughtless world little considers:

> "Perhaps she owes
> Her sunshine and her rain, her blooming spring,
> And plenteous harvest, to the pray'r he makes,
> When, Isaac like, the solitary saint
> Walks forth to meditate at eventide,
> And thinks on her, who thinks not for herself."

But if it is the duty of the christian to pray for his fellowmen, among whom his lot in life is cast, and if his prayers may have an important influence upon their temporal and eternal interests, he should watch thereunto with all perseverance. He should diligently acquaint himself with the existing state and true interests of the community. He should take pains also to inform himself of that series of events which is constantly taking place in society. Is any important public object attempted? He should know it, that he may pray for its success. Is any error beginning to prevail? He should know it, that he may pray that the minds of men may be guarded against its reception. Is any vice becoming common? He should know it, that he may pray for its suppression.

4. We should watch the state of the Church. Although the faithfulness of God is pledged to defend his Church, he has not promised to visit it at any given time, nor in any given place, with increasing, or even with continued prosperity. Sometimes, it comprises an immense multitude; and sometimes it is reduced to an insignificant number. Zion at one time, appears weak and defenceless; at another, she is terrible as an army with banners. At one time her friends possess influence; at another, they are regarded as the filth of the earth.—

To-day, they enjoy peace; to-morrow, they may be compelled to flee before the sword of persecution, and take refuge in dens and caves of the earth. But whatever may be the outward condition of the church, she is ever dear to the sincere christian. He takes an interest in every thing that concerns her. Forget her he cannot. Her image is ever present to his mind; and her interests ever dear to his heart. If he is ever fervent and importunate in his supplications, it is for Zion. And ought he not, rather should I say, will he not, watch thereunto with all perseverance? Will he not notice every vicissitude which she is called to undergo? Will he not be attentive to the minutest things that affect her welfare? And will not his prayers for Zion be the prayers of one who is acquainted with her condition, her dangers, and her interests?

5. We should watch the signs of the times. The prophecies of scripture embrace every portion of time; and although they were not designed to enable us to foresee future events, it is undeniable, that the prominent events recorded in prophecy, are represented as preceded by certain signs: and when we see these signs, we may know that the events to which they point, are near. The prophecies which chiefly engage the attention of mankind at the present day, are those which relate to the destruction of Antichrist, the complete conversion of the Gentile world, and the restoration of the Jews; or more generally, those which relate to the events which shall precede the ushering in of the Millenium. That we live in this period, is evinced by indubitable signs. Among the signs of the times the following are perhaps the most remarkable;—Bible Societies, which are rapidly hastening the time, when every individual of our own race shall have the Bible in his hands, and in a language which he understands; Missionary Societies, which causes many to run to and fro, and knowledge to be greatly increased; Education Societies, which are training up pious young men to fill the churches that become vacant and to carry the gospel to the heathen; Sabbath School Societies, by means of which, our youth are trained up to be a seed to serve the Lord.

I might proceed to mention the liberality which pervades the christian public—the general prevalence of a spirit of prayer among christians for the advancement of the cause of truth and holiness—the increasing union and harmony among good men and the increasing broadness of the line of distinction which divides the supporters of truth from the supporters of falsehood, the servants of God from the servants of Baal. But I shall not enlarge on these topics; choosing to say no more than is necessary to lay a foundation for my argument. It will at once be perceived by those who are conversant with the prophecies of scripture, that the facts mentioned are indications of the approach of that happy period to which the people of God have ever looked forward with the deepest interest. It must be obvious also to those who understand the nature and design of prayer, that the various exertions which are made to evangelise the world, should be accompanied by the prayers of christians. "I will yet for this be enquired of by the house of Jacob, to do it for them," is subjoined to a promise comprising the principal blessings to be bestowed upon the church under the christian dispensation. Ought not every christian then to watch the signs of the times, and trace their accordance with the sure word of prophecy? It was this that enabled the writer of the cii Psalm to say, "Thou shalt arise, and have mercy upon Zion; for the time to favour her, yea the set time is come: for thy servants take pleasure in her stones, and favour the dust thereof."

Watchfulness unto prayer, is recommended by a variety of considerations.

The design of prayer is by no means attained, when we pray without taking into consideration the cir-

cumstances in which we are placed: for our wants are particular and definite; nor is it true that any one prayer, or any collection of prayers, is always suitable. Our circumstances vary endlessly; and our prayers in order to be appropriate, must vary with our circumstances. But when we watch unto prayer, our prayers exhibit, not only an outline, but a perfect picture, with all its varieties of shade and colour. Every prayer is adapted to the circumstances under which it is offered. Such, in a peculiar manner are the prayers recorded in scripture.—Witness the prayer of Solomon at the dedication of the temple—the prayer of Nehemiah, when he heard of the desolations of Jerusalem—the prayer of Daniel for the restoration of the Jews—David's penitential Psalm—his other Psalms, and the book of Psalms generally, together with the various other prayers interspersed throughout the word of God.

This practice has a tendency to make us sincere in our prayers. It is a remark of which all public speakers will acknowledge the force, that general expressions make but little impression upon the mind, and that they must descend to particulars, if they would gain attention. But the remark is equally applicable to the effect of prayer upon our own minds. If we confine ourselves to some general expressions, we shall repeat them with very little thought. But we cannot inform ourselves of particulars, and introduce them into prayer without having our attention fixed. We may daily ask of God, that we may grow in grace, without affixing any definite meaning to our request; and even without being conscious of what we say. But if in consequence of watching unto prayer, we at one time pray that we may be enabled to resist a particular temptation; at another, that we may be prepared for some expected trial; and at another, that we may overcome a besetting sin, we shall know what we say; and not only so, we shall be engaged and in earnest.

If we would habitually offer the effectual fervent prayer of the righteous man that availeth much, we must watch thereunto with all perseverance. If for example, I take no pains to inform myself of the state of Zion, it is not possible for me to take a very lively interest in her welfare. No object comes distinctly before my mind; and of course my feelings are not particularly excited. But when by enquiry, I learn the state of Zion, the fire of sympathy is kindled in my bosom; I rejoice, I mourn, I hope, I fear. With a heart alive to her interests, I approach the throne of grace, and pour out my soul in prayer.

We must watch unto prayer, if we would obtain the assistance of the Spirit. If we pass heedlessly along, we shall not know how to pray for ourselves, for our friends, for the community, for the church, or for mankind. And we have no reason to expect that the Spirit will help the infirmities of those, who do not endeavour by the use of suitable means, to remove them themselves.

T. L.

For the Christian Spectator.

Exposition of John iii. 8.

The agency of the Holy Spirit in renewing the heart, is compared by our Lord to the operations of the wind. It will be the object of the following remarks to specify some points of resemblance between them.

1. The wind is invisible. Although it sometimes produces astonishing effects, yet it is itself an invisible agent—so also is the Spirit. "The kingdom of God, cometh not with observation, for the kingdom of God is within you."

2. There are some things respecting the wind which are inexplicable. *We hear the sound thereof, but cannot tell whence it cometh, nor whither it goeth.* Notwithstanding all the improvements which have been made in the study of natural philosophy, there are many phenomena respecting

the wind which it is impossible to explain; so there are some things inexplicable respecting the operations of the Spirit. We cannot explain the particular manner in which it operates in changing the heart. The nature of the change produced may be described, but the manner in which it is effected, lies beyond human research.

3. The wind is governed by no known, fixed laws. It has no uniform course, and no certain calculations can be made respecting its operations. There are some things in the natural world which move on in a stated order, and calculations can be made concerning them with a great degree of certainty. Thus we conclude with assurance, that the sun will rise to-morrow as it rose to-day; that autumn will succeed summer, and winter, autumn. But there is no such stated order respecting the operations of the wind. We cannot determine from its course to-day, what will be its course to-morrow. So it is with the operations of the Spirit. There is no uniform method—no stated order of operation by which we can determine, from what has taken place, what will take place. For instance: because one man of a particular character and particular disposition has been renewed, we cannot calculate with assurance, that another man of the same character and the same disposition, will be renewed: or because one person under particular circumstances, has been born again, we cannot hence conclude with certainty, that another person, under the same circumstances, will be born again. No certain calculations can be made from the means which are blessed at one time, as to what means will be blessed at another time. The same means which, at one time, are by the Spirit's agency, made efficacious to the salvation of many; may be used at another time without the least salutary effect. The same sermon, by means of which, hundreds in one congregation have been pricked in the heart; may be preached in another and not be the means of conviction to one. Nor can we calculate from the degree of light and comfort which one renewed person experiences, what will be the light and comfort which another renewed person will experience. Where a saving change is effected, the nature of the change, it is true, is essentially the same in all; but the manner in which it is effected, and the circumstances attending it, are, like the changes of the wind, endlessly variable.

4. "The wind bloweth where it listeth." It is subject to no human controul. It goes wherever the author of nature is pleased to send it. "So is every one that is born of the Spirit." God acts as a sovereign in the bestowment of his saving grace, that is, he bestows it on whom he pleases. This is a prominent sentiment of the text alluded to; and it is a sentiment abundantly inculcated in other parts of the Bible. "Therefore hath he mercy on whom he will have mercy." The motives by which God is influenced in renewing the hearts of sinners, are all from himself. "*Of his own will*, begat he us with the word of truth." "Who hath saved us, and called us with a holy calling, not according to our works, but *according to his own purpose and grace*, which were given us in Christ Jesus before the world began." There is nothing in those who are made the subjects of renewing grace, which can be a sufficient reason why they are selected in preference to others; for they in common with others, deserve nothing but wrath. They are not renewed because they have complied with any condition to entitle them to this privilege; for previously to this change, they have done nothing upon which God can look with approbation. "The carnal mind is enmity against God." "So then, they that are in the flesh *cannot please God.*" The only satisfactory reason which can be assigned, why one sinner is renewed and not another, is the reason which our Lord himself assigned, "Even so father, for so it seemed good in thy sight."

5. There is another point in which the operations of the Spirit resemble those of the wind. Although the wind is invisible, and we cannot tell whence it cometh nor whither it goeth; yet its effects are clearly discernible. We hear the sound thereof. We feel its refreshing breezes, and its piercing blasts. We see the forests bend before it, and the sturdy oaks prostrated by its power. So the effects of the Spirit's agency are discernible. They are felt in the heart, and manifested in the life—they are felt by the convicted sinner, when he is *pricked in the heart.* They are felt by the christian, when his heart is warmed with love, and cheered with consolation. They are seen when the solemnity of death is seated upon the countenances of a whole assembly, and when proud, obstinate sinners are prostrated at the foot of the cross. By the Spirit's agency the word of God is made "quick and powerful, sharper than any two edged sword, piercing even to the dividing asunder of the soul and spirit, the joints and the marrow," and becomes like "the fire and the hammer that breaketh the rock in pieces." By the transforming influence of the spirit, man is made a new creature—the heart of stone is taken away, and a new heart given. What he once loved, he now hates. What he once hated, he now loves. He has new views, new desires, new joys, new sorrows, new motives—"Old things are passed away, and all things are become new." A complete transformation of moral character is effected. The enemy becomes a friend; and the proud rebel, a humble suppliant—the scorner sues for mercy—the tongue of the blasphemer is employed to pray and praise—the proud man becomes humble—the passionate, meek—the revengeful, forgiving—the cruel, merciful. The lion is changed into the lamb, and the vulture into the dove. And are effects like these produced, and can they not be discerned? As well might the tempest roar and not be heard; and spread desolation through the fields, and its effects not be seen. No—"We speak that we do know, and testify that we have seen." "This is the Lord's doing, and it is marvellous in our eyes." "O, that men would praise the Lord for his goodness and his wonderful works to the children of men."

R. T.

To the Editor of the Christian Spectator.

Sir,

In the fifth number of the Spectator, I noticed a few remarks of A. Z., "*on the duties of the table.*" As he justly observes, we have reason to believe that some "professing christians," live in the total, and many in the partial neglect, of giving thanks at the table, to the great Provider of all our temporal and spiritual blessings. The neglect of this important duty is highly derogatory to the christian professor, and almost, if not entirely, incompatible with the nature of true religion. Where love to God exists in the heart, it will manifest itself on the reception of those blessings, which are given for the support of our temporal, or spiritual existence and comfort.

To give thanks at the table for food is unquestionably a duty incumbent on all. A. Z. observes: "The christian spectator must have frequently observed, this neglect at tea, or supper, even when clergymen have been present, in families where *a blessing is regularly asked,* and *thanks returned,* both at breakfast and dinner."

Though I have observed, that I deem it reprehensible to neglect giving thanks at tea, as well as at all other meals, yet I must beg leave to enquire, what can be intended by the technical term "*returning thanks?*" a term which does not occur with regard to meals, either in the old or new testament.

I would further ask, where shall we find either precept or example, for *returning thanks* after any meal? Some, I

presume, will startle at the idea, that it is not contained in the scriptures.

1. Let us examine the example of our blessed Saviour. John vi, 11. "And Jesus took the loaves; and when he *(Eucharistesas)* had given thanks, he distributed to the disciples and the disciples to them that were set down. When they were filled he said unto his disciples, gather, up the fragments."

The same account is recorded by each of the Evangelists.

In other relations of the same thing with regard to the five loaves, our translators have rendered the passage, Jesus took the five loaves, and looking up to heaven he blessed &c.—*(Eulogese)* which signifies both *benedicere et agere gratias*, according to Schrevelius. But be this as it may there is no account recorded in scripture, where Christ gave or returned thanks *after* eating.

2. We will examine the practice of the apostles, Acts xxvii, 33. "Paul besought them to take some meat," "and when he had thus spoken, he took bread, and *(Eucharistese)* gave thanks to God, in presence of them all;" again, 1 Cor. xiv, 16. "How shall the unlearned say *amen* at thy *giving of thanks*."

Here we find the example of Christ imitated. Thanks were given to God previously to the participation of the food. And we hear nothing of *returning thanks* after eating. "They arose and cast the wheat into the sea," and with Christ; "they gathered up the fragments." Doubtless Paul partook, with a thankful heart, and arose with a thankful heart. So should we all. But why be wise above what is written? Why institute ceremonies which Christ and his disciples never practised?

At the celebration of the Lord's supper; the protestant churches all practise according to our Saviour's example and direction, viz. Luke xxii, 19. "He took bread and gave thanks, and brake, &c." also he took the cup and gave thanks, and afterward sang a hymn and went out. No return of thanks is mentioned,—none is now practised by the churches. But why imitate Christ in one meal and not in another, when his example is exactly similar in every instance throughout the New Testament.

It is certainly as important to return thanks after the Lord's supper, as after any supper whatever. The subject is unquestionably, more important, and ought to excite in us the highest sense of gratitude, and solemnity. It is sometimes remarked that "there is no danger of our giving thanks too much;" as a justification of formally giving thanks after meals. If this is of any weight, it is of equal weight with respect to the Lord's supper. But if what is enjoined by A. Z. were necessary or expedient, why has not our Saviour in his word left us some example? They could have imagined as well as we, that there was no danger of being *too thankful*, and have practised accordingly.

The only *seemingly* rational objection to my argument, is contained in Deut. viii, 10th. "When thou hast eaten and art full, then shalt thou bless the Lord thy God, for the good land which he hath given thee." But this passage should have no weight in the present case. In the first place, the verse will admit a very different rendering, viz. When שבעת *(laudasti)* thou hast praised thy God Jehovah and then hast eaten and feasted in the good land which he hath given thee; beware that thou forget not the Lord thy God in not keeping his commandments, &c. The word שבעת hast praised is before the word ברכת hast feasted, in the order of the words.

No mention is made of *returning* thanks, let it be rendered as it may; and even admitting for a moment the common translation to be correct, it was merely a command given to the Jews, to remember to bless God for the land of Canaan, which they should afterwards inhabit; that they must not be so elated with their new and fruitful possessions, as to be unmindful of what the Lord had done for

them, in delivering them from the land of Egypt, and in conducting them, forty years, through the wilderness. But even admitting all that can be possibly derived from the words, *thanks*, or *praise*, or *blessing*, was only to be mentioned once at their meals; and as this was under the Levitical law, and we have no example or precept elsewhere recorded; it cannot here be urged.

I am far from desiring, to prevent thanksgiving to God for favours received; but earnestly wish "that all men, every where, would lift up holy hands, without wrath and doubting." The blessings we receive in this land, are, we should imagine, sufficient to inspire every heart with thanksgiving; and it is incumbent on us "to pray without ceasing; to be ready and watching for the coming of our Lord." Nevertheless, I cannot see the propriety of instituting rites and ceremonies, of which Christ has set us no example. His practice was to give thanks before eating. The same was the example of Paul. Why not imitate them? "We are not heard for our much speaking," nor commended for our neglect of speaking at all. Our only rule of conduct in all things should be derived from the word of God.

L. H.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

Considerable attention has, of late, been attracted to the question, whether war, under any circumstances, is consistent with the christian religion; and it must be confessed that no enquiry has higher claims to the serious consideration of christians, or is of greater practical importance to the world.

Plain as the subject may seem in its reference to the feelings and conduct of men, it is yet embarrassed by difficulties in theory, which, so far as I know, have not been satisfactorily explained.

Among these, none, perhaps, are more prominent, or more formidable, than such as are inferred from certain principles of the ancient dispensation, and from the wars, actually waged by the Israelites, at the command of God.

I beg, through the medium of your pages, to submit the following observations, in hope that they may throw some light upon this part of the general subject, or at least give occasion for the labours of some abler pen.

It is objected to the pacific system, that under the Jewish dispensation, wars were divinely sanctioned; and therefore must, at present, be allowable in certain cases.

My object is to show, that the wars referred to afford no argument in justification of any other wars ancient or modern.

The objection or argument from the old testament, may be concisely stated thus: "As just war was authorised by Divine Ordinances, under the Jewish dispensation, upon principles necessarily consistent with the moral law, and as that law is incorporated into the christian system, it follows that just and necessary war is admitted and not abolished by the gospel."

The whole force of this argument results from the *fact*, that under certain circumstances war has been authorized by the command or ordinances of God. But it does not appear that wars generally, were thus authorized, or even such as *men* might think just and necessary; but only some particular wars which were pointed out and expressly commanded. These indeed, were such as men, left to act for themselves, can hardly call just or necessary; that is, not allowable for any purposes which men have a right to seek at their own discretion. Not

only were they, for the most part, strictly *offensive*, but they were wars of *conquest* and *extermination*; and in short, were the means by which Jehovah inflicted vengeance upon certain nations, for their crimes against Him, when the measure of their iniquity was full. He employed the Israelites as executors of his wrath, as on other occasions he employed angels, or the elements.

But wars for these purposes are not now considered justifiable. Men cannot plead an express command for them; and they have no right to punish nations for their sins against God. Nor can I find any evidence that those wars of the Jews, which did not fall under the express commands referred to, and were not waged against the devoted nations, ever met the Divine approbation; but rather the contrary may be gathered from their discomfitures and captivities.

But if nations have a right to wage wars, because, under certain circumstances, wars were allowed—nay commanded, and therefore cannot be inconsistent with the moral law; it must follow, upon the same grounds, that they have a right to put men to death for matters of opinion, which, under the same circumstances was allowed and commanded, and in like manner must be supposed to be authorized by the Gospel.

Moreover, if the wars in which the Israelites were commanded to engage, are to be taken as examples of such as are just and necessary, what kind of wars shall we condemn? On what grounds can we object to wars of invasion, and indiscriminate slaughter? In view of the principles upon which nations are now, by many, supposed to be at liberty to act, it may with propriety be asked, "Was it just and necessary that the Israelites should, from a distant country, invade nations to whom they were strangers and foreigners, exterminate their inhabitants, and take possession of their cities and lands, showing no mercy to captives, and continuing to harrass and destroy such as remained, for centuries after the invasion?" This surely must be affirmed, if the argument from those wars is substantial; and it must follow, that the invaded nation can have no right to resist and fight in self defence, for a war cannot be just and necessary upon both sides.

Thus are the two principal arguments for war directly opposed to each other. If to invade be justifiable, resistance for self-defence cannot be so. If we disallow invasion, the Jewish wars can be no example for us; and their having been authorized and commanded, can avail us nothing.

I see not then but that we must believe, that those wars were commanded for reasons which were peculiar to the economy of government under which the Jews were placed, and which can exist only in a Theocracy, where the Supreme Being is at the same time the moral and civil governor, the object of religious homage as the invisible God, and of civil obedience as Chief Magistrate. Sustaining these relations, He, as Magistrate, exercised the prerogative of punishing for moral offences, and employed for that purpose, such agents, as seemed fit to his wisdom. And in pursuance of this economy, it was unquestionably as consistent with natural justice or the moral law, to inflict punishment upon the guilty in *this life*, for their sins against him, as it is to visit them with that punishment in the life to come. But no inference, as a rule of man's conduct, can be derived from the exercise of that prerogative in either case.

It is apparent then, that wars for conquest, extermination, and punishment of sins against God, must now be allowed as just, necessary and right; or those wars of the Israelites, which met the Divine approbation, were waged, and were justifiable only upon principles peculiar to their economy, and inapplicable to any government but an absolute Theocracy.

But it may be necessary to show,

in this place, that the Jews themselves were not authorised to wage war at discretion.

1. From the very nature of the Theocracy, the exercise of discretion on the part of the people, in such affairs at least, was precluded; and this as well by the character of the Magistrate, as by the particular ends to be answered by the Institution. To make war at discretion, were treason against the civil Head of that Economy.—They, therefore, were not left to infer authority from circumstances of necessity, nor to justify their fighting upon grounds of human policy; but were directed by express divine command.

2. In the wars which they were commanded to wage, they were left at no discretion, either as to engaging in them or not, or as to the extent to which they should prosecute them.—Neither were they at liberty to accept, or reject auxiliaries, as they pleased. Hence when they ventured to interpose their discretion, they were censured and punished for it, as for other flagrant sins against God. They that came not up to the 'help of the Lord,' in these instances, were cursed.

3. They were often commanded to fight, and did fight with success, when their discretion would have dictated a contrary course, every human probability being against them; and that too with people against whom they had no ground of quarrel, except in the capacity of executors of God's displeasure. Sometimes they demurred and remonstrated, and were rebuked or chastised.

The truth is, that the controversy in all the wars commanded, was not between the Jews and other nations, as such; but between Jehovah and such idolatrous people, the measure of whose iniquity was full. Hence the victory was fitly ascribed to the Lord, whether accomplished by many, or by few; and hence also the reason of the frequent and astonishing interpositions of his power, and of his employing the agency of angels, and of the elements.

To suppose that Jehovah, in the administration of that economy, so made war, or commanded it, as to set an example, which would authorize the heads of other nations to do the like at discretion, is to suppose all governments strictly Theocratical, and all governors at liberty to punish moral offences with retributive justice, and to wage offensive and exterminating wars.

Again.—I think it will appear, that the fact that these wars of the Jews, which were commanded, were *consistent with the moral law*, is by no means in favour of the wars of any other nation, nor even of any other wars of the Jews themselves.

1. Because the moral law does not prescribe rules of proceeding for the Supreme Being, nor imply, that, consistently with his nature, he may not do things which would be the highest impiety in men, and command things to be done by men, which they could not take up of themselves without the utmost presumption and guilt. Whatever he commands, is doubtless consistent with the moral law; but it does not follow, that the same things can be done consistently with that law, without his specific command.—The instances are numerous, where he, as head of the Theocracy, commanded men to do things, which are inconsistent with their moral obligations, and with the moral law, under other circumstances. That of offensive and exterminating wars, is one. Most of the capital punishments, under that economy, if not all of them, are in the same class;—as putting to death for breach of the Sabbath, for ill treatment of parents, idolatry, violation of the marriage vows, and others.

2. It is not in the nature of the moral law to give liberty, or authority, or discretion to its subjects, but to prohibit certain things, and enforce certain duties, without qualification in either case. Therefore, if the command to wage wars, and wars of the most terrible kind, be not a part of the moral law itself, its being consis-

tent with that law, does not help the argument.

3. The Jews themselves, while they continued to fear God, appear to have supposed that war was not consistent with their moral obligations without a Divine command; and that they were not at liberty to wage it, and could not do so, without reference to God, and obtaining his authority. See 1 Sam. xxiii, 4. Deut. i, 42. Judges, i, 1, and xx, 18.

The obvious conclusion is, that those ordinances which authorized and required the Israelites to make war, were limited in their obligation, and had no relation to any other people of those or later times. The commands specified what was to be done, named those who were to be destroyed, and gave no further liberty; but made it as much a sin to go beyond the precise thing enjoined, as to fall short of it.

It may be remarked, that the decalogue is not incorporated into the christian system altogether, as it stood in the Mosaic code, for its *temporal* sanctions, or penalties, are now abrogated. Yet it is somewhat extraordinary, that, while the first seven commands were, in that code, equally penal, and by common consent the penalty of six of them is supposed to be rescinded by the christian dispensation, it should be assumed that the penalty of the other is retained, though the gospel gives no authority for the exception.

It results, from the preceding observations, that the incorporation of the moral law into the christian system, proves nothing in favour of waging wars in general, or of any particular wars, since that law itself does not enjoin or authorize wars of any kind.

Thus I think it clear, that the right of making war, or of engaging in any war, offensive or defensive, when not specifically commanded, was never delegated to the children of Israel, and that to adduce their wars, in justification of those of any other people, is not more proper, than to cite for this purpose the destruction of the world by a deluge, of Sodom and Gomorrah by fire from heaven, or of the Assyrian hosts by the sword of an angel. It surely, then, was not necessary that Christianity should, in a formal manner, repeal, what no antecedent revelation had authorized, namely, the right of nations to wage war without an express command from God.

If the ground be changed to the right of self defence, as prior to all laws, it is seen above, that this right was denied in the most extreme cases, those of violent aggression, and indiscriminate slaughter; in those very wars which were undertaken at the command of God. It remains, therefore, for the abettors of this position to show that wars may be just and right on both sides, and that the Canaanites were justifiable in their resistance.

Now if these views be correct, we may perceive the harmony in the peculiar features of the Mosaic dispensation, the whole scope of which manifests the impropriety of reasoning from the government of the Israelites, to that of any other people.

1. The Jews were separated from all other nations, and governed in an extraordinary way, that the knowledge and worship of the one true God might be preserved in the midst of an idolatrous world, until the advent of the Messiah.

2. The chief object being religion, the civil affairs were made subordinate to that; and the end being the introduction of a better and more glorious dispensation, the whole economy was made typical of that. The administration of the Theocracy typified the spiritual government of the church by the Mediator and King of Zion—whence it is said of David, that he sat upon the throne of the Lord; and of Christ, that he was raised up to sit upon the throne of David. The temporal penalties inflicted on men for their sins against God, typified the spiritual and eternal sanctions of the gospel; and so of other things.

3. Not only were the particular provisions of this economy typical; but the country which the Tribes were destined to inhabit, was made a type of the spiritual Canaan of Christianity; Jerusalem, of heaven; Mount Zion, of the throne of God. That land, therefore, was to be cleared of the abominations that polluted it, in token of the holiness and purity of heaven.

4. Pursuant to this design, the inhabitants of Canaan, having filled up the measure of their iniquity, were doomed to destruction; and were cut off at the command of God.

The extraordinary nature and circumstances of this proceeding, are sufficient to evince that it was essentially different from all other wars and conquests. In the destruction of the human race by the deluge, no intermediate agency was employed; in that of Sodom and Gomorrah, and of various armies opposed to the tribes of Israel, angels were the commissioned actors; in this, both angels and men. There can, I think, be little doubt, but that the Israelites in destroying the devoted nations, acted, so far as they did their duty without sin, upon the same principles, and from the same motives as the angels; that they destroyed those nations merely out of obedience to God, who had a sovereign right to require their forfeited lives in such manner as he pleased; and that any feelings or motives of ambition, revenge, or ill will, would have been highly sinful, as, by the prohibition, it appears that the contrary feelings of pity and compassion were: in short, that they were called to act in a new and extraordinary capacity, as executors of the divine will, upon those who were condemned to death by the moral governor of the world.

5. As the nature of this economy required of the Israelites some peculiar services, so the end of their separation gave rise to peculiar positive institutions. These were adopted to repress and destroy their predilection for idolatry, to correct the errors they had imbibed in Egypt, and to bring the whole system of polytheism and worship of images into contempt. They prohibited all inter-community of worship, and were at all points so opposite to the theory and practice of idolaters, that an extraordinary Providence was necessary to support them. But as they were fitted to their end, so they were limited to the duration of the system of which they made a part.

Much might be added, to show, more fully, the absurdity of reasoning from the Jewish Theocracy, to any other government. But if that economy was as peculiar in its nature as is supposed, no more need be added; and if that dispensation was really superseded by christianity, the latter will, undoubtedly, teach us our duty.

L.

Remarks on the State of Indiana.

(Concluded from page 403.)

The moral and religious state of Indiana, furnishes some considerations for thankfulness, and many for lamentation. As a general observation I would remark, that the moral complexion of the community is more animating than we, in New-England, have generally supposed. Intemperance, sabbath-breaking, duelling, and gambling, were however prevalent vices under the late territorial government.

Since the organization of the state government, in 1816, the legislature have distinguished themselves by the enactment of a system of laws relative to the moral interests of the commonwealth. This system is *equal* if not *superior* to any thing of the kind existing in any of the United States. On the abominable and foolish practice of *duelling*, it provides that "every person who may wish to enjoy a public office of any kind, or to practise law in either of the courts, shall take oath, that since the adoption of the constitution,

he has not fought, given or accepted a challenge to fight a duel, or knowingly carried one, and that while he continues in his then present office, he will not be guilty of the same." This provision is so salutary and so firmly adhered to, that I believe the practice of duelling, hitherto prevalent, has wholly ceased.

The provisions of the statute against gambling, are so effectual, that excepting two or three places where great secrecy is observed, you will find as few traces of this vice in Indiana as in Connecticut.

Intemperance, that parent of almost all the other vices in our country, has found her way to, and taken up her residence, in this new world. Many resolute champions for truth, however, appear determined to do all in their power to expel her from their settlements. Examples, calculated to discourage the use of ardent spirits, are exhibited by a respectable number of the people of Indiana, which would do great honour to the best men of New-England. Several moral societies are formed, and have commenced their operations with commendable zeal and encouraging success; and, in most places it is honourable, to take an active part in the proceedings of these societies. But after all that has yet transpired, the neglect of the *Lord's day* furnishes the great cause of lamentation. Though there are many whose views of the sanctity of the sabbath, and whose practice on that holy day, are, in some good degree, according to the gospel of Christ; yet very many, perhaps a majority of the whole number consider themselves at liberty to think their own thoughts, and do their own pleasure on that day, as on other days; some who appear to be the real followers of Jesus, are grown callous on this subject. While their sentiments and their practice, in all other respects, are in a good measure according to the law and the gospel, they have learned to think lightly of the day which the Lord hath made, and to act in opposition to his requirements in the hours which he calls peculiarly his own. I am inclined to believe that this state of things arises principally from two causes: *first*, from the exposed circumstances of new settlers, in a remote and new country; and *secondly*, from the public and private declarations of the preachers of one denomination, whose numbers are respectable, though not greater than the numbers of two or three other denominations. But, sir, you can readily see that the influence of even a small number of professing christians, on this or any other subject, which is at enmity with the affections of the carnal heart, will be powerful not only among their own members, but among all who wish for a kind of *christian* license, to follow the inclinations of their own hearts, while duty calls to the service of Jehovah. These remarks are not made with a desire to slander the character of any people; but if God hath said, "Remember the sabbath day to keep it holy," what man or what sect of men have authority to say, "all days are alike holy, therefore shake off the yoke of prejudice, and esteem the *first*, and the *fourth*, and the *seventh* day alike?"

The laws of Indiana relative to the sabbath, are similar to the laws on the same subject *here*, and in some places they are as well executed; in many other places they are laws only on paper—are never enforced.

We will now advert to the religious condition of Indiana. In the whole state, there are twenty-five regularly organized presbyterian churches. Several of these are yet small, and can do but little towards furnishing the means of support to the ambassador of Christ. Several are larger, have more property and can do something for the maintainance of ministers and missionaries; and it is worthy of remark, that all of them, though struggling with the difficulties of a new country, are desirous to do all that they have the ability to do. Several other churches might be formed immediately, if there were any proper

persons to make the previous arrangements, and to attend to the acomplishment of so desirable an object. For the supply of these churches, and the destitute unorganized population of the country, the people are dependant chiefly on missionary and itinerant aid. When I was among them, they enjoyed the services of not more than eight or ten ministers, some of whom were broken down with age, some preached but little, some were very active and useful, and two or three were missionaries. At that time, there was not one who had been regularly settled; by this date, I hope that *two* are permanently located with a pastoral charge. Among other denominations there is a greater proportion of preachers than among the presbyterian. Some of them are respectable for piety, talents and information. The people of other denominations generally attend presbyterian preaching, when they have opportunity, and many of them would always do it, were it not for the prejudice excited against this denomination. Great anxiety is manifested by a large majority of the whole population, to attend the preaching of the gospel, and enjoy its blessings; and the distance they travel, together with the difficulties they cheerfully encounter, to hear the word, are a pleasing testimonial of the price at which they value spiritual privileges; while it should overwhelm with shame and confusion of face, multitudes in this part of our land, who dwell at the doors of the sanctuary, and never tread her courts. In the cause of their Divine Master, the good people in that region are not backward. Four or five bible societies are in successful operation; several missionary and tract societies are organized, and though, of course, they are yet feeble, their mite is cast into the treasury of the Lord, with tokens of a glorious zeal to do something for the extension of Christ's kingdom. Bible classes and sabbath schools are lately introduced, and promise great usefulness. Having assisted in the formation of a sabbath school, I afterwards attended one of its meetings, and have rarely been more pleased with the appearance of children thus associated. I have already stated that there are *eight* or *ten* presbyterian ministers in the state. Of all other denominations, there may be *ten*, who possess some of the qualifications of an ambassador of Christ; if so, the number of ministers who are qualified for the discharge of their duty, is *twenty*:—twenty ministers for a population of *two hundred thousand souls!* To make the calculation as favourable as possible, allow that each minister, by great efforts can furnish two thousand souls with proper religious instruction, and forty thousand of the whole population of the state, are supplied.

This is the most favourable view of the subject that truth can present; but according to this view, there are now in the state of Indiana 160,000 rational and immortal beings, destitute of the regular preaching of that word, which is able to make them wise to salvation through faith in Christ. The labourers are few, but the fields are white, ready for the harvest. From almost every direction, you may hear the Macedonian cry, "come over and help us." The people are anxious to have regular preachers among them; but the major part of the settlers have emigrated to that country, since the close of the late war; many of them are without funds; and all are compelled to encounter the difficulties of a new country, so that did they wish to do it, they are not able to provide for themselves, the relief for which they are in perishing need. Missionaries must furnish them for a few years with the bread of life, or they must perish.

This question then meets us at once, who shall become missionaries? None but the most *able*, *faithful*, *godly* men in our land; and were it practicable for such to go, I would say, none, but those who have age and experience in the ministry. The idea

that moderate and juvenile preachers will do well enough for a new country, is fallacious in all its bearings. A majority of the people of Indiana, are from Kentucky, Tennessee, Virginia, and the Carolinas; they have fled to the west, to be free from the evils peculiar to the slave holding states; of course, such are persons of good moral principles, and the distinctive, *state* character is the best part of that, whence they came.

But nearly one half of the whole are from other parts of the world; and in the same settlement you will find families from nearly every nation in Europe, and every state in the Union. These all have their peculiar modes of thinking, speaking, and acting. They all have their national and local partialities and prejudices. It is true that many cannot read or write: it is equally true, that many are unusually enterprising, and that among the broken hills, or on the fertile prairies of the western wilds, you will find some as enlightened, inquisitive, critical, *knotty*, shrewd men as in any part of this country. To amalgamate, christianize and organize a congregation, thus composed of all nations, kindreds, tongues, and people, requires peculiar wisdom and prudence. I do not mean to impeach the character of missionaries, nor the motives and conduct of missionary societies; but I have witnessed so many indiscreet efforts, and seen so many moderate, injudicious, though very pious men in the missionary field at the west, that I wish *merely good* men would stay where order is already established; and let distinguished men go to organize what is yet in a chaotic state. Let those whom nature, grace, education, experience have qualified for the work, go to the west, in the character of missionaries, and they will be joyfully received, will do incalculable good. Let others go, they will not be joyfully received; they may do incalculable mischief. I am aware that this is a delicate subject, but it is time it were understood. While the church is making so many, and so noble efforts, it is infinitely important that her efforts be directed in wisdom. And, henceforth, is any young man, is any minister of the gospel about to prepare for a mission to the west, let him set down and count the cost; let him enquire whether he has the health, the grace, the wisdom, the prudence, the perseverance, the ready talent of extemporaneous speaking, (for in many places no other mode will answer,) which are necessary to a successful discharge of missionary duties? And if he must answer in the negative, let him turn to the waste and destitute places of this part of our country, and give way for others to make his proposed tour, and let him do this without chagrin, remembering that every good man is not of course prepared to erect every part of the christian edifice.

The proper characters being selected, let them be informed that difficulties must be encountered, perhaps at every step; difficulties and trials of which they have no adequate conception; difficulties and trials which cannot be successfully encountered without the aid of Jehovah. Having entered the field, let them select a certain district of country, say one, two or three counties, as the case may be, and confine themselves wholly to that, riding a circuit as health and circumstances will permit. To human appearance, many missionary efforts are entirely useless, because performed by one who preaches once, passes on, and never returns to cultivate the seed he has sown.

One suggestion more, and these remarks already protracted beyond my original design, shall be concluded. I have become personally acquainted to some extent with the religious condition of Virginia, Kentucky, Tennessee, Indiana, Ohio, Illinois, Missouri, and Michigan. They are all more or less destitute of religious teachers; but in all of them you will find some excellent men, who are making charitable efforts that would reflect honor upon any people. In Virginia, there are about forty

presbyterian ministers, in Kentucky, about as many more, and a precious number in each of the other states and territories. They are very willing that the nakedness of their country should be made known. But they read the periodical publications of New-England, and you are aware that in some of them they find sweeping declarations relative to themselves. By these declarations their feelings are wounded unnecessarily, and often strongly prejudiced. My suggestion is this, that it is highly expedient for the authors of the Reports of missionary and education societies, and of publications generally, when speaking of the western country, to notice more particularly than they have hitherto done, the worthy characters, and distinguished efforts of that part of our land.

ORIN FOWLER.

For the Christian Spectator.

LETTER III.

MY DEAR J——,

THE importance of teaching the illiterate population of this country, to read, and of instructing them in the principles of religion, both to the public welfare, and to their own well being, here and hereafter, you will readily appreciate. The safety, happiness, and glory of a nation, are inseparably connected with its intelligence and virtue. To these it is indebted, both for their permanency and existence. Without them, a people will not adopt that internal policy, nor erect and sustain those institutions, nor design and achieve those great exploits, which confer real happiness and glory. Intelligence alone, is not sufficient to make a nation happily great; for it may, and has absurdly aimed to erect its grandeur on the ruin and extinction of religion and virtue, on the dissemination of a vain and arrogant philosophy, the subversion of the rights and order established and sanctioned by the best earthly wisdom, by nature and by God, on the prodigal and causless effusion of human blood, and the devastation and dissolution of empires. But these efforts, while they filled the earth with confusion and turmoil, and plunged the nations into despair, misery and degradation, served only to tarnish the human character, and accumulated a mass of corruption, and guilt, which soon crushed their perpetrators, and among all the good and wise, consigned their names to eternal infamy and execration. It is intelligence only, consecrated and directed by *virtue*, that can lead to the adoption of that internal policy, give birth to those lofty purposes, and achieve those noble exploits, which procure for a nation substantial happiness, and real grandeur; since enlightened virtue is the only source of individual and domestic felicity, and of public safety, prosperity and dignity. If these remarks are true in regard to nations generally, they are doubly so in respect to Republics, and peculiarly, in relation to our own nation. The instrument, if not the cause of the perpetual revolutions, and final subversion of the Grecian and Roman republics, was an illiterate and corrupt populace, whose vice and ignorance fitted them to be the tools and vassals of every ambitious demagogue, who had wealth to bribe, or eloquence to sway. An ignorant and vicious population is the source of, by far, the greatest danger, both of the decline and ultimate extinction of our national glory and happiness. Such a population, like a magazine, need only the torch of some ambitious incendiary, to inflame them; and our national blessings, glory and existence, will vanish, and—

> "Like the baseless fabric of a vision,
> Leave not a wreck behind."

From the elective form of our Federal and State Governments, each of the poor, the illiterate, and the profligate, exerts, in the choice of legislators and magistrates, an influence, almost equal to that, of the wealthy, intelligent, and virtuous; and from the rapid succession of the elections, the character of the rulers, and the laws,

fluctuates with that of the people. The complexion of the one, coincides with that of the other. Hence, it is only where enlightened virtue and wisdom have the supremacy, that the character of government is good. When ignorance and vice are predominant, almost the earliest exhibition of their ascendency is made, by the election of rulers, and enaction of laws, of a character which vice and ignorance alone can approve; and should they become the predominant traits of the people collectively, they will impart their character also to the government.

This nation is destined to be great in population, wealth, and influence. Of an active, fertile, enterprising, and aspiring genius, and possessed of a territory of nearly 2,000,000 of square miles, extending through 20 degrees of latitude, in its soil exuberant, and generously repaying the hand of industry with opulence and luxury, a territory whose beacons gleam for 2000 miles along the shores of the Atlantic, across which her rich products are wafted to every part of the globe, and bounded in the interior by capacious lakes and rivers, whose waters communicate with the ocean; and intersected by innumerable lakes, rivers, and canals, which give unparalleled facility to her internal navigation; her advantages for happiness and opulence, are infinitely superior to those of any other people; and unless neglected by folly, or perverted by ambition, will undoubtedly one day elevate her above all the nations of the earth.—Her population already amounts to 10,000,000, and continuing to increase in the same ratio as heretofore, it will, at the close of the present century, have multiplied to many times that sum, and perhaps equal half the population which Europe at present contains. How vast will be the strength and sway of such a nation. How great *ought* to be her progress in every species of improvement, in moral rectitude and intellectual refinement, in legislation and policy, in liberal and beneficent institutions, in arts, sciences, and literature. How incalculable will be the sum of happiness, which she may, and ought herself to enjoy, and to communicate. How vast will be the influence exerted by so great a people, possessed of the restless activity, diversified ingenuity, daring enterprise, and insatiable ambition of Americans. How immense will be the wealth, the resources, the capacity of this nation, to influence the destiny, and multiply the happiness of the world. Yet her own happiness, her character and influence, will depend on the intellectual and moral character of her population. If they are enlightened and virtuous, she will be the glory of the world—"The queen of the earth, and the child of the skies," from whom the happiest influence, the richest blessings, shall flow, to gladden and adorn all the nations of the the earth. But if ignorance and vice are the predominant traits of her character, her greatness will be equalled only by her wretchedness, corruption, and mischievous influence; and urged on by her own folly and guilt, she will descend prematurely to the sepulchre of nations.—Such being the connection between the moral character of a people, and their happiness, such being the structure of our government, and the prospects of our national greatness, of what immense importance is it that the whole of our population should be thoroughly and virtuously educated. On this, depends not only our national character and happiness, and the preservation of our invaluable privileges, and institutions, but our *existence*. Instruction, not only in the common branches taught in our schools, but such a *religious* education, as shall influence our citizens sacredly to regard their relations and obligations to the Sovereign of the universe, and to their fellow men, and give the colour and stamp to their character, can alone qualify them to discover the means of their happiness, to appreciate their rights, to guard the sacred inheritance of their

privileges and institutions, and perpetuate their prosperity and glory. Now the attainment of this character and condition, depends peculiarly on the efforts of the present age. Every individual who is reared in ignorance, vice and profligacy, not only eats off so much from the vital strength of the nation, but like a deceased member of the body, diffuses a stagnating, putrescent influence, through the community. The extensive multiplication of such citizens, (and unless means are employed to prevent their increase, they will multiply) will operate like a gangrene, on the political mass; and whenever they shall gain the ascendency, they will seal the ignominy and perdition of the nation, by plunging into the gulph of anarchy, or surrendering themselves, the vassals of a military despotism.

How awful a load of guilt will devolve on this generation, should these mighty evils, result from their negligence. It lies extensively, within their option, to give reality to all the lofty hopes, and splendid prospects, of our future grandeur and happiness. On the other hand, how great will be their glory, and reward, if they are the instruments of elevating the nation to that felicity, safety, influence, and splendour, to which providence, by the gift of the noblest advantages, seems to have destined her.

It is to be recollected also, that beside the natural operation of these causes, the peculiar dispensations of providence are adjusted to the moral character of nations. If virtue, and piety are the grand characteristics of our nation, she will enjoy the tokens of God's favour; the windows of heaven will be opened, the choicest temporal and spiritual blessings will descend to enrich, felicitate, and aggrandize. But if vice and irreligion have the ascendency, these heavens will wear the frown of an incensed God; the executionors of his vengeance, the sword, the pestilence, and famine, will stalk through the land, trample on her greatness, crush her strength, wither her enjoyments, annihilate her hopes, and by experience teach her the important truth, which all the kingdoms have successively learnt, that a nation, *in order to be great, and happy; must be virtuous.* The legislators of this, and of the adjacent states, have given the highest proof of their wisdom and enlightened patriotism, in their munificent provision for the erection and maintainance of schools, academies, and colleges, by which they secure the education of the great mass of their population, and diffuse through the community, the benignant, redeeming influence of enlightened virtue, which forms the strongest guarantee of their security and welfare.

But, if the virtuous education of our population, is necessary to the safety, and happiness, of the nation; it is unspeakably *more indispensable* to their *personal* welfare, here, and hereafter. There is a closer connexion between individual, than between national virtue and happiness. A host of *pecuniary* evils, usually, follow in the train of ignorance and vice.

The constitution of society is, at present, such, that to be able to read, and write, is almost indispensably requisite to the successful practice, of even the meanest art or occupation; and is absolutely necessary, to ease, respectability, and usefulness. Those who are destitute of such knowledge, are subjected to innumerable embarrassments, and disadvantages in gaining a subsistence, which, only an imperfect education would enable them to escape. They are capable of engaging in only a very limited number of the simplest, and meanest, and of course the least certain and lucrative employments. They are not as faithful or skillful labourers, nor as useful or agreeable servants, as those, who are instructed. They are more improvident, credulous, and liable to suffer by the dishonesty of others. In short, most of them forced to subsist by desultory, precarious labour, are

But the *moral*, are worse, than the pecuniary evils, in which ignorance involves them. We are not, perhaps, sufficiently aware of the aid, which we derivefrom books, in forming our abstract ideas, in strengthening our reason, and acquiring the power of connected, and adjusted thought. One who is conversant only with external objects, and mingles in that conversation alone, which involves no acquaintance with books, will make but very slight progress in the improvement of his intellectual powers, and in the knowledge of his moral relations, and obligations. He is destitute of the principal means of exciting and gratifying curiosity, exercising his judgment, refining his taste, improving his reason, correcting his opinions, enlarging his views, and giving wideness, elevation, and dignity to his hopes and purposes. Cut off from the perusal of that sacred volume, which alone presents to him a just portrait of his character, and reveals his accountability to God, his immortality, the laws by which he is to govern his conduct, and his need, with the way, of obtaining the pardon of sin, and incapable of comprehending the instructions which are delivered from the pulpit; he is as ignorant and regardless of the duties which he owes to God, of the value of his soul, and the momentous scenes which await him beyond the grave; as he is of science and letters. He knows little of the restraints, on one's passions and conduct, which arise from the knowledge of our duty, the conviction of our responsibility to God, and distinct and settled views of the retributions of eternity. He is indeed, to some extent, sensible of his degradation, and feels the inferiority of his character and condition. But this only aggravates the evil; for, conscious that he is incapable of exerting the influence, and commanding the respect, which his fellow men enjoy; of mingling in their employments, and refined pleasures; of cherishing their lofty hopes and purposes; and that he is doomed, by his ignorance, to a menial rank; losing all hope of advancement, and all self respect, he abandons himself to the sway of his appetites, and seeks his happiness in gratifications, as mean and grovelling, as is his condition. Almost the whole of this class, as far as my observation has extended; are addicted to enormous vices.—Profligate and wretched, troublesome neighbours, disgusting companions, dangerous citizens, they are a burden and nuisance to society. Living without knowledge, virtue or religion, they die without amendment and without hope. N.

For the Christian Spectator.

The choice of Life.

I love the dear and calm retreat,
Far from the world's debate and rage,
Where peace might bless my moments fleet,
And shed its soothing influence sweet,
On the dark hours of pain and age.

There I could wait my final rest,
And bear the ills of life alone;
The strife of tongues should not molest
The tranquil silence of a breast,
Whose sorrows but to heaven were known.

Yet in that dear and calm retreat
I would not ask to spend my days;
The coldest storms of life I'd meet,
Its heaviest cares and labours greet,
And cheerful walk its roughest ways.

If I may wipe affliction's tear,
Those storms will not be braved in vain,
Or point one pilgrim, mourning here,
To that bright world whose radiant sphere
Knows no dark night of sin and pain.

For though by sad experience told,
The flatt'ring world's deceitful ways,
And though in like contempt I hold
Its faithless smile, its pity cold,
Its bitter scorn, and empty praise—

Though hence the sicken'd soul recoils,
Nor hopes on earth its rest to find,
Pants for release from all its toils,
To wear in bliss the victor's spoils,
And leave its foes and fears behind—

With patient hope and will subdued,
Still in the strife can I remain;
Each trial unrepining viewed,
I look to heaven for srength renew'd,
The conflict longer to sustain.

Perhaps the joy it cannot feel,
This suff'ring bosom may impart;
Another's griefs this hand may heal,
And bid the dawn of comfort steal
Upon the midnight of the heart.

This voice perhaps the sound may bear
Of mercy to the troubled breast;
And heaven may hear my humble prayer,
And shed the balm of Gilead there
To give the wounded spirit rest.

O welcome then the cup of tears;
Welcome the painful sacrifice;
Amid the darkness light appears,
And bright beyond these mournful years
Smiles my fair home above the skies.

A. L. C

Review of New Publications.

A Sketch of Missions; or History of the principal attempts to propagate Christianity among heathen. By Miron Winslow, A. M. Missionary to Ceylon. Andover: Flagg and Gould, 1819. pp. 432.

Among the most important and interesting publications which issue from the press, may be ranked those which relate to the propagation of christianity. The volumes which inculcate the doctrines and duties of our holy religion, hold, unquestionably, an important place among the means of moral and christian instruction. The author of every such publication has strong claims on the gratitude and respect of mankind. At the same time every tract, and every volume, calculated to excite attention to the miseries of a world lying in wickedness, or which detail the triumphs of divine grace, over all that degrades and ruins the race of Adam, must excite, in the mind of every enlightened christian, a lively, a peculiar interest. Such an interest will be felt in perusing the volume now before us. With great satisfaction we hasten to introduce it to the knowledge of our readers; but, before we attempt to give them a particular account of its contents or its merits, we must indulge ourselves in a few general remarks on the subject of which it treats.

We should hardly consider ourselves worthy of the title which we have assumed, did we not feel a deep interest in the unprecedented efforts now making, for the spread of christianity. No *christian* spectator, surely, can view these with indifference. Every such individual will consider it a subject of joy and of gratitude, that so much zeal is exhibited for the propagation of that gospel, which proclaims peace on earth, and good will to men.

What is more delightful than to witness men of every rank from the prince to the peasant, bringing their offerings to the treasury of the Lord; voluntarily devoting their time and their talents to the advancement of that cause, with which are connected the glory of God, and the dearest interests of our world. Every year adds to the number of these efforts, and gives fresh evidence of their success. Already does Ethiopia stretch out her hands unto God, and the islands of the sea *have received* his law. Many, who lately placed their hope of acceptance with God, on the observance of the absurd and cruel rites of idolatry, and with them, many, who, not long since, seemed to possess only a merely animal existence, now render rational and acceptable homage to the Father of spirits. These are trophies of redeeming love —fruits of missionary toil, destined to

swell the triumphs of Immanuel. No one, who feels the spirit of benevolence, can contemplate these things, or, from month to month, hear of new exertions in behalf of the cause of truth and righteousness, and of new trophies gained by the friends of that cause, without emotions of delight. Though the work of evangelizing the heathen, can be considered as but just commenced, though the christian world is but partially awake to this subject, still, the efforts of the present age compared with those of preceding ages, are truly great. In every view, they afford substantial ground of encouragement. They evince increasing regard to that command, and increasing confidence in that promise of the Saviour; "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." This command, and this promise, though for many centuries, in a great measure overlooked by the disciples of Christ, are surely in no degree less binding upon them now, than when they were spoken. Every christian should feel, that the words just quoted are addressed to himself, and that he is responsible to the head of the church for compliance with the command, so far as his abilities and his circumstances permit. The evidence which we now behold, of an increasing disposition to yield such compliance, is surely an unequivocal token of increasing regard to the Redeemer, and to his cause. The friends of God begin to feel a strong desire, that the church of Christ should burst the narrow limits within which it has been confined; that his gospel should become the joy and the salvation of the whole world; that the same love of God, which glows in their own breasts, should fill the hearts of all men. Had these feelings existed in former days, so many generations of men had not gone down to eternal despair; so many ages had not gone by, with so few exertions to send the gospel to the destitute.

One cause of the change which has recently taken place in this respect, must be, that the disciples of the Lord Jesus have greater measures of his love shed abroad in their hearts—that they have imbibed more fully the spirit of his religion. We may, likewise, well be encouraged by the efforts now making for the spread of the gospel, when we consider that they indicate the time for the universal prevalence of christianity to be approaching. It needs no argument to prove, that the spreading of the holy scriptures, accompanied by the preaching of the word, is the means by which men are to be universally brought to the knowledge of the truth; the means, by which the world is to be renovated. It has always "pleased God, by the foolishness of preaching to save them that believe." That this preaching may produce the best effect, it is found necessary that it be accompanied by the oracles of truth. In order to the christianizing of all nations, it is only needed, that they enjoy the stated labors of a competent number of the ministers of Christ, and have universally diffused among them the word of God in their own languages. These are means which the Most High never fails to render effectual to the conversion and sanctification of men.

According to the common operations of divine providence and grace, we conceive that means of no other kind need to be employed, than such as have been in operation for the last thirty years, in order that every pagan and every Mahometan under the whole heaven, may be brought to the knowledge of salvation. It is, we repeat it, only by the preaching of the gospel and the distribution of the holy scriptures, that we expect to see this desirable event accomplished. If any are looking to see *miraculous* gifts revived in the church, before this can take place; if any imagine that

the whole earth cannot be filled with the glory of the Lord without such aid, we would point them to the present state of the world; would appeal to what has already been accomplished by the instrumentality of the ordinary means of grace, as sufficient to shew the fallacy of every such opinion. A most weighty reason then, why we are encouraged at beholding so much zeal manifested on the subject of missions to the heathen, is, because we confidently expect, that through their instrumentality, all will at length enjoy the same spiritual privileges, and rejoice in the same hopes with ourselves.

But animating as this prospect is, our views by no means stop here. By engaging in this blessed work, we are certain of obtaining good to ourselves. No doubt can be entertained, that our own churches will thus be increased with the increase of God. Every effort which is made for the advancement of the cause of truth in foreign lands, is followed by a most happy reaction on those who make it. Of the truth of this position, the present state of religion, both in Great Britain and the United States, is sufficient proof. All persons acquainted with the present condition of the religious world, are fully aware, that the churches in both these countries, since they have employed active measures for the spread of the gospel, have, to an uncommon degree, enjoyed the smiles of heaven. In Great Britain the number of evangelical and faithful preachers, has much increased; the doctrines of the cross have met with a more general and a more cordial reception, and, as an almost necessary consequence, multitudes have received the truth in love.

Of the blessed consequences of the benevolent exertions in our country, of which we now speak, we have been the happy spectators. Besides, christians of different sects have been brought to act in concert; they have thus learned, that although separated by some diversities of opinion, they were aiming at one great and glorious object; their sectarian jealousies have been diminished, and the spirit of party softened into feelings of brotherly love. In consequence of the aid which we have given to the cause of Foreign Missions, much information concerning the state of the heathen world, has been diffused through the country. The community have had opportunity to learn to what depths of guilt, and of misery, men will always sink, without the light of revelation. Hence, many have been made more fully sensible, how much themselves are indebted to the gospel of the grace of God, not only for all their hopes beyond the grave, but even for their choicest comforts in the present life. We had certainly known much less respecting the deplorable state of the nations who know not God, had we made no efforts to send them the gospel;—we had lacked the powerful excitement to gratitude, which is now felt in contrasting our condition with theirs. By the disclosures of missionaries and others, who have travelled in heathen countries for the promotion of their benevolent designs, the people of God have been furnished with new weapons, with which to repel the attacks of infidels. From the powerful and salutary influence which christianity is thus seen to have over the character and the condition of man, is derived an unanswerable argument in support of its divine origin.

Such are some of the good effects which have resulted to those who have been engaged in efforts to propagate the religion of Christ. While we feel deep solicitude to see such efforts continued and increased in our country, we would state explicitly that this solicitude partly arises from regard to the good which we expect will result to our own churches. As it has been in time past, so, we doubt not, it will be in time to come. In proportion to the concern which we feel, and the efforts which we make for the diffusion of the gospel, will doubtless be its influence among ourselves.

Such is the nature of true religion,

that the more men possess of it, the greater will be their efforts to spread it abroad, and the greater those efforts, the greater the measure of it which they will themselves possess.

But on this subject we often hear the objection, that, to supply the wants of the destitute in our own country, demands all, and more than all, our present resources. Hence it is asserted, that the first call upon our charity is at home; and, till the wants which here exist, are relieved, we are required to do nothing for the inhabitants of foreign regions. Since this view of the subject has had considerable influence on the minds of some, whose feelings ought not to be disregarded, we shall detain our readers from the work before us, while we briefly examine it.

We are by no means insensible to the spiritual wants of our own country. With deep emotion have we reflected on the extensive moral desolations which are seen in some parts of it. We are likewise far indeed from any sympathy with that visionary philanthropy, which is busy in projecting plans for the relief of foreign distress, while it is unmindful of domestic suffering.

At the same time the objection here brought into view, is so far from having any weight, that it actually furnishes an argument in support of the sentiments which we have advanced. That this objection is clearly not valid, is obvious from the fact, that it assumes too much. If the people of God are to act on the plan which it recommends, they must never do any thing for the spread of christianity among the heathen. If this plan were adopted, we might be certain that the spiritual wants of our own country would never be *wholly* supplied: but till they were, we could not be justified in reaching out the hand of charity to those who are in the region and shadow of death. But would this be consistent with that command of the Saviour? "Go ye into all the world, and preach the gospel to every creature." Did the apostles so understand this command? Did they confine their labours to their own countrymen, till every obstinate Jew was brought to repentance and faith? But, we are happy to know, that since the people of God in the United States, have had their attention called to Foreign Missions, instead of doing less than formerly, for the advancement of the interests of truth at home, they have actually done more. Much greater exertions have been made to search out and to supply the spiritual wants of the nation, than at any preceding period. Since the first company of missionaries sailed from our shores for Asia, the number of missionaries, employed in our frontier settlements, has increased, and contributions for their support have been augmented. Societies of various descriptions, having for their object the temporal and the spiritual good of our own countrymen, have been formed and furnished with resources, to an extent much beyond what was formerly witnessed. Facts furnish abundant proof, that by employing some part of our resources abroad, we in no degree diminish the means of doing good to ourselves.

It should be remembered, that the great exertions now making in various parts of the country to educate young men, for the ministry, have mostly been commenced, since our first mission to the East was projected. This, which at that time, had been but little thought of, has now become a prominent object of christian charity. It should not in this place be overlooked, that we have also a National Bible Society, furnished with great and rapidly increasing means of supplying the destitute part of our population with the oracles of God. In these ways are we furnished with a practical illustration of the truth, "There is that scattereth and yet increaseth." What better evidence can be given, that by making efforts in behalf of heathen in foreign lands, we adopt the most effectual method of providing relief for our own necessities? This is entirely consistent with,

the nature of the human mind. The presenting of new and distant objects of charity, always serves to enlarge its views, and to overcome that attachment to self-interest, which is incident to man. Such has been the fact, with regard to the present subject. Had not missions to the Eastern world been undertaken, the American public could never have been induced to swell their charities to the amount which we have witnessed.

From these, and similar views, we are prepared most cordially to approve every proper attempt to diffuse information respecting the missionary operations of the present day. Such information, in many parts of the christian world, is much needed, and is every where well adapted to promote the cause of truth. We consider its general diffusion as the only thing requisite to excite deeper interest, and to call forth greater efforts in behalf of the heathen world, than we have hitherto witnessed. Hence we were much gratified when the work before us was announced.

Our author's information is drawn from the most authentic sources;—such as the original correspondence of missionaries; the reports of societies, by whom they were employed, and the writings of men, who have travelled, and resided among the heathen, or have, in some other way, enjoyed the best opportunities of knowledge. We are therefore prepared to rely on his statement of facts as faithful and accurate. Indeed, so far as our own previous information extends, it fully coincides with his narrative. His work also, possesses the no inconsiderable merit of lucid arrangement.—We cordially recommend it to our readers and to the community at large, as decidedly the best performance of the kind, of which we have any knowledge. We earnestly wish that it may receive an extensive patronage, and a general perusal. We cannot attempt to give them any thing like a complete abstract of the volume before us. We feel less regret, on this account, from the hope, that they will be induced to peruse the book itself, and from the impossibility of their obtaining, in any other way, a full view of the important information which it contains. We shall notice some of the more interesting parts of it, and shall conclude with a few strictures on the manner in which it is executed. Mr. W. begins with the propagation of Christianity by the Apostles, and gives us a brief sketch of their labours and success. From the chapter, in which this is contained, we make the following extract.

"To what *special* cause, are we to attribute, the superior success of the first preachers of Christianity, above that of their successors in the field of labour? To *their miraculous gifts*, is the answer usually given. These indeed were important to the establishment of Christianity; they were the divine seal of infallibility on the doctrines taught by the Apostles. Without such gifts, they could never have proved their mission to be from God. But, at the present day, is there not evidence of the divine origin of Christianity, equally clear and forcible with the gift of tongues or of miracles? If so, where was the peculiar advantage of the Apostles. They had special gifts, but they had special difficulties to encounter, and if these are put into the balance with the gifts and difficulties of a faithful missionary of the cross *now*, perhaps the advantage would not be so great in favor of the primitive teachers of Christianity, as we are ready to suppose. There is little question, but we are inclined to attribute too much to the miraculous powers of the Apostles, without remembering that an exhibition of them could no more change the hearts of men, than the simple preaching of the word now; and from this to conclude, unwarrantably that nothing like Apostolic success can be expected in the present age, when miracles have ceased. It would be well to enquire if the want of success is not in consequence of some other deficiency. We might find it is because piety languishes, or zeal abates, that primitive success does not attend our labours, rather than because miracles have ceased. It can hardly be doubted, that the great secret of the special success which attended the labours of the Apostles is to be found in their *unconquerable zeal*, united with the *matchless purity of their lives*. They did not sit down coolly calculating how much *ought* to be done, and how much *might* be done. Still less did they fold their arms, expecting their master would build up his cause without *them*. No! they planned indeed, but exe-

cution trod on the heels of *invention*. They *fled*."

Nor did they confine their labours to a single place. When they had planted the gospel in one city, they appointed elders and hastened to another. How different from the conduct of those who would have all teachers remain in Christendom till every parish is supplied with a minister; and almost, until every soul in the parish is converted."—pp. 16, 17.

These remarks are too true and too important to be overlooked by those who have been consecrated to the work of the Christian ministry. Had all, who sustain this character, both in Christian and in heathen lands, this view of the real cause of the Apostles' success, and would they regulate their own conduct with reference to it, we might anticipate the most happy results.

After a summary view of attempts made to propagate Christianity from the days of the Apostles till the Reformation, Mr. W. introduces his account of Protestant Missions with the following pertinent remarks.

"We now commence the more pleasing task of tracing the progress of Christianity unmixed with the fopperies and absurdities of popery. It would be far more pleasing, however, could we here find Christians as zealously affected in a '*good thing*' as some, to whose exertions we have been attending, were, in a cause, whose character, to say the least, was often doubtful. But, so it is, that truth has always found, in our world, fewer advocates than error; and not only fewer, but less zealous. While the devotee of Brahma counts not his life dear to him, but offers it cheerfully beneath the car of his God, and while the followers of Mahomet, with the sword in one hand, and the Koran in the other, are ready to brave every danger to propagate the doctrines of their leader, the disciple of the Lord Jesus, too often, alas! shrinks from insignificant hardships, when called to undergo them for the purpose of making himself and his fellow creatures more happy.

Unfavourably, too, indifference seems frequently to prevail most, among those whose form of worship is the most pure; as though truth, in proportion to its simplicity, lost its power to excite exertion. This would be a paradox, were not men depraved, and were they not likewise surrounded by innumerable worldly excitements, which have a commanding influence over the carnal heart, but which cannot enter into the motives of those who are led by the spirit of God."—pp. 48, 49.

From the interesting account which follows, of attempts to evangelize the aborigines of this continent, we give a few brief extracts. The first relates to the last days of Mr. Eliot.

"Before leaving this article," says our author, "we must briefly notice the death of Mr. Eliot. It took place in 1690, in the eighty-sixth year of his age. He had for some time been infirm. Old age, however, did not quench his zeal in the cause of Christ. When unable to go among the Indians, and even to preach to his English congregation, he employed himself in instructing a few negroes, whom he requested to be sent to his house. When he could do nothing else, he devoted himself to teaching a blind boy, whom he took home, and laboured with so successfully, as to enable him to repeat several chapters in the Bible, and even to construe with ease an ordinary piece of Latin. Thus no day was useless.

Being at length attacked with some degree of fever, he rapidly declined. During his illness, his thoughts were much on the Indians. 'There is,' said he, 'a dark cloud upon the work of the gospel among them. The Lord revive and prosper that work, and grant that it may live, when I am dead. It is a work that I have been doing much, and have been long about. But what was the word I spoke last? I recall that word, *my doings*. Alas! they have been poor, and small, and lean doings, and I will be the man to cast the first stone at them all.' One of his last words was, 'Welcome joy!' and he departed, calling upon those who stood by, 'Pray, pray, pray!' Thus lived and thus died this *Apostle of the Indians*."—p. 66.

Mr. W. has given a deeply affecting narrative of the labours of that zealous and devoted missionary, David Brainerd. Few men have manifested equal self-denial, or equal attachment to the Saviour and his cause. Few also, considering the short continuance of his efforts, have been honoured with equal success.—The following statement is given concerning the fruit of his preaching among the natives at Crosweeksung, in New Jersey.

"By this time the Indians from more remote parts began to collect; and it was remarkable that as fast as they came, the spirit of God seemed to fall upon them. Two more soon found hope in Christ. But

we are now come to a time when the effectual influences of the Spirit were not confined to *two* or *three* individuals. About sixty-five Indians were collected. In discoursing to them, Mr. Brainerd observes, he was favoured with uncommon freedom. I shall give an instance of the effect at one time in his own words.—'The power of God seemed to descend upon the assembly *like a rushing mighty wind*. I stood amazed at the influence which seized the audience almost universally, and could compare it to nothing more aptly than a mighty torrent, that bears down, and sweeps before it, whatever is in its way.' Almost all persons, of all ages, were bowed down together; and scarce one was able to withstand the shock of this surprising operation. Old men and women who had been drunken wretches for many years, and some little children not more than six or seven years of age, appeared in distress for their souls; as well as persons of middle age. And it was apparent these children were not *merely* frightened with seeing the general concern, but were made sensible of their danger, the badness of their hearts, and their misery without Christ.'"—p. 75.

The following extract may afford some idea of the degree of zeal, by which this missionary was excited to his work.

"After Mr. Brainerd had spent, with them, about three years and a half, he was obliged, in 1746, to leave them on account of his health. He had long been apparently on the borders of the grave; but he seemed resolved actually to wear out in the service. He often travelled, sleeping in the wilderness upon the ground, or in some tree, when he raised blood most profusely, and when his garments were wet through with his night sweats."—p. 77.

We know not the individual, who has manifested more entire devotedness to God, or more of the spirit of *a pilgrim* and *a stranger* on earth. With regard to his dangers and sufferings he once remarked,—"I have been frequently exposed, and sometimes have lain out all night, but hitherto God has preserved me. Such fatigues and hardships serve to wean me from the earth; and I trust will make heaven the sweeter." He left the world at Northampton, Oct. 6, 1747, at the house of Mr. Edwards, in the 30th year of his age.

At the close of this part of his work, our author remarks,—

"From this brief view of the missions in North America, it will readily be seen, that though they have been temporary in their duration and effects, yet that probably no missions among the heathen in any part of the globe, have produced a quicker harvest, or one more abundant in proportion to the means employed. How different from what is sometimes said, 'The Indian cannot be converted.' We appeal to facts; *the Indian has been converted.*"—p. 88.

We have perused no part of this volume with so strong emotion, as that which relates to the missions of the Moravian Brethren. It is known to most of our readers that, for a considerable period, this illustrious Christian community were almost alone in their attempts to spread the gospel. When we reflect on what this little band of believers, poor and feeble as they are—in all other respects unnoticed and unknown, have done for the salvation of men, we blush to know that the rest of the Christian world remained so long uninfluenced by their example, and that comparative indifference is *still* indulged concerning this great subject, by many of the people of God. Had all who have professed attachment to Christ, done as much, in proportion to their means, for the propagation of his religion, as the Moravians, long before this time *his dominion had been from sea to sea, and from the river even to the ends of the earth.* Where they have gone, the Most High has been their shield and their defence; when they have prayed, God has heard them; when they have preached, God has accompanied their preaching with the influences of his Spirit: and all this, because they have declared his truth, have trusted in him, and *have lived near to him.* We cannot refrain from doing our readers and ourselves the pleasure to relate, in the language of our author, some instances, in which the interposition of Providence has been most signally manifested in their defence. Of one

of their missionaries, whose life was sought by savages, we are told—

"He followed them with patience and love, sowing the word with tears; and though some of the Indians talked of hanging him up in the woods, and one actually ran after him with a hatchet, and would have killed him but for stumbling in the water; all began to admire his courage, united with so much meekness and humility. He often spent half a day in their huts, ate and drank with them in a friendly manner, and even lay down to sleep in the midst of them, with the utmost composure. This last circumstance made a deep impression on the minds of the Indians, particularly on that of Tschoop. He one day while the missionary was lying fast asleep before him, was struck with the thought, 'This cannot be a bad man. He fears no evil, not even from us who are so savage. Here he sleeps comfortably and places his life in our hands.' On further reflection he was convinced that the reports of the white men were malicious, and he attempted, with success, to remove the unfavourable impressions of his countrymen."—p. 195.

"The missionaries were however frequently in danger. One of them was attacked by a savage, who presenting a gun to his head, exclaimed, 'Now I will shoot you, for you speak of nothing but Jesus.' He answered 'If Jesus does not permit you, you cannot shoot me.' The Indian was entirely disconcerted, went off in silence, and two days after called on the missionaries to come and preach to his wife and some others at his house."—p. 198.

"In one instance a savage came in running, and exclaiming he would kill the white man. Having proceeded with full speed to the house of the missionary, he burst open the door and rushed in like a wild beast. The missionary's wife, much terrified, snatched up her child and fled. The missionary himself, being sick, rose up in bed and looked at the assassin with the utmost composure. Disconcerted by this, he suddenly stopped short, and the Indian converts hastening to the assistance of their teacher, seized and bound him."—p. 213.

Though these apostolic men have not succeeded in all their attempts to introduce Christianity among the heathen, still God has to a remarkable degree, smiled on their efforts. We are informed by our author, that "in the year 1812, there were, according to Mr. Latrobe, in the thirty-three settlements of the Brethren 157 missionaries, and about 27,400 converts." From Mr. W.'s narrative, it appears, that the most remarkable success of their Missions, has been among the blacks in the West Indies. With reference to the means of carrying on these extensive operations he remarks;—

"To support these missions the Brethren have no fund whatever. They are wholly dependant on voluntary contribution. We are sorry to add, that partly on account of their distresses on the continent, several of their congregations being broken up, and partly on account of the increased expense of their missions during the wars, they are now deeply involved in debt, and all their plans are embarrassed. Their missions, however, are far less expensive than those of any other society. The missionaries are generally bred to some trade, and at this they work when it is practicable. Besides, as they live in families, and several are almost invariably united in one mission, their expenses are lessened; to say nothing of their peculiar habits of life."—p. 232.

From Mr. W.'s remarks respecting this remarkable people, we give the following interesting paragraph.—

"The uniformity of their habits, the oneness of their character, which prevents those discords that ruin so many missions, and enables them to go forward against the enemy with unbroken ranks, undoubtedly has vast influence in their success. Their missionaries are of *one mind*, as to the doctrines they teach, the mode of inculcating them, and the form of discipline. But still without the soul of a missionary—without being imbued with the spirit of their calling, they could not effect the wonders we have witnessed. It is the *missionary spirit* which enables them to compass sea and land—to converse with untamed nature in all its imbecility, and all its ferocity—to take up their abode in the icy waters of Greenland, and in the sickly swamps of South America—to spend their lives in repeated, though unsuccessful attempts to extend the triumphs of the cross. This spirit, to be buoyant amidst every depression—to rise in proportion to the weight laid upon it, must indeed spring from a perennial fountain—from a heart overflowing with love to God and man; and such is, generally the fact with these missionaries. Not only are they volunteers—volunteers to that extent, if any wishes to leave his work, or even has not his *whole heart in it*, he is considered as no longer useful, and is dismissed—dismissed if his heart

misgives him, though he has gone on board a vessel and is ready to sail; but they are likewise men of ardent piety. It is this, unquestionably, united to, or rather producing their unassuming habits, their self-denial, their patience of suffering, and their burning zeal, that makes them so resistless in their movements."—p. 233.

Among the most interesting things of the present day, whether we consider the immediate benefit which results from it, or its influence on the universal extension of the power and grace of the gospel, should in our view, be ranked *the monthly concert of prayer*. To behold Christians in the four quarters of the globe, at stated periods laying aside all feelings of party, and all distinctions of sect, and, with one heart and one voice, preferring the petitions, *Thy kingdom come, thy will be done*, is a sight at once animating and sublime. It deserves to be gratefully noticed, that in many societies in our country, the observance of this season has been followed by the influences of the Spirit. In some instances within our knowledge, even while the people of God have been praying for this blessing, he has heard them, and granted their petition. When we contemplate the origin of this *meeting for prayer*, and the extent, to which it has spread, we can compare it to nothing so aptly as to the little cloud, seen by the servant of the prophet which soon covered 'the heaven,' and was followed with *abundance of rain*. Our author informs us, that—

"So early as 1784, an Association of Baptist ministers and churches met at Nottingham, set apart one hour, the first Monday evening of every month, for special and united prayer, that the kingdom of Christ might be extended in the world. When this had been continued about seven years, many began to feel an inconsistency in praying without exerting themselves to obtain the object of their prayers. In particular the Rev. Mr. Carey, pastor of a church in Moulton, and afterwards in Leicester, a pleasant shire-town, on the river Sour, was deeply impressed with the importance of some vigorous effort, to propagate Christianity."—p. 250

Here was not only the origin of the *concert of prayer*, but likewise of those splendid efforts of the Baptist denomination in England, to introduce the christian religion into Bengal, which have excited the admiration of the world. "In the spring of the following year, Mr. Carey preached a sermon at the annual association in Nottingham, from Isaiah liv, 2, 3.; in which he took up the spirit of the passage in two exhortations, *Expect great things—attempt great things*. The effect was considerable. A resolution was passed that a plan for a society should be formed before the next ministers' meeting. This was done. The constitution was adopted at Kittering, Oct. 2, 1792, the directing committee chosen, and something effected towards obtaining the requisite funds. Only 13*l*. 2*s*. 6*d*. however, was at first subscribed."

Did our limits permit, we should be happy to lay before our readers Mr. W.'s account of the opinions, manners, and general state of society, existing among the native inhabitants of Hindostan. We can only remark, that his statements respecting the Hindoos and all other heathen nations, as well as those of all christian writers, are wholly diverse from what we often hear asserted of their moral condition, by those who would discourage attempts to send them the gospel. While by the latter they are often represented as in a high degree amiable, upright, 'kindly affectioned' towards one another, and disposed to practise the domestic and social virtues; by the former, they are universally declared to be sunk to the lowest state of vice and profligacy—are described as extremely lascivious, dishonest, and cruel; as wholly regardless of the most sacred obligations; as habitually insensible to the most tender ties, by which man is holden to his fellow creature, and even as placing among the list of virtues, acts which the divine law condemns as aggravated sins. Such, without exception, is the moral and religious state of the nations which are desti-

tute of the gospel. By a respectable writer, who tells us he has lived long and had much experience in the heathen world, it is asserted, *that he has never found in it an individual of whom he could say, This man fears God and works righteousness.* Such are the people, of whom we are gravely told, that their present condition is eligible, and their future prospects inviting;—the people of whom it is sometimes asserted, that christianity will rather injure than improve their condition.

Concerning the operations, and the present state of the Baptist missions in India, we can only quote the following brief summary.

"In reviewing these various and important stations, we are struck with astonishment at the recollection that the society which supports them, came into existence little more than twenty-five years ago; at the time of its formation raised a subscription of less than sixty dollars; and in the course of the first year, was scarcely able to send out two missionaries. From these small beginnings there were in 1815, twenty-four stations in which were twenty-four European missionaries assisted by thirty-nine native and country born teachers, supported at an annual expense (including schools and translations) of 63,000 dollars, and reckoning 765 converts.

"But we have not yet the most sublime view of this grand march of benevolence. It is the *translation of the Bible into forty-four different languages,* either completed, or in some degree of forwardness. In that of Bengal and Orissa, spoken, on a moderate estimate, by about thirty millions of people, the whole bible is translated, printed and extensively circulated. In five other languages, the Sungskrit, Hindee, Mahratta, Punjabee, and Chinese, it is translated. The New-Testament has for sometime been printed, and the Old now is, in most, or all of them. That of the Chinese is a most important acquisition. It gives the word of life to not less, probably, than one hundred and fifty millions of our dying race. In seventeen other languages, the printing of the New Testament is commenced; and in thirteen more its translation; to which may be added seven languages printed, or printing, at Serampore, on account of the Calcutta Auxiliary Bible Society. The whole expense of the translations is about 13,000 dollars annually."—pp. 284, 285.

The most remarkable instance of success attending missionary exertions in modern days, has been witnessed within the last four or five years, in the South Sea Islands. A mission to these Islands, on an extensive scale, was fitted out in the year 1796, by the London Missionary Society. Our author remarks, "the formation of the London Missionary Society commences a new era in the history of missions. This Society composed of dissenters and members of the established church, had its origin in that spirit of inquiry on the subject of missions, which preceded and followed the formation of the Baptist Society." With the failure of the first attempt made by this Society, to introduce the gospel among the inhabitants of Otaheite and the neighboring islands, our readers are acquainted. At length, however, christianity has gained complete ascendency among these islanders: Idolatry is abolished; the worship of the true God is universally observed; the christian sabbath is kept holy; the word of God is extensively diffused; his Spirit has been poured out, and multitudes have, in the judgment of charity, become devout and humble followers of Christ. From Mr. W.'s remarks on this wonderful display of grace, we quote the following;

"In contemplating this astonishing revolution, whose events are even now passing before our eyes with a magnitude and rapidity which almost bewilders and confounds the mind, we must say with new emphasis, '*What hath God wrought!*' Is it asked, *Hath a nation changed their gods?* We may point to the whole mass of inhabitants on *eight* islands, and reply, '*A nation hath been born in a day.*' Perhaps there is not a parallel on the annals of ecclesiastical history. In the early ages of Christianity, though great multitudes were converted, yet not a whole people; and if, in after ages, when Christianity was corrupted, a tribe or nation was brought at once to profess it, this was generally by constraint; or if not, it was while they remained ignorant of what they professed. Here no force has been used, and the natives, at least of Otaheite and Eimeo, have adopted a religion which has been preached to them almost twenty years; and which they have seen exemplified in the lives of the missionaries. It is to be ex-

pected, that in this general change many have been carried along by the current, and are Christians only because Christianity is in vogue. As the chiefs were among the first to adopt the new religion, the converts have not generally been tried by persecution; but if they should be, it is hoped, many of them would endure unto the end, and be saved.

"At any rate, the good effected is vast. If we look simply at the abolishing of idolatry, at the same time considering what idolatry is—a systematic alienation of the heart from God, introducing every thing debasing, sensualizing, and polluting, we shall at once perceive that the benefit in this world is almost inestimable. Think of the horrid crimes of infanticide, of offering human sacrifices, of murdering all prisoners taken in war; think of all the abominable immoralities, not only permitted, but encouraged by their former religion; and then estimate, if you can, the happy effect on them as social beings, not to say religious, and destined to eternity, of that change, which by the blessing of God, these natives have passed through."—pp. 332, 333.

Hardly less remarkable has been the success of the London Society in South Africa. Of a work of grace, at a place called Bethelsdorp, we have the following account:

"This revival continued at Bethelsdorp, with power, for more than two years; and the good work is even still going forward. In the year 1815, no less than three hundred were added to the church, and one hundred and forty three adults, and one hundred children baptized the following year. The settlement now embraces about one thousand persons. They contributed to the funds of the Society in 1815, more than five hundred dollars; they have a collection for the poor every Lord's day, which amounts annually, to near two hundred dollars; and they are building a school room and printing office at their own expense.

"The following speech exhibits the delight and gratitude of the converts. 'We are all Hottentots. We never had a house. We never were considered as human beings. We never were allowed to look into a farmers's house; but to day, we are here, sitting together in a large white house. We never had a waggon; and now there are more than twenty waggons at Bethelsdorp, belonging to us Hottentots! Look at the women! they never had any decent clothes; now you see them sitting among us in white, and various colours. we never had the honour of knowing any thing of God or his word; but now we can read and write; and the greatest thing which God has favoured us with, is his sending to us poor Hottentots, his servants, who daily explain to us his holy word.' Then, with many tears, he cried out, 'Is not this altogether the grace of God! Love of God! Mercy of God! Men, Brethren, Hottentots! Praise the Lord God Almighty!'"—pp. 375, 376.

"In reviewing the South African Mission," Mr. W. remarks, "any person who has the least acquaintance with the Hottentot character—who knows that it is graduated to every degree of debasement—that while their race is scarcely elevated above animal nature, some of them partake of all the savageness of that nature in its most ferocious forms, so as to bear no distant resemblance to the tiger and lion of their forests; and who will then turn his eyes to the missionary settlements—see a white church rise behind the trees, where once stood the kraal of a robber chief; and a little village of pretty and convenient houses, where once the Bushmen sought refuge among the holes of the rocks—and contemplate the change of external appearance in the Hottentot himself; the neat dress instead of the dirty sheep skin; the wholesome meal, instead of feeding on snakes and toads—or in his moral condition; an intelligent and zealous Christian, instead of a stupid and vicious animal, wallowing in dirt and smoke, to be convinced, not to say of the utility of *missions*, but that there is a divine and transforming power in the christian religion."—p. 381.

Our readers are acquainted with the character and the history of the venerable Vanderkemp, a name on which every friend of missions must delight to dwell. It is stated respecting him, that a day or two before his death, a female friend enquired of him the state of his mind. "To this he answered with a smile, 'All is well.'—On the 8th day" (of his disease) "Dec. 15, 1811, he breathed his last, in the 64th year of his age, and 13th of his labours among the heathen.—Thus died the apostolic Vanderkemp; who, for combining natural talents, extensive learning, elevated piety, ardent zeal, disinterested benevolence, unshaken perseverance, unfeigned humility, and primitive simplicity, has perhaps never been equalled since the days of the Apostles."

The account of the formation and proceedings of "the American Board of Commissioners for Foreign Missions," is introduced with the following paragraph:

"Did you stand by the side of some noble establishment, say a seminary of learning, admiring the well designed architecture of its edifices, lifting their marble walls and lofty columns to the eye—the convenient rooms—the spacious halls—the extensive library; and viewing the pleasantness of the situation—the groves—the green—the commanding prospect of distant hills, and a varied landscape stretched along the winding river, would not your admiration be increased, on knowing that a few years ago, this was all a barren wilderness; and would you not trace *with pleasure*, the growth of this establishment from the felling of the first tree, and laying the corner stone, to its present state of grand maturity. There is some analogy between such an establishment and the subject of the present sketch. The American Board of Commissioners for Foreign Missions, though yet in infancy, has assumed an appearance which makes it interesting to trace its origin.—p. 404.

The excitement given to public feeling in this country by missionary efforts in England, and especially by the formation of the London Missionary Society, is considered as having led the way to the existence and operations of the American Board. "Among others, two or three devoted young men at Williams' College began to think seriously of Foreign Missions. One of these was the lamented Samuel J. Mills, whose early death has robbed the church of one of its brightest ornaments. He was little known. His influence was silent like the dew on the green herb, or like the southern breeze, which is only visible by its effects in unlocking the bars of frost. It is well understood by many that his hand, though unseen, first touched the springs which set in motion most of the great moral machines now in successful operation in our country. But I forbear, his record is on high—his monument too will be erected here by far abler hands than mine."

In the conclusion Mr. W. remarks,

"The number of stations occupied by the different Societies mentioned is about 160; the number of Christian labourers, of every class, not far from 360; the annual expenditure on objects directly missionary, near 350,000 dollars; and 450,000 for other objects connected with enlightening and civilizing the world; exclusive of all internal sources of income.

"The effects of these efforts have been various, but on the whole very encouraging. A fair computation would probably show, that, in proportion to their number, missionaries have not been less successful, even in immediate fruit, than ministers at home. The converts now at the different stations may be reckoned at 50,000, which would give 139 to every missionary, including school masters and lay settlers; a number greater than is found in most of our churches. But if such are the *first* fruits, what will be the long harvest, when the posterity of these converts for ages to come are gathered in. It should ever be remembered, that the benefits of a heathen conversion are to be reckoned in an increasing ratio, involving generations yet unborn. In this view, the imagination, looking down the long vista of years, delights to contemplate the astonishing results of the late moral revolution in the South Sea Islands, but they are beyond computation."—pp. 431, 432.

We must protract this article, perhaps already too long, by noticing some of the imperfections which appear in the volume before us. With regard to a work of so much merit, composed with so benevolent intentions, and on a subject so interesting, this is an ungrateful task. Still, duty to the public, and justice to ourselves, do not allow us wholly to decline it. We are aware of the author's situation at the time when his book went to press. We are not insensible, that while he was obliged, as we are informed in the preface was the fact, to hasten his preparation for leaving the country, he had no opportunity for that careful revisal of his manuscript which was requisite; but whatever weight this circumstance, united with a desire to bring the work within a limited number of pages, may have as an excuse, it does not diminish our regret, that the information here given us, is not, in some parts, more full and complete. We are wholly dissatisfied with the hasty and imperfect sketch of the operations of the London Missionary Society in India and China; nor have we a less imperfect account of the proceedings of the Edinburgh and Church Missionary Societies, and of the Baptist

Board of Foreign Missions in the United States. If this deficiency has arisen from Mr. W.'s want of time, we regret that some other competent person was not employed to collect and arrange the facts necessary to a considerable enlargement of these parts of the work: in this manner, the whole would have been better proportioned, and its value much enhanced.

The blemishes which appear in the style of this performance, we have noticed with greater pain, and with greater disapprobation; because there is less excuse for them. If Mr. W. had not time to smooth and polish his diction; if, under the circumstances in which he was placed, it was impracticable for him to shun all inequality of expression, and to give to his narrative an air of uniform elegance and beauty, it is still to be lamented, that, in the construction of his sentences, he has occasionally violated the plainest rules of grammar and of rhetoric; and has, in some instances, employed low and vulgar expressions.

But notwithstanding the imperfections of this work, we hope the christian public will judge so favorably of its substantial worth, as to give it extensive patronage; and that opportunity will be thus afforded, to correct its errors, and supply its defects in a second edition. We are extremely sorry that the care of the author, or of his friends, has not prevented the necessity of diverting the attention of our readers, for a moment, from its contents, to the manner of its execution. The subject, of which it treats, is of too much importance to allow almost any other to come in competition with it: it is one which should lie near the heart of every christian—one which should occupy his warmest thoughts, which should call forth his best exertions, should excite his most fervent prayers, and employ his most anxious reflections by night and by day. We devoutly wish, that it may enter into the plans of every child of God, to attempt something to meet "the claims of six hundred millions," who are thronging the road to death; that every christian may esteem it, as in truth it is, a privilege, and an honour, to devote his time, his talents, his influence, and his property, to the interests of the Saviour's cause; that no one may rest satisfied with the hope of his own salvation, nor enjoy the approbation of his conscience, till he has done all in his power, to bring the perishing outcasts of the human family to the knowledge and belief of the truth, as it is in Jesus. To the saint, how animating should be the prospect of meeting in the heavenly world those heathen idolaters, whom his labours, and contributions, and prayers, have been the means of raising to life and glory.

Did our limits permit, we might dwell on the present state of the world, as affording peculiar advantages for the spread of the gospel. The general prevalence of peace, the facility of access to the different parts of the earth, the augmented harmony of different religious denominations, together with the great increase of power and influence among Christian, compared with heathen nations, clearly denote, that the period in which we live, is far more favorable than any which has preceded it, for the enlargement of Zion. May the friends of the Redeemer every where, especially may the churches in this country, be duly sensible of these advantages; may they feel their responsibility to God for the faithful use of them, and may the time be hastened, in which *the whole earth shall be filled with his glory.*

Literary and Philosophical Intelligence.

The two first numbers of 'The Western Review and Miscellaneous Magazine,' have been published at Lexington, Ken. The work is issued in monthly numbers, of 64 octavo pages each, at four dollars per annum.

The annual commencement of Yale College, was held on the 8th instant. Forty young gentlemen, alumni of the College, were admitted to the degree of Bachelor, and twenty-three to that of Master of Arts.

Three gentlemen, Bachelors of Arts in other Colleges, were admitted *ad eundem*; and five, graduates of other Colleges, were admitted to the degree of A. M.—The honorary degree of Master of Arts, was conferred on the Rev. Charles Boardman, of Washington.

The following gentlemen were admitted to the degree of M. D.—Thomas R. Boutell, Benjamin Bowers, David B. Brooks, William P. Eaton, Nathaniel Ives, Earl Knight, John Locke, John S. Matson, Hollis Monroe, Frederick Morgan, James Morris, Joseph I. Waldo, Reynold Webb.

The honorary degree of M. D. was conferred on William Buell, William Tully, Thomas Miner, John W. Sterling, John S. Bartlett.

The degree of LL. D. was conferred on His Excellency Oliver Wolcott, Governor of this State; Hon. James Gould of Litchfield; and Hon. Stephen Elliot, of South-Carolina.

The prizes for declamation on Tuesday afternoon, were adjudged to—A. C. Twining, J. M. Catlin, H. Foote, of the Junior Class—O. A. Shaw, F. W. Lord, A. L. Alexander, of the Sophomore Class—O. Baker, G. D. Young, E. Keteltas or E. G. Thomson, of the Freshman Class.

The prizes for English Composition have been adjudged to—L. Bacon, C. Whittlesey, H. Jones, of the Junior Class—H. White, A. Benedict, J. Brewer, of the Sophomore Class. For translations, to C. T. Hart, W. Colton, F. Griffin, of the Freshman Class.

The annual commencement of Middlebury College, was held on the 18th of August.—Eighteen were admitted to the degree of Bachelor of Arts.

The honorary degree of Bachelor of Arts was conferred on Abraham Harris Chappel.

Six young gentlemen were admitted to the degree of Master of Arts.

The honorary degree of Master of Arts was conferred on the Rev. Clark Kendrick of Poultney, Rev. Aaron Palmer of Barre, Rev. Ammi Nichols of Braintree, and Doct. James Cotton Bliss, of the city of New-York.

The following gentlemen were elected members of the Corporation—Rev. Abraham Bronson, Rev. Chester Wright, Hon. Zebulon R. Shiperd, Hon. Joel Doolittle, Peter Starr, Esq. and Mr. Ira Stewart.

The following is among the resolutions of the Corporation:—

Whereas, the Hon. Gamaliel Painter, by his last will and testament, bequeathed to Middlebury College, a large portion of his valuable estate, and as it is desirable to perpetuate the remembrance of this distinguished act of liberality;—Therefore, resolved, that ten thousand dollars be appropriated out of said bequest for the purpose of supporting forever, the professorship of Mathematics and Natural Philosophy, which in honor of this greatly respected patron of science, shall hereafter be denominated the Painter professorship of Mathematics and Natural Philosophy.

The Parkerian premiums for the present year, were adjudged to Cyrus Sheldon, of the Junior Class—Josiah F. Goodhue, of the Sophomore Class and George C. Beckwith of the Freshman Class.

The annual commencement of Bowdoin College was held on the first instant.—Eleven were admitted to the degree of Bachelor, and five to that of Master of Arts.

Samuel Philips Newman, A. B. has been elected Professor of Languages, in this Institution.

The annual commencement of the University of Vermont, was held on August 11th.—Seven were admitted to the degree of Bachelor of Arts.

The annual examination of the Students of the Theological Seminary at Andover, was held on the 22d. instant.

Department of Sacred Literature—Jun. Class.

First Division examined in the Hebrew Testament—S. R. Arms, B. C. Baldwin, J. Bennett, S. Blaisdell, I. H. T. Blanchard, J. H. Breck, A. Caldwell, A. Chester, J. Clement, N. B. Cook, C. Eddy, J. W. French, W. Graham.

Second Division examined in the Greek Testament—B. F. Nealey, F. Norwood, G. E. Pierce, C. Du M. Pigeon, E. Poor, D. C. Proctor, T. L. Shipman, J. Silliman, H. Smith, M. Smith, S. Spring, C. Walker, L. Whitney, J. Whiton.

Third Division, in compositions pertaining to Sacred Literature.

1. Mat. xvi, 18. Translation and Commentary. S. Griswold.—2. What special rules are to be observed in interpreting the poetic parts of the Old Testament? B. Dickenson.—3. Matt. xi. 12, 13. Translation and Commentary. H. B. Hoyt.—4. Dissertation on the mode of quotation from the Hebrew Scriptures, by the writers of the New Testament. D. Kimball.—5. Gen. iii. 15. Translation and Commentary. T. Jameson.—6. What is the source of the imagery in the 45th Psalm; and to whom does this Psalm relate? S. Mosely.—7. Heb. i. 3. The meaning of the phrase, "brightness of his glory, and express image of his person," as applied to the Son of God. J. Howe.—8. Psalm xvi. 10. Translation and Commentary; with a discussion of the question, whether this Psalm relates to the Messiah. N. Smith.—In what sense is the phrase, "The coming of Christ," used in the New Testament? D. Page.—10. Dissertation on the phrase "Son of God." Newhall.—11. The use of the number *seven* in prophecy. Upham.—12. How far are we to proceed, in giving a typical and mystical sense to the Old Testament? A. Mead.—13. Of what use is the study of interpretation? W. Mitchell.

Christian Theology—Middle Class.

1. What is the rule of human duty? E. Demond.—2. On the perfection of the divine law. D Clark.—3. On the glory of the gospel. J. N. Loomis.—4. Is there any certain connexion between evangelical faith and a right practice? E. White.—5. On the necessity of *means* in accomplishing the salvation of men. J. Boardman.—6. Principal objections to prayer answered. J. Brown.—7. On the warrant Christians have to render religious worship to Christ? E. J. Boardman.—8. Objections to the Scripture doctrine of divine influence answered. W. Child.—9. Is there any valid objection to the use of creeds composed in uninspired language? J. Coburn.—10. On the great ends of prophecy. J. Duncklee.—11. Practical use of the doctrine of the dependence of believers on divine influence. P. Payson.—12. What are the most satisfactory marks of true conversion in a revival of religion. W. Williams.—13. Is Justice an amiable and glorious attribute of God? E. Youngs.—14. In what way should a minister treat the appearance of a death bed repentance? B. Perry.—15. On the identity of the church of God in all ages. C. B. Storrs.—16. Does the Scripture prescribe the exact and exclusive form of church government? J. Scales.—17. Why should a pardoned sinner continue to confess his sins and ask forgiveness? D. Gould.—18. The effects of an unchristian spirit in religious controversy. P. Lockwood.—19. On the evils of a doubtful mind respecting the doctrines of religion. E. Hollister.—20. On the necessity of technical terms in Theology. H. Belknap.—21. What are the principal obstacles to the prevalence of Christianity in the East Indies? W. Goodell.—22. With what cautions is the doctrine of human depravity to be inculcated? R. Cushman.—23. Encouraging aspect of the unevangelized parts of the world. I. Bird.—24. Were you among Jews, how would you oppose Judaism? J. Bigelow.—25. Were you in a Mahometan country, how would you oppose the influence of the Mahometan religion? D. Clayes.—26. Were you among Pagans, how would you oppose Pagan idolatry? D. Temple.—27. What reason have we to expect the universal prevalence of Christianity? T. M. Smith.—28. Have the epistles in the New Testament the same authority as the Gospels? L. J. Hoadly.—29. On the abuse of analogical reasoning. S. E. Morse.

Sacred Rhetoric—Senior Class.

1. On the connexion between style and delivery. R. Bascom.—2. On the choice of texts. D. Wilson.—3. On a natural manner in delivery. C. Byington.—4. On the sermons of Jeremy

Taylor. D. Hemenway.—5. On knowledge of the human heart. L. Dwight.—6. On the eloquence of Paul. W. P. Kendrick.—7. On an impressive and graceful elocution. R. G. Dennis.—8. On preaching the cross of Christ. A. Thurston.—9. On argument in sermons. W. Smith.—10. On the characteristics and causes of a feeble style. A. Morse.—11. On the causes of cold preaching. L. F. Dimmick.—12. On Americanisms in style. J. Torrey.—13. On the connexion between conviction and persuasion. H. Hull.—14. On the sermons of Storr. J. King.—15. On affectation of originality. O. Dewey.—16. On the influence of the preacher's work upon his own intellectual powers. J. Wheeler.—17. On the sermons of Chalmers. A. Warner.—18. On sensibility in a preacher. H. J. Ripley.

Maine Charity School.—By a vote of the Trustees in July last, this institution was permanently located at Bangor, a town pleasantly situated at the head of navigation on the west bank of Penobscot river. The surrounding country is rapidly increasing in population and wealth, but extremely destitute of the means of moral and religious instruction; there being if my information on the subject is correct, not more than seven or eight settled ministers within 50 miles.

The term of study required of the members of the Institution preparatory to their being licensed to preach, as candidates for the ministry, after the present year, is to be *five years*.

The conditions of admittance into the lowest class, are now—that the candidate, shall in addition to a thorough knowledge of the Latin and Greek Grammar, be able to construe and parse correctly and fluently the three first books of Virgil's Æneid, in Latin, and one of the Evangelists, in Greek; and shall also be able to render English into Latin correctly.

To be admitted into the next class, the candidate must have thoroughly read the whole of Virgil, Cicero's Select Orations, and the Greek Testament; and have besides a general knowledge of Arithmetic and English Grammar.

For admission into the next higher class, in addition to what has been mentioned, an acquaintance with geography, rhetorick, logic, and a general course of mathematics and natural philosophy will be required.

After the present year, according to a late regulation, candidates for admission into the lowest class, will be required to have read the four first books of Virgil's Æneid, Cicero's four Orations against Cataline, and the four Evangelists in Greek. Requirements for admission into the higher classes will be proportionally increased.

It is not, however, the design of the Trustees and Officers of the Institution, to adhere rigidly to these conditions in every case. Where age, or other circumstances require it, persons will be received under the patronage of the Institution, who have not all the preceding qualifications, with a view to their being introduced into the ministry without going through the whole of the prescribed course. Such cases, however, will be regarded as exceptions to the general rule, and will be admitted sparingly.

In case any should resort to the Institution for education, who would be too young to be introduced into the ministry after having completed the regular course, they will be required either to pursue a course somewhat more extensive, or to spend some time at the Seminary after they have completed the regular course, before they will be recommended to an Association for license to preach.

In all cases of admission, as *theological students*, ample testimonials of moral and Christian character will be required. Those who wish to be received on the charity foundation, must also produce evidence of indigence and good native talents. At their last meeting, however, the Trustees voted, that young men of good moral character, desirous of acquiring a knowledge of the arts and sciences, may be admitted into the classes pursuing those branches, on paying a reasonable price for instruction. This has not yet, I believe, been fixed.

As the great object of this Institution is to furnish destitute Churches with pious and able pastors; Missionary Societies with laborious and faithful missionaries; and 300,000 of our fellow-men in the eastern and northern parts of New-England, now sitting in the region and shadow of spiritual death, with orthodox and competent preachers of the gospel, prepared by education and habit, to endure hard-

ness" in the cause of Christ; and as, from its local situation, and the peculiarity of its plan, it cannot, in any considerable degree, if at all interfere with any other institution, having the same general object in view, it is hoped that it will enjoy the approbation, the prayers, and the patronage of the pious and charitable throughout New-England.

There is, it is believed, no disposition in the Trustees and Patrons of this institution, to detract from the merit of our Colleges, Universities, and Theological Seminaries previously established; or to undervalue that more thorough and extensive education which, of late years, it has been their object to give. On the contrary, they ardently wish them success. But they are convinced that they are not adequate to the public exigencies, as it respects a supply of religious teachers. And they humbly conceive that an education, acquired by a course of five years well directed application to study, united with ardent piety and good native talents, will qualify young men, especially such as are somewhat advanced, for extensive usefulness in the ministry, and perhaps as extensive, in some places, as that which is more refined, and acquired at much greater expense of time and money. At least, they think that it will be better for churches, to be furnished with such pastors, and people with such preachers, than none; or what will, in many cases, be the fact, with such as are totally illiterate, and generally very erroneous in religious sentiments. And it is respectfully suggested to Charitable Associations, and Education Societies, whether they could not more usefully appropriate a part of their funds to the purpose of preparing young men for the ministry, especially those of an older class, by a more brief course of education, in which all the most important branches of science and theology are taught, than to employ the whole of them in giving their beneficiaries a collegial or university education. In such a course, the sum requisite to educate one youth at College, and afterwards at a Theological Seminary, would be sufficient to educate two; besides the saving to each of several years of precious time, for active service, which would accrue. But whether the cause of religion would be promoted thereby or not, is a question which they must decide for themselves.

As the Institution is in its infancy, its library is yet small; donations of books, therefore, from the friends of literature and religion, would be very acceptable. As the students are mostly on the charitable foundation, and must be furnished with text-books for their classical studies, gratis, a considerable number of the Latin and Greek Classics, Blair's Rhetoric, Hedge's Logic, Webber's Mathematics, Enfield's Philosophy, Lock and Stewart on the Mind, Paley's Moral Philosophy, Edwards on the Will, and generally such works as are used as text-books in a collegial or theological course, are wanted for their use. Clergymen and others possessing such works, and others, both in literature and theology, which they can spare, without much inconvenience, are respectfully requested to bestow them on this Institution. A copy of Ree's Cyclopœdia, or of the British or Edinburg Encyclopædia, or any similar work, would be a very acceptable donation, and be very gratefully acknowledged.

Authors and publishers of new works, Editors and Proprietors of periodical publications, literary, philosophical or religious, are respectfully invited to forward a copy of their publications to this Institution.

Persons disposed to make donations of books, are desired to send them to the care of S. T. Armstrong, or T. Vose, Boston; J. Punchard, Esq. Salem; Geo. Hough, Concord, N. H. or N. Coolidge, Windsor, Vt.

Students going to the Institution from the middle or western parts of New-England, and wishing to take water passage from Boston or Salem, will be accommodated with board at a moderate price, whilst they may be obliged to wait, in Boston, at the house of Mrs. Jones, No. 21, Marlboro'-street; in Salem, at the house of Mr. Oliver Parsons, Summer-street.

The Vacations commence—the first on the last Thursday in August, and continues 4 weeks; the second on the first Thursday in January, and continues 6 weeks; the third on the second Thursday in May, and continues 2 weeks. The public exhibition (or commencement) is on the last Wednesday of August annually.

BANCROFT FOWLER.
Prof. Class. Lit. M. C. School
Aug. 30, 1819.

Antiquities of Marietta.—In removing the earth which composed an ancient mound in one of the streets of Marietta, Ohio, on the margin of the plain, near the fortifications, several curious articles were discovered, the latter part of June last. They appear to have been buried with the body of the person to whose memory this mound was erected.

Lying immediately over, or on the forehead of the body, were found three large circular bosses, or ornaments for a sword belt, or a buckler; they are composed of copper, overlaid with a thick plate of silver. The fronts of them are slightly convex, with a depression, like a cup, in the centre, and measure two inches and a quarter, across the face of each. On the back-side, opposite the depressed portion, is a copper rivet, or nail, around which are two separate plates by which they were fastened to the leather; two small pieces of the leather were found lying between the plates of one of the bosses: they resemble the skin of an old mummy, and seem to have been preserved by the salts of the copper. The plates of copper are nearly reduced to an oxyd. The silver looks quite black, but is not much corroded, and on rubbing it becomes quite brilliant. Two of these are yet entire; the third one is so much wasted, that it dropped in pieces on removing it from the earth. Around the rivet of one of them is a small quantity of flax or hemp in atolerable state of preservation.—Near the side of the body, was found a plate of silver, which appears to have been the upper part of a sword scabbard; it is six inches in length, and two inches in breadth, and weighs once ounce; it has no ornaments, or figures; but has three longitudinal ridges, which probably correspond with the edges, or ridges of the sword—it seems to have been fastened to the scabbard by three or four rivets, the holes for which yet remain in the silver.

Two or three broken pieces of a copper tube, were also found, filled with iron rust. These pieces, from their appearance, composed the lower end of the scabbard, near the point of the sword. No sign of the sword itself was discovered, except the appearance of the rust above mentioned. Near the feet, was found a piece of copper weighing three ounces, From its shape it appears to have been used as a plumb, or for an ornament, as near one of the ends is a circular crease, or groove for tying a thread: it is round, two inches and a half in length, one inch in diameter at the centre, and half an inch at each end. It is composed of plates or pieces of native copper, pounded together; and in the cracks between the pieces, are stuck several pieces of silver; one nearly the size of a fourpenny piece, or half a dime. This copper ornament was covered with a coat of green rust, and is considerably corroded. A piece of red ochre or paint and a piece of iron ore, which has the appearance of having been partially vitrified, or melted, were also found.—The ore is about the specific gravity of pure iron.

The body of the person here buried, was laid on the surface of the earth, with his face upwards, and head to the S. W. From the appearance of several pieces of charcoal, and bits of partially burnt fossil coal, and the black colour of the earth, it would seem that the funeral obsequies had been celebrated by fire; and while the ashes were yet hot and smoking, a circle of thin flat stones, had been laid around and over the body. This circular covering is about eight feet in diameter, and the stones yet look black, as if stained by fire and smoke. This circle of stones seems to have been the nucleus on which the mound was formed, as immediately over them is heaped the common earth of the adjacent plain, composed of a clayey sand and coarse gravel. This mound must originally have been about ten feet high, and thirty feet in diameter at its base. At the time of opening it, the height was six feet, and diameter between thirty and forty. It has every appearance of being as old as any in the neighborhood, and was covered with large trees, at the first settlement of Marietta, the remains of whose roots were apparent in digging away the earth. It also seems to have been made for this single personage, as the remains of one skeleton only were discovered. The bones were much decayed and many of them crumbled to dust on exposure to the air. From the length of some of them it is supposed the person was about six feet in height, Nothing unusual was discovered in their form, except that those of the scull were uncommonly thick. The situation of the mound on high ground, near the margin of the

plain, and the porous quality of the earth, are admirably calculated to preserve any perishable substance from that certain decay which would attend it in many other situations. To these circumstances, is attributed the tolerable state of preservation in which several of the articles above described were found, after lying in the earth for several centuries.'

Northern Discoveries.—In the voyage of discovery to Baffin's Bay a bottle was thrown into the sea from the Alexander, on the 24th of May, when that ship was off Cape Farewell, with a view to determine the currents, &c. About six months since the bottle was found on the island of Bartragh, Killala Bay. It floated across the Atlantic at about the rate of eight miles a day.

Two new expeditions were last spring, fitted out by the British Government, to explore the Arctic regions of America. The one has proceeded by sea for Baffin'sBay; the other advanced by land across this continent to co-operate if necessary and practicable, with the former.—The immediate objects of this expedition are to ascertain the north-eastern boundary of the American continent, and to trace the Coppermine River to its termination in the ocean.

France.—A volume has lately been published by M. Volney on the application of the European Alphabet to the language of Asia. 'The first part of it comprises the definitions as well of the general system of sounds pronounced, as of the system of letters, or signs by which those sounds are expressed. In the second part, the author considers all the vocal enunciations and tones used among Europeans. They amount to nineteen or twenty vowels, and thirty-two consonants, almost the same as those of the richest language of Asia. The twenty-five or twenty-six letters of the Roman alphabet, are not adequate to the notation of all the variations of voice; but this alphabet has the advantage of offering the most simple forms,and of being employed throughout Europe, in America, and in all the European colonies of Asia. M. Volney proposes to render it universal, by obtaining from itself other simple signs, necessary to mark additional sounds. In the third part of his work the author reduces his theory to practice, by applying it to the Arabic alphabet, which is one of the most complicated of the Asiatic. The same process applies to the Turkish, the Persian, the Syriac, the Hebrew, the Ethiopian, &c.; and even to Sanscrit and the Chinese.'

Modern Greece.—It is stated that the 'scientific and literary cultivation of the modern Greeks, makes considerable progress. The inhabitants of the island of Chios have made a liberal subscription for the foundation of a library. In Smyrna, Cydonios, and Chios, excellent schools have been erected, and a number of new publications translated into the modern Greek language. Professor Koumos of Smyrna, (who, with professor Oikonomos, has particularly distinguished himself by his learning) has addressed a letter to his brethren on the present state and the means of improving their native literature. The demogeronti, or elders of the Congregation at Chios, have determined that no one shall undertake the clerical profession, who has not undergone his examination before a professor of one of the native schools or Gymnasia. Fenelon's work on the education of young women has been translated into modern Greek by Erianthia, daughter of a professor in the Gymnasium at Cydonios. The *Ermees Logios* published by Anthimius Gazes at Vienna, contains the best accounts of the progress of modern Greek literature.—It is, however to be regretted, that disputes have arisen among the different Grecian literati, which have been conducted with bitterness. But even these little contests may ultimately be productive of good.'

List of New Publications.

THEOLOGY.

Critical and Explanatory notes on many passages of the New-Testament, which to common readers are hard to be understood. Also an illustration of the genuine beauty and force of several other passages: By Ezekiel J. Chapman, A. M. 8vo.—Canandaigua.

Sermon delivered in Boston, at the ordination of the Rev. John Pierpont: By Henry Ware, D. D. 8vo.—Cambridge.

The Gospel Church vindicated by the Scriptures: By Daniel Merrill, A. M. 8vo.—Concord, N. H.

Sermon delivered in Petersham, June 23, 1819, at the Installation of Rev. Luther Wilson: By Aaron Bancroft, D. D. 8vo.—Worcester.

The Design, Rights, and Duties of local Churches; A Sermon delivered at the Installation of the Rev. Elias Cornelius, as associate pastor of the Tabernacle Church in Salem, July 21, 1819: By Lyman Beecher, D. D. 8vo. —Andover.

The ministers hope, and its influence on his preaching and character; A Sermon delivered in Lyme, Conn. at the Ordination of brother George W. Appleton, to the pastoral care of the first Baptist Church and Society in that place: By William Collier, A. M. 8vo.—Boston.

MISCELLANEOUS.

An Appeal from the judgments of Great Britain respecting the United States of America, (part 1.) containing an Historical Account of their merits and wrongs as Colonies; and strictures upon the calumnies of the British writers: By Robert Walsh, Jun. 8vo. —Philadelphia.

An Introduction to Algebra, being the first part of a course of Mathematics, adapted to the method of instruction in the higher schools and academies in the United States: By Jeremiah Day, LL. D. 8vo.—New-Haven.

Speeches of the Governors of Massachusetts, from 1765 to 1775, and answers of the House of Representatives to the same, with their Resolutions and Addresses, and other public papers relating to the dispute between Great Britain and this Country. 8vo.—Boston.

Novanglus and Massachusettensis; or Political Essays, published in the year 1774 and 1775, on the principal points of controversy between Great Britain and her Colonies; the former by John Adams, late president of the United States; the latter by Jonathan Sewall, late kings attorney general of the province of Massachusetts Bay—To which are added, a number of letters lately written by president Adams to the Hon. William Tudor, some of them never before published. 8vo.—Boston.

Moral Instructor, and Guide to Virtue and Happiness: By Jesse Torrey. 12mo.—Saratoga, N. Y.

Letters from Asia, written by a gentleman of Boston to his friend in that place. 24mo.—New-York.

American Medical Botany, with coloured engravings, vol. 2, part 2. Imperial 8vo.—Boston.

Vegetable Materia Medica of the United States, or Medical Botany, with coloured engravings, complete in eight numbers, 4to.—Philadelphia.

Outlines of Botany, taken chiefly from Smith's Introduction, containing an explanation of Botanical Terms, and an illustration of the system of Linnæus, also some account of Natural Order, and the Anatomy and Physeology of Vegetables, illustrated by engravings, for the use of schools and students: By John Locke. 12mo.—Boston.

Religious Intelligence.

MISSION TO THE SANDWICH ISLANDS.

Friends of man, and of the Redeemer of man,

In the good providence of HIM, who "hath made of one blood all Nations of men—and determined the times before appointed and the bounds of their habitations; that they should seek the Lord, if haply they might feel after him and find him;"—several youths, natives of the Sandwich Islands, have been brought to our shores, and favored with a temporary residence in these

regions of light. Seven of them have been placed under instruction in the Foreign Mission School, at Cornwall, Con. and their improvement in knowledge, human and divine, has fully answered the most raised expectations of their patrons, benefactors, and friends.

"O what a wonderful thing it is," said one of them, "that the hand of the Divine Providence has brought me here, from that heathenish darkness, where the light of divine truth never had been. And here I have found the name of the Lord Jesus in the Holy Scriptures; and have read that his blood was shed for many.—O what a happy time I have now, while my poor friends and relations at home are perishing with hunger, and thirsty, wanting of Divine Mercy and water out of the well of salvation:—My poor countrymen, who are yet living in the region and shadow of death—without knowledge of the true God, and ignorant of the future world—have no Bible to read—no sabbath—and all these things are unknown to them. I often feel for them in the night season, concerning the loss of their souls.—May the Lord Jesus dwell in my heart, and prepare me to go and spend the remaining part of my life with them. *But not my will, O Lord, but thy will be done.*—O do not cease to pray for me, and for Tennooe, and for the poor ignorant people at Owhyhee."

The will of the Lord Jesus is done. The dear lamented Obookiah was not to return to Owhyhee. But his prayers and supplications with many tears, for his "poor friends, and relations and countrymen"—which he ceased not to offer, until his soul rested in the bosom of his Saviour—will not be forgotten in heaven; nor must they be forgotten on earth.

Four of his surviving companions appear to have been made partakers of the same grace, to be filled with the same spirit, and to be burning with the same desire.

Shall the holy flame be quenched?—Shall these dear young disciples not be allowed and encouraged to return, and publish in their native Isles the Good Tidings of great joy which in this land they have heard, and which shall be to all people.—But how shall they return?—and how shall the great design, so dear to their hearts—so important to those whom they love, and to many thousands of human beings—be carried into effect?—Shall they be sent back alone,—without means—without aid—for the arduous, glorious enterprise?

Ye favored Dwellers in this land of blessings, is not the voice as distinct—as clearly an expression of the Savior's good pleasure—as was that which was heard at Troas? Not only does it sound from the grave, or from the celestial mansion, of Obookiah; but even now "*there stand*" men of Owhyhee, Woahoo, and Atooi,* *praying, and saying* "*Come over,*" and send over, to the Sandwich Islands, *and help us.*

The call has touched the hearts of many. Some have offered themselves to go; and the resolution to send is fixed. By or before the middle of October next, Providence permitting, a mission to the Sandwich Islands will be embarked at Boston, under the direction of the American Board of Commissioners for Foreign Missions; comprising, besides four of the natives now at the Foreign Mission School, eight or nine of our own countrymen—most of them married, and one having a family of five children;—in all more than twenty-five persons:—two, Messrs. Hiram Bingham and Asa Thurston, ordained Missionaries; two, Samuel Ruggles, and Thomas Hopoo, (a native of Owhyhee, and *the Friend of Obookiah*), advanced in preparations for the ministry, and well qualified for Catechists and Teachers; a physician, a printer, and a prime farmer, with qualifications also for teaching. Individuals of the company are, besides, skilled in various mechanical trades.

To the interesting young Islanders all is hope and joy. To the devoted and beloved Servants of the Lord Jesus, who go with them, the sacrifices are great. Yet the love of Christ constrains them: and for the benefit of those who are ready to perish for lack of knowledge of him, they cheerfully relinquish their friends, their country, their earthly prospects and give up themselves and their all. Will not then this Christian community as cheerfully supply the requisite means for the various exigencies and purposes of the Mission?

The expense, especially in the outset, evidently cannot be light.

* The names of the three most important Sandwich Islands.

Fitting the vessel for so many passengers and ship-room for them, and for all that they should carry with, them, will cost—according to a contract, made as is thought on quite reasonable terms—about *two thousand dollars*; the owner furnishing wood and water, but no provisions or stores. The provisions and sea-stores, requisite for so large a company, during a voyage of five or six months, must be of no inconsiderable amount. And those who embark in this enterprise must be furnished besides with many articles for their sustenance and comfort after they shall have landed.—A frame, with materials for covering and finishing a small house for the immediate use of the mission family must be provided. Medicines for themselves, and for the benefit of the natives, in suitable variety and liberal quantity; and a good supply of the common implements of husbandry,—axes, ploughs, hoes, shovels, &c. &c. as also of the most important tools of various mechanical arts—smithery, carpentry, &c. must be furnished. These tools and implements, in almost any given quantity, may be turned to good account for the purposes of the mission; as they will answer instead of money, and even better than money, for purchases to be made of the natives, and at the same time serve to promote their civilization.

The plan of this mission requires a great variety of books, embracing the first rudiments of learning and extending to the higher branches of literature and science. The missionaries and their assistants will need ample means of pursuing study themselves in various branches and all the stages of education; and ample means are needed to furnish a Seminary on heathen ground, where native teachers and preachers may be trained for usefulness among their countrymen. English Bibles and Testaments will also be needed not only for the mission itself, but for distribution among British and American sailors, many of whom touch at the islands. A fount of types and a printing-press will be procured. An abundant supply of stationary will also be required.

But what is all this expense, in its utmost estimate,—compared with the object? It is a sentiment worthy of the respected Preacher by whom it was uttered:—"If the churches of New-England, knowing the purpose of God concerning Obookiah, had chartered a ship and sent it to Owhyhee, on purpose to bring him to Christ and fit him for heaven; it would have been a cheap purchase of blessedness to men and glory to God:—and were there no other expedients now to rescue his poor countrymen for whom he prayed, the end would justify the constant employment of such means to bring the sons and daughters of Owhyhee to glory."* —Is there a person in New-England—is there a believer in the Gospel on earth—who would not subscribe to this sentiment?—Otaheite, Eimeo—the Society Islands;—purged of their idols,—cleansed from the blood of human sacrifices,—illumined with heavenly light,—resounding with grateful praises to HIM who made, and has redeemed the world!—of what comparative account are all the expenses and all the labors of the twenty years Mission?—The Sandwich Islands are a larger and richer field for Christian charity and Christian hope; containing a population equal to one third of New-England, kindly disposed, desirous of civilization, and of excellent mental endowments; the climate salubrious, and the soil exuberantly fertile.

The fullest confidence is entertained, that this Mission will commend itself to the hearts of American Christians, and obtain an extensive and liberal patronage. *But the bounty that shall be received in the outset will be doubly precious.* The expense of setting the mission out must be heavy in proportion to what probably will be necessary for supporting it afterwards; and besides large drafts upon the funds of the Board are urgently demanded for other objects; particularly for a large reinforcement now going to Brainerd; for the Mission to the Cherokees of the Arkansaw; and for the Mission to Jerusalem. A special call, therefore, for immediate and liberal help has become necessary; a call which may be answered, and will, it is not doubted, be promptly and cheerfully answered, by contributions and donations either in money, or in such articles of various kinds, as are wanted for the voyage and the mission.

Friends of man and of the Redeemer of man, is it not a rare opportunity—

* Sermon on the death of Obookiah by Rev. Dr. Beecher.

presenting itself at a moment when your store-houses, and barns, and fields, are demanding from you a grateful offering to the bountiful Parent of all?—The object is before you—the bringing of many thousands of fellow beings to light and to glory—GOD LOVETH A CHEERFUL GIVER.

In the name of the Prudential Committee of the American Board of Commissioners for Foreign Missions.

S. WORCESTER, *Cor. Sec.*

Boston, August 23, 1819.

N. B.—Any donations of Sea stores, books, medicines, implements of husbandry, &c. designed for this mission, may be left at Mr. Armstrongs, No. 50, Cornhill, on or before the 1st of Oct. Such necessary articles as are not received in donations must be purchased. It is desirable, therefore, that all persons, who wish to aid the mission by specific donations, should leave them, as soon as convenient, at the place above mentioned. Any of the above described articles, which can be conveniently transported, may be left with the Rev. Mr. Harvey, Goshen, or Henry Hudson, Esq. Hartford, (Con.)

Articles of cotton and linen clothing, both for adults and children, will be very acceptable and very useful to the mission.

Extract from a letter from the Rev. Wm. Hanford, dated, Hudson, (Portage Co. O.) August 7th, 1819, to Rev. Abel Flint, D. D. Secretary of the Missionary Society of Connecticut.

"During nine weeks, I have preached 48 sermons, I have administered the Lord's Supper six times, assisted in organizing one church (Brooklin) of six members, and have admitted nine other persons to the communion of the church. I have baptised two adults, and seventeen infants. In performing this tour of labour, I rode 620 miles.—The people to whom I have preached since I last wrote you, have been more attentive than heretofore. The assemblies have generally been solemn. The people have attended as if they wished to hear and to learn. I know of no special seriousness in this region. Possibly it may be said with truth, that some more seriousness than usual exists in this place. Several have the hope that they have recently passed from death unto life. Several have been deeply impressed in the course of a few weeks. I rejoice in these small things, but rejoice with trembling. Remember this people in your prayers, but especially remember your unworthy fellow-labourer."

MISSION AT TILLIPALLY.

Extracts from the Journal of Mr. Poor.

Sept. 7. Yesterday preached in Tamul at Batticotta, and united with brother Meigs and the sisters there, in celebrating the ordinance of the Lord's supper. We are earnestly desirous, that the time may come, when churches will be formed at our stations, that this ordinance may be regularly attended to at stated seasons.

9. To excite among the people attention to the school, I have this day held a public examination of the boys in the church. The effect appears to have been good, both on the parents and children.

14. On Wednesday last, a boy, whom we have supported a short time on trial, took leave to go and call his parents to attend the examination of the school. He did not return, till I sent the schoolmaster to fetch him. It appears that he was detained by his parents, who intended to keep the cloth we had given him. On my threatening to send them to the magistrate, the cloth was returned. This is the second instance of the kind, that has happened since we began to take boys to be supported by us.

16. Preached in Tamul at Milette. A boy, the son of the principal head man of Milette, who for some time attended the school in that place, received a slight injury from a well pole, when drawing water. On consulting a witch, that is, a woman in whom they say the devil dwells, concerning the cause of the injury, he was told, that it was in consequence of his having learned the Christian catechism at school. The boy has not attended school since.

17. Our infant has been sick several days past. Last night we almost despaired of his life. We are laid under renewed obligations of gratitude to God, as the violence of his disorder has abated, and we have a good hope of his recovery.

20. The meetings at the rest house, which I have constantly attended on the Sabbath, for more than a year past, continue to be interesting. Though the number of the people who attend there at any one time, is not so great as at the morning service in this place; yet, more men have heard the Gospel at the rest house, than at the church. I have reason to think, that the head men, who have obtained some knowledge of the Christian religion,

are more active in supporting heathenism than formerly. They hate the light. Many persons with whom I converse, who are convinced of the superior excellence of Christianity, appear to be sincere in the belief, that if they should adhere to the morality of the Gospel, they should sustain great injury in their temporal affairs. They ask with much confidence, believing, that no proper answer can be given to the question, How can we gain a subsistence if we cease to lie, cheat, and deceive, since this is the custom of all? So little do they know, that godliness is profitable for the life that now is, as well as that which is to come.

Oct. 7. We have been favored a few weeks past with the company of the Rev. Mr. Knight, missionary from the Church Missionary Society. He is to be stationed at Nillore, about two miles from Jaffnapatam. We have much reason to esteem Mr. Knight as a very valuable acquisition to the missionary cause in this district. He has rendered me some important assistance in my schools, as he is well acquainted with the theory and practice of the Lancasterian system of education. Mr. K. is setting other missionaries a good example; viz. that of acquiring a knowledge of the native language, before his mind is distracted by other concerns.

Sabbath, 11. Brother and sister Meigs spent the Sabbath with us. He preached in Tamul. After sermon we dedicated our infant son, Daniel Warren, to God in baptism. We then attended to the ordinance of the Lord's supper. About 300 natives were present, of whom 30 were females. This is the largest congregation we have seen at the church. The presence of so many idolaters, to witness such ceremonies, and to hear them explained, was truly animating to our souls. It encouraged us to hope, that as God has given us so much favor in the sight of this heathen people, he will, ere long, bless his word which we preach among them, to the saving conversion of some souls.

Oct. 15. The second anniversary of my coming to live at Tillipally. This day received a letter from the Jordan Lodge of Free Masons, Danvers, containing the pleasing intelligence that the members of that fraternity have agreed to furnish me with $30 annually for the support of a heathen boy, to be named *Jordan Lodge*. Such tokens of friendship and co-operation from my masonic brethren, are most gratefully received, and acknowledged as the genuine fruits of the principles of our fraternity.

16. Received, by a letter from sister Nichols, Bombay, the affecting intelligence, that brother Nichols has been brought to the borders of the grave, by a dangerous sickness. We earnestly hope that it may please God not to diminish our little numbers at present, while the call for missionaries is so urgent.

Sabbath, 18. This morning preached in Tamul at Mallagum, and at the same time my interpreter read a sermon, and attended to the other parts of the worship at the church here.

20. Sent a letter to the principal brahmun of the celebrated heathen temple in this place. In this letter I explained briefly the object of my coming here, and addressed him on the supposition, that at the day of judgment it will appear that he has exerted his influence in the support of a false religion, while the means of correcting his error were within his reach, and of becoming acquainted with the true and only method which God has revealed to men for obtaining pardon and salvation. Whatever might be his views of the two religions, I urged him to read the New Testament and two small tracts, which accompanied the letter. When my interpreter carried the letter, and told him it was from me; he seemed to be somewhat agitated, and declined receiving either the letter or the books. He at length consented to hear the letter read. He then observed, that he knew his was a vain religion, but as it was the religion of his ancestors, and as he obtained his subsistence by supporting it, he did not wish to examine any other religion. He returned the letter and the books.

Nov. 2. Near our house is a heathen school, which has been taught many years by a man now considerably advanced in age. He has in his school about thirty boys, the children of stout heathens who would not send them to this place. I have lately several times visited the school, and become acquainted with the master and boys. This evening the master came to make proposals for putting the school under my superintendance. I agreed to give him four rix dollars* a month, on condition, that he should instruct 30 boys, and that I should have the direction of their studies. He is doubtless influenced to do this by the hope of obtaining one dollar a month; and the parents consent to it, on condition that they shall make him no compensation for his services. These boys have proceeded further in their studies, than those who have hitherto been received into my schools. This is the eighth school connected with this station. As these schools are in six different parishes, it would be impossible for me properly to superintend them, had I not the assistance of Malleappa, who is at Mallagum, and of my interpreter.

9. Preached at Batticotta, and attended the ordinance of the Lord's supper. We rejoice to learn, that the principal men concerned in the Candyan rebellion have been taken prisoners, and that the war has terminated.

* One *rix-dollar* is worth from 25 to 33 cents, according to the rate of exchange

16. This morning ten or twelve persons, from a distant part of the parish of Milette, came to request me to open a school in that part of the parish, saying, that there are many boys there, who have never had any opportunity for receiving instruction. Of late I have had several formal applications from different places to establish schools; but have been unable to attend to them without neglecting other duties. The people appear to be more and more convinced of the sincerity of our professions, and to begin to see the advantages of our schools.

20. This day my interpreter left me, to take up his residence at the school-house at Panditeripo, which I have lately enlarged and prepared for this purpose. At this time my schools are well attended. The whole number of boys in the 8 schools is nearly four hundred. As the rains have commenced, it is difficult for me to travel any considerable distance. Nicholas, my interpreter, will attend to the school at Panditeripo, and also to one established in an adjacent village. These two schools are the most remote from my station.

Another, and a more important reason for sending Nicholas to Panditeripo is, that the children in those schools, and the people in that vicinity, may have a better opportunity, especially on the Sabbath, to receive religious instruction.

Nicholas is a native Malabar, belonging to Jaffna. Formerly, he was a reader of songs in a heathen temple. Afterwards, he was about two years in the government school at Jaffnapatam, under the care of the Rev. Christian David. There his attention was seriously turned to the concerns of his soul, and he gives some evidence of real piety. He has continued his studies at this place 15 months, and has served me as an interpreter nearly a year. He appears to have a sincere desire to be useful to the souls of his countrymen. He dresses in the native style, and receives 15 rix dollars a month. Though he is of much service to me here, the welfare of the mission appears to require him to go from me. I hope, by the occasional assistance of him and of Malleappa, to do without an interpreter. I have practised for several months past to read in Tamul on the Sabbath. I shall continue to do this, very frequently, and instead of sermons, shall read short formularies of doctrines and duties, and select parts of Scripture, accompanied with very short explanations. Long texts and short comments appear best adapted to the state of this people. There are many advantages resulting from reading to them the same forms, accompanied with occasional remarks.

Eight girls usually attend our female schools during the week, and on the Sabbath about a dozen girls attend, and recite the catechism. About the same number of women attend the church.

We remind our dear sisters and fellow helpers, who contribute to the support of heathen children, that we have nineteen boys connected with our family, who acknowledge us their guardians; yet we see many more of both sexes around us, who have equal claims upon our charity, and to whom we should gladly extend our guardian care, and whose hearts would be rejoiced to hear the tale concerning their benefactors, who reside in a far distant country.

Ordinations and Installations.

August 6th. The Rev. Aaron Williams, was ordained by the Presbytery of Concord, and installed pastor of the church at Bullock's Creek, S. C. —Sermon by the Rev. James S. Adams.

August 7th. The Rev. John M. Dickey, was ordained pastor of the church in New-Lexington, (Ind.)—Sermon by the Rev. J. Reed.—"As is usual in the new settlements, the inhabitants are of different religious denominations, and of no profession. To this place, one year ago, a missionary from Connecticut came. At first he thought he would hardly have hearers enough to hold a meeting. What then, was his surprise when, in an hour or two from the time of his entering town, he was preaching to a crowded room of anxious hearers. Some were affected to tears. On enquiry, he found that there was one presbyterian woman in the place, and a few presbyterian families in the surrounding country. These by his subsequent labours on one or two Sabbaths, and his conversations, were collected, congregated and organized into a church, to meet at New-Lexington. A few months after, Providence brought their present pastor in their way, and their desires were drawn forth after him. Uniting with another little congregation about ten miles off, they gave him a call in due form. The society have no meet-

ing-house. A place was prepared in a grove. It was an interesting, it was a solemn scene. Here in this new country, the tall trees still waving over our heads, even when we were investing our brother with his pastoral office, it being the first in this state, the deep solemnity of the people, their eyes being intently fixed, and their countenances solemn, were things calculated to affect the reflecting mind."

August 19th. The Rev. Ephraim T. Woodruff, was installed pastor of the congregational church in Wayne, Ashtabula County, Ohio.

Sept. 1st. The Rev. Anson S. Atwood, was ordained pastor of the first church in Mansfield.—Sermon by the Rev. Dr. Bassett, of Hebron.

Sept. 2nd. In Providence, by the Right Rev. Dr. Griswold, assisted by the Rev. Messrs. Crocker, Blake and Wheaton, of Maryland; the Rev. Messrs. Geo. Taft, resident in Providence, and Patrick H. Faulker, residing in North Kingston, were admitted to the Holy Order of Priests; and the Rev. Messrs. Edward R. Lippit, of Providence, Jasper Adams, Professor of Brown University, and Addinson Searle, of New-Hampshire, were admitted to the Holy Order of Deacons.—Sermon by the Rev. Dr. Griswold.

Dedication.

August 26th. The Presbyterian Meeting House in the Village of Trumansburg, Ulysses, N. Y. was dedicated to the service of Almighty God. —Sermon by the Rev. Mr. Porter, of Ovid, N. Y.

Obituary.

Thomas Davies Stewart, died, in Sherman, March 29, 1813, aged 26 years. His death was much lamented; and the event disclosed strong sentiments of public esteem, and the high expectations, with which many looked forward to his future eminence and usefulness.

His intellectual powers were of no ordinary stamp; and his progress in knowledge, considering his limited advantages, were great. His dependence for property, was on his own exertions; and his employments were various. Yet, in all, he displayed an uncommon flexibility of mind, quickness of thought, and promptness and vigour in action. For several winters he was employed as a teacher; and his talent for instruction has scarcely been equalled.

Until the latter part of 1812, his mind was remote from serious consideration. Previously to this period, he went a voyage to sea, and was smitten with a disease, painful and alarming; the same, which he had a number of times in the course of his life, and with which he died. In that period of distress and danger, he had very little attendance, or medicine, or sympathy from men; and he had no heart to make supplication to God. When he returned from the voyage, he appeared as far from serious reflections, as in any former period of his life.

After a year spent in more than usual vanity, he opened a pamphlet, which arrested his attention. In that, a representation was given of a pious man, who in deep affliction, expressed his firm belief, that he had a source of support and consolation, superior to all possible changes, or trials of an earthly nature. This presented a new thought to his mind. He had no experience of this kind, and no ground to expect any of that happiness, which the gospel secures to the true christian. This thought was like opening the gate before a head of waters. A tide of reflections, unexpected and astonishing, rushed into his mind; and this was soon followed with deep conviction of

his ruined state, as a sinner. With a countenance and language expressive of anxious solicitude, he came and said, "What must I do to be saved?"

After a period of inquiry, fear and distress, he hoped that he had received rest from the Saviour. He thought he discovered a change in his heart; and ascribed this change wholly to the Spirit of God. From this time, he searched the scriptures. He often visited me, for assistance; to propose passages for explanation, or difficulties for solution; and at parting, it was his uniform practice to return his thanks, for the assistance given. With a discriminating mind, retentive memory, and a heart opened to receive the truth, he soon became acquainted with "sound doctrince;" and was able to defend, from the scriptures, the truths which he embraced.

March 7, 1813, he confessed Christ before men; and as a member of the church, he was active, circumspect, and eminently useful. In forming his opinions, and choosing his course of conduct, he had a decision of mind, accompanied with marks of integrity, which would adorn the character of a more aged and experienced christian. In meetings of the church, and in conferences, his remarks were matured and pertinent; and when he addressed others, on the concerns of the soul, he did it in a manner becoming his station, and with the language of exhortation and entreaty. His affection, for the youth of the place, was apparent in many ways. Numbers of them may remember through life the enquiries he occasionally made of them, the solemn thoughts he raised in their minds; and the manifest increase of fervour in his prayers, when he turned the subject of his petitions to their state and danger.

His prayers were solemn, copious and appropriate; and there was something in them, which would naturally induce the opinion, that he was accustomed to the devotion of the closet. I may here say, that he considered it a duty of moment, to pray daily with the youth and children whom he taught.

His last sickness was short, and distressing. Soon after it commenced, he told me, he had been impressed with the opinion, since he last had the disease, that should it again return, it would end his days. But, he added, "death has no terrors." His mind appeared uniformly calm, and his patience exemplary. To a particular friend, who expressed his affliction at the thought of his departure, he replied; "a mansion is better than this tenement." Asked by the same friend, what would be his choice were it put to him to decide, he answered he could not say he should choose to live. He requested this friend to enquire, after his decease, in his name, of the youth and others, who assembled at our conferences, 'how they esteemed, for the bed of death, the peace of the world, compared with the peace of Christ.'—But, though his regard for others was great, he was able to say very little; and his mind seemed especially occupied with the scene before him.

For years, he had manifested an ardent desire, for the continued and permanent support of a preached gospel, in this place. This was on his mind, while here, and when removed to a considerable distance, in the state of New-York. There, he purchased a small farm; but, he was never satisfied, until he had returned here, to spend his days; and to do something more, for the interests of religion, especially as dependant upon a preached gospel. Every untoward event awakened his fears; lest that should be lost. He was desirous to know, what effect such an event would have upon this object, on which he had so strongly set his mind. This may account for the manner in which he disposed of the largest share of his property.

In his last sickness, he said he had repeatedly thought of making his will; and though his distress and difficulty of speaking were great, every thing that he dictated appeared to be the result of deliberate consideration. Of nine hundred dollars, which he had acquired by his own industry, he gave five hundred to the ecclesiastical society, in this town; to be funded, and the interest of it to be applied to the support of a preached gospel. In another article of his will, he ordered seven copies of Scott's Family Bible to be purchased, and given to three brothers and four sisters.

Since his decease, a number of loose papers have been found; on which he wrote at different times; and evidently for his own benefit. Among these is a short covenant, in which he devoted himself unreservedly to the service of his Redeemer; and 'subscribed with

his hand unto the Lord.' To this transaction, in other papers, he alludes; and speaks of reviewing it, when engaged in the search and trial of himself. From some of the papers he left, a few brief extracts are subjoined.

Aug. 24, 1813. "By examination, I find that I have a very wicked heart. Yet, I hope I can truly say, that the Lord is my God; in whom I do put my trust, and whom I love above all created good."

He was always affected by news from the field of missions. After reading the memoirs of Mrs. Newel, he writes, Dec. 20. 1815. "May I not learn an interesting and useful lesson, from her life and death? Her early piety, her example as a disciple of the blessed Saviour, and the joy she expressed, in a near view of the eternal world, surely exhibit incontestable proofs of the reality of religion, and the necessity of a change of heart. May I live more devoted to the cause of my divine Master. May I experience more of his love in my heart, that I may feel more interested in the salvation of my fellow creatures."

Feb. 18, 1816. After expressing a sense of his deadness in spiritual things, "for some time past," he writes; "Let me enjoy the love and presence of my Saviour; and I ask not the riches, or honours, or pleasures of this vain world." Of a temptation to levity, when among youth, he says; "How many of my retired hours can bear witness to repeated resolutions, to live more careful and circumspect before the world? O that I could, in all respects, adorn the doctrine of God my Saviour."

Sept. 30, 1816. "Unless I am deceived, the blessed Redeemer has again condescended to manifest himself to me, as the Lord my righteousness. I feel a peace, which I am sure this world cannot give. And blessed be God, all the troubles of this world cannot take it away. There is unspeakable happiness, in committing myself, and all my concerns into the hands of him, whose right it is to dispose of me; and who has promised, that all things shall work together for good, to those that love him."

Oct. 5, 1816. "How quick am I brought down! One week since, I retired for prayer and meditation, in the evening; and I can truly say, my thoughts were placed on things heavenly and divine. I had freedom at the throne of grace. But, now alas! I feel stupid. The cares of this world intrude upon my meditations, and I can scarce keep my thoughts from wandering even in my devotion."

In a paper dated March 13, 1818, he mentions a period of very great and distressing doubt and conflict which, for months in the preceding year he endured; and from which he was delivered about the first of December.—His views and feelings were greatly elevated. He had "uncommon freedom in prayer"—"Made a more unreserved surrender of" himself. And in "Divine mercy and promises, had unshaken confidence." After this, a revival of religion commenced, in the place where he then resided; and he had great joy. During his conflict, his mind was harrassed with infidel thoughts. But, when his mind was relieved, he says; "I needed not to find arguments, to prove that the bible is the word of God, or that there is a land where the weary are at rest. My heart powerfully felt it, and with pleasure, I contemplated the time, when I should close my pilgrimage, pass thro' the dark valley, and enter that heaven of eternal rest."

Such disclosures from his closet, in connection with his visible conduct, give us reason to hope, his name was written in the book of life.

M. Gelston.

DIED—At Hanover, (N. H.) June 28, Miss Adeline Augusta Adams, Æ 21, daughter of Ebenezer Adams, Esquire, Professor of Mathematics and Natural Philosophy in Dartmouth College.

Though Miss Adams may have had few peculiar traits of character, she at least possessed certain intellectual and moral qualities in a high degree. Her mind was much above the ordinary stamp, and in some respects greatly distinguished. Her education was liberal; her literary and moral opinions judicious, formed not more by an acquaintance with books, than by well regulated habits of reflection and self-examination. Her taste had become to a great degree peculiar, and its delicacy and accuracy were, in the last years of her life, much relied upon by those who most intimately enjoyed her society. She seemed to possess

an intuitive perception of beauty and propriety. But the traits which distinguished her, were, ingenuous simplicity, and quickness of thought.—These constituted emphatically her character; they were interwoven with all the other attributes of her mind and heart; and gave to her conversation, and all her social intercourse, a charm, from whose influence her companions were never free, and which left upon the stranger impressions, for which he found himself unable to account. It is her piety, however, upon which her friends now dwell with the most cordial and perfect satisfaction. In the Spring of 1815, she was called by sovreign grace into the kingdom of redeeming love, and through life her conversation bore a gratifying testimony to the vital influence of the principle of holiness implanted by the Spirit of God. Her experience was a clear commentary on those views of christian doctrine, which she entertained. Though from childhood she exhibited an amiable disposition; a disposition, which, even in infancy, never incurred parental chastisement, which in maturer life was never known to be ruffled, and which seemed to forget its own in promoting the happiness of another; notwithstanding all this natural inoffensiveness and loveliness, she often acknowledged, and her newness of life abundantly proved, that the grace of God had wrought a total change in the affections and purposes of her heart. She became a new creature; new in the temper of her mind; new in the tendencies of her daily affections and wishes; new in all her motives and principles of action: old things passed away; all things became new. So far were her feelings and life from giving the slightest countenance to the substitution of "a good heart," (in the language of men) for the grace of God by Jesus Christ.

Through the gradual but painful influence of a disorder, which for years had preyed upon her constitution, and for six months confined her to her chamber, she exhibited a patient submission to the Hand that chastised her, and, during the last few weeks of her life especially, was enabled to rejoice in prospect of the glory, that was to be revealed, and, by faith in her Almighty Deliverer, to triumph, as she approached the last great conflict with the King of Terrors. It is believed that she "rests in the bosom of her Father and her God." Those, who knew and loved her, trust that the flower which here bloomed with so much beauty, now displays a richer hue, and scatters a sweeter fragrance in the Paradise of God.

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Died, at Groton, Mass. on Saturday the 11th of September, the Rev. Joshua Huntington, pastor of the Old South church in Boston, in the 34th year of his age, and 12th of his ministry.

Worn down by close application and ministerial labour, Mr. Huntington left his people, about the middle of July, with the hope of recruiting his health, by a journey to the west and north. He had visited Ballston springs, the falls of Niagara, and Quebec; and was on his return to Boston, when he was seized, at Groton, with a typhus fever. Overcome by the fatigue of travelling, his constitution always feeble, could make but little resistance to his disorder; and he soon fell a prey to the violence of the disease. On the succeeding day, his remains were removed to Boston; and, on Monday, they were interred, amidst the tears and lamentations of his affectionate church and people.

Mr. Huntington was the second son of Gen. Jedediah Huntington, of New-London; a man in whom, to a rare degree, were united the skill and courage of the soldier; the wisdom and prudence of the statesman; and all the mild and humble graces of the sincere christian. In the childhood of Mr. H. there was nothing remarkable, but a peculiar loveliness of character, which made him the object of affection with all who knew him. In the fall of 1800, he entered Yale College, at the age of 14. Here, he soon became a favorite with many; and was often noticed by the serious students, as the lovely youth who lacked 'but one thing.' This, God was soon pleased to bestow upon him. In the spring and summer of 1802, Yale College was blessed with one of the most precious revivals of religion ever known in any literary institution. Mr. Huntington was one of the earliest subjects of that work, and, on the first Sabbath of May, made a public profession of his faith. His sense of his native moral corruption was deep; and, when brought to feel the power of divine

grace, he entered with great ardour, into the concerns of religion. He loved the truth; and, by a correct deportment, did honor to the christian profession.

That he had any particular pursuit in view, before this change was wrought in his heart, is not known; but his attention was now directed to the christian ministry; and, he entered on the study of theology, soon after his collegiate course was finished, under the direction of the Rev. Mr. Hooker of Goshen. In the winter of 1806—7 he commenced preaching; and with a popularity almost unrivalled. Being, at that time, a student with the Rev. Dr. Morse, he preached in Boston and its vicinity; but in the spring he came to Connecticut, and laboured during the summer, in New-Haven and Middletown. In the latter place, which was then vacant, he received an unanimous invitation to settle in the ministry; but the Providence of God recalled him to Boston, where a 'great and effectual door' was opened for him. In the Old South church, he was happily settled in 1808, as colleague pastor with the Rev. Dr. Eckley. Here great and important duties at once devolved upon him; but possessed of respectable endowments, a popular manner, great steadiness of character, and humble piety, he performed them to the general acceptance of his church and people. No man despised his youth. After the death of his colleague, his station became more responsible, and his duties more arduous. His constitution was feeble; and he was warned of an early death by the fall of many of his cotemporaries; but to his work he consecrated all his powers, and in this he continued, with great faithfulness, until God permitted him to enter into his rest.

Mr. Huntington deservedly held a high place in the public esteem. He was formed to be popular and useful. When he began to preach, his manner was pronounced, by good judges, to be of the first order. His sermons were strictly evangelical, well composed, addressed much to the heart and conscience, and, occasionally, truly eloquent. His prayers breathed a spirit of deep humility and fervent piety. He was not a disputant. He was not deeply versed in critical studies. He was not formed to cope with bold and daring polemics. To these things he made no pretensions. But he was a man around whom the pious loved to gather.—They saw that he understood the gospel; that he was its friend; that he had felt its power; that he preached it with firmness, in its simplicity and purity; and that it was his delight to guide the anxious and enquiring in the way everlasting. His trials were often great. As a preacher of the evangelical system, among his brethren of the Boston Association, his situation was peculiarly delicate. But, possessed of uncommon prudence, he maintained with firmness what he conceived to be truth; and uniformly commanded affection and respect. To his people he became greatly endeared by a thousand kind offices, which must forever be unknown to the world. In his memoirs of Mrs. Waters, a venerable member of his church, we see that he was, to dying saints, eminently a son of consolation. To his brethren in the ministry he was ever kind: and there are many who will go and weep over his tomb, and say, "Alas! my brother, very pleasant hast thou been unto me." As a member of many societies, he readily and punctually performed the duties which devolved upon him; and from his speech before the Boston Foreign Mission Society, which has been presented to the public, it is manifest that he took a warm interest in the spiritual welfare of nations. To his interesting family, he was all that can be comprehended in the best of husbands, and most affectionate of parents.

At such a time as the present, when the churches are distracted, and the passions of men are high, such a man was greatly needed—a man who would stand firm, yet with whom conflicting parties might meet, and often come to a happy reconciliation.

"Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Answers to Correspondents.

Pastor; O. N. J.; V.; and several communications without signatures, have been received, and are under consideration.

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Religious Communications.

For the Christian Spectator.

On the practical influence of Faith.

No attentive reader of the scriptures, can fail to have observed that they ascribe a peculiar importance to faith. Not only in the change of our relation to God, but in the change of character also, which our salvation implies, faith has an influence, which belongs to no other act of the mind. By faith we are justified; and by faith, being justified, we come unto God, we receive his Spirit, we purify our hearts, we overcome the world.

Faith springs from a state of heart, prepared for the influence of virtuous motives. Faith, also, brings the objects of the spiritual world before the mind. It "is the substance of things hoped for, and the evidence of things not seen:" that is, the objects for which the believer hopes, faith, confiding in the testimony of God, presents to his mind, not as shadows, but as substance. Invisible things, generally, which God has revealed, faith presents from his word to the mind of the believer, not as doubtful speculations, but as great and interesting realities. What he was, as a condemned and ruined transgressor; what he now is, (the genuineness of his faith being admitted,) as a reconciled believer; and what he is destined to be as an heir of God, and a joint heir of Jesus Christ; the source of his privileges and hopes, in the free and boundless love of God the Father; the medium of them, in the incarnation, obedience, death, resurrection, intercession and reign of God the Son; the efficient cause of them in the indwelling of God the Spirit; the final consummation of them in the beatific vision, the glorious resurrection, and the eternal weight of glory; and the tremendous result of coming short of them, in the everlasting punishment, prepared for the devil and his angels, are, in his apprehension, neither visionary nor doubtful, but, on the truth of God, as unquestionable as they are momentous. On him, therefore, they have the force of motives; motives, it must be admitted, peculiar and pre-eminently great.

There are persons who imagine that the motives of the Gospel, were they realized by mankind, would, of themselves, be effectual to their repentance. So thought the rich man who "died, and was buried, and in hell lifted up his eyes being in torments." This opinion supposes the impenitence of mankind to result from their ignorance, not from their dislike, of the truth. But we are taught by one who could not err, that "this is the condemnation that light hath come into the world, and men have loved darkness rather than light." Hence, the same aversion to the truth, which prevents their realizing apprehension of it, would prevent their cordial obedience to it, were it realized. The presence of a hated object to the mind, can have no inherent influence to gain on its side the affections of the heart. Take a man of the world, and transport him to the gates of paradise, or to the borders of the eternal prison; let the songs of seraphs melt upon his ear, or the groans of the damned, warn him of "the wrath which is to come;" and then restore him to the

privileges of probation, and the invitations of the Gospel, no effect, better than a mercenary hope, or a slavish fear, could be expected. Motives change not the moral disposition of the mind. Faith has a virtuous influence by means of the objects which it presents, only as it is a holy affection. In the definite language of Paul, "faith worketh by love." It is from a principle of holy love that faith springs. This only prepares the soul to discern "the glory of God as it is in the face of Jesus Christ," and so to render itself with confidence into his hands, depending implicitly on his word. It is from the same principle that faith works in acts of obedience generally; for this alone prepares the heart so to discern the excellence and feel the impressions of the objects which faith presents, that they have their appropriate influence upon the life.

In our inquiry concerning the influence of faith then, we are to consider the effect which its objects must have, when perceived and realized, by minds renewed after the image of God, in true holiness. In view of this explanation, it is not difficult to perceive:

1. That faith, in proportion to its strength, must induce seriousness upon the mind. By this, it is meant, that men will be in earnest about religion. They may be cheerful; they may experience exalted pleasure; they may have "joy unspeakable and full of glory;" but when their minds are possessed by the objects of faith, they can have no disposition for levity.—Under impressions of the presence of God, and their accountableness to him; of the destiny for which they were made, and the results of their conduct, both to themselves and the multitude of immortal beings, who may ultimately feel their influence, they cannot trifle. They cannot walk as the men of the world walk, "in the vanity of their minds." When solicited to spend their days or nights in vain conversation or frivolous amusements, the language of their hearts must be, "an eternal interest is at issue; we must not neglect it."

2. Faith renders those who live under its influence, habitually peaceful. There is divine philosophy in the consolatory remark of Christ, "Let not your hearts be troubled; ye believe in God; believe also in me." Amidst the turbulence of human affairs, believers are in "a peaceable habitation, and in sure dwellings, and in quiet resting-places." They recognise the providence of God in their minutest concerns; his presence in their darkest scenes; his agency in the whole system of causes and effects. They confide in his wisdom as having planned the most mysterious events; his goodness as dictating those which are the most painful; and his holiness, as employing, for the most desirable ends, those events which wicked men are bringing to pass, with the very basest motives; and can, therefore, in every circumstance of life, peacefully say,—"It is the Lord, let him do what seemeth him good." Insensible to affliction, they *cannot*, and *would not* be; but faith supplies them with consolations which more than counterbalance its pain. They perceive not only holiness, justice and wisdom, but real faithfulness in the rod which smites them; they discern unspeakable danger in that smooth course of prosperity, which they naturally desire; they receive some of their most valuable blessings in visitations which give them pain; they see, in their thorny path, the blood-stained footsteps of the captain of their salvation; and, as they are following on, they hear a voice from heaven, saying concerning him,—"If his children break my statutes and keep not my commandments, then will I visit their transgressions with a rod,—nevertheless my loving kindness, will I not take from him, nor suffer my faithfulness to fail.—His seed also shall endure forever, and his throne as the sun before me." Resting upon these declarations, and experiencing the blessed import of them in their hearts, they have "peace

which passeth understanding." In scenes which blast the levities of the ungodly; scenes "which turn their laughter into mourning, and their joy into heaviness," they have peace. While thick darkness broods over all the land of the Egyptians, the children of Israel have light. "The voice of rejoicing and salvation shall be in the habitation of the righteous." In how many cottages of sorrow and want, may we see this remark verified! Ten thousand times ten thousand have been able to say, "having the spirit of faith, we faint not; but though our outward man perisheth, yet the inner man is renewed day by day; for our light affliction which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

3. Faith inspires the heart with a tender concern for the salvation of men, and an active zeal for the diffusion and success of the Gospel.—When temporal calamity presses upon our fellow-men; when fire consumes their houses, or disease wastes their property and their health; there are many, even of the world, who feel a generous sympathy towards them.—The feeling is amiable; and did they "see things afar off," they would also feel for the wants and miseries of the souls of men; their bowels would yearn over a world lying in wickedness. Believers have not only the same sympathy, but also a measure of the spirit of Christ. They are constrained by similar benevolence; and this benevolence, both as it regards the glory of God, and the happiness of men, is awakened to vigorous and persevering action by faith. They see "what is the mystery which from the beginning of the world was hid in God, who created all things by Jesus Christ, to the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." They perceive that the glory of God in the church of redeemed sinners, is the end for which the material universe was made; to which all the events of providence are directed; for which the Son of God Most High, bowed the heavens, tabernacled in the flesh, and expired upon the cross; for which the spirit of holiness is employed from age to age; for which angels are sent forth as ministering spirits; and for which prophets, apostles, and other holy men have laboured in their successive generations. Into this great design, animated by these considerations, they enter with their whole hearts. Here they learn its importance; for they perceive the destiny of souls, and the objects which they are intended to answer. Here also they find encouragement; for they perceive that they are not alone; they find themselves "workers together with God;" and, in anticipation of the event, they see mountains sinking into plains under his hand; hearts of stone opening for streams of penitential sorrow by his power; all kindreds and nations bowing to his sceptre in accomplishment of his word; and the whole "body of Christ" collected at last in divine fellowship, without one deficient member, without one conflicting principle; "without spot or wrinkle or any such thing," meet for God to rejoice in, and resting in his love, forever.

So transported by these motives, was the great soul of Paul, that the unbelieving world verily thought he was beside himself. If we bear in mind that objects, which, to him were real, to them were visionary, we do not wonder. Had they not been real, his conduct had indeed been that of a wild enthusiast. But thus he judged, "that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them;" and, thus judging, "the love of Christ constrain-

ed him." Looking round upon the thoughtless multitude, under sentence of God's law to death eternal, and absorbed in earthly pursuits as though the present world were to be their everlasting home, his eye affected his heart. Perceiving among these, none but those for whom Christ died, and, in dying, provided eternal salvation; he ardently desired to convey the joyful tidings, and persuade them to seize the precious opportunity. Regarding every saved sinner, as a monument of the Redeemer's grace, and feeling his own unspeakable obligations, to live to the Redeemer's praise, he could be neither silent nor inactive. Impelled by feelings too strong to be either suppressed or diverted, he spared no exertions by which he could glorify Christ, recommend the Gospel, or win mankind to the obedience of the divine will.

All are not apostles or teachers. All have not wealth or learning. But all have talents, which in a sphere more or less extensive, they can employ for the objects which Paul sought; and all, who have the faith of Paul, will be constrained by the same feelings to engage in the same service.

4. Faith arms the mind with fortitude in the performance of duty.

To faith we are divinely taught to ascribe the fortitude of the ancient patriachs and prophets, amidst the multiform horrors of suffering and death, which were presented to shake their constancy. By faith the Apostles also "endured a great fight of afflictions," and submitted "to be always delivered unto death," in their devotion to the cause, and their obedience to the will of their Lord. In the same manner, believers generally, according to the strength of their faith, are prepared habitually, to venture all consequences, in following the path of evident duty. Valuable as earthly comforts are, and to them they are no less valuable than to other men, they cannot be persuaded, for the sake of them, to be unfaithful to God, or to forego the salvation of their souls. Hated and persecuted for their unbending *preciseness* as they may be, yet considering that He who judgeth them is the Lord, they count it a very small matter, to be judged of man's judgment. Raised on wings of faith to things above; "looking unto Jesus, who for the joy set before him, endured the cross, despising the shame:" accustoming themselves to act as in the presence of "an innumerable company of angels, and of the spirits of just men made perfect, and of God the Judge of all," they too highly value *their* approbation to part with it for the sake of securing the praises, or avoiding the frowns of an undiscerning world. "By faith they overcome the world."

5. Faith produces a spirit of prayer.

In the light of those spiritual and eternal objects which it contemplates, it shews us our real wants, and discloses the inexpressible urgency of them. Realizing the presence of God, the mediation of Christ, the freeness of his salvation, and the faithfulness of his word, it brings us consciously near to the Author of good, to order our cause before him. Casting a pitying eye over the wants and miseries of a fallen world, it goes to the father of mercies, with supplication and intercessions for all men. Ascending "the mount of vision," dwelling on the glories of the invisible God, and the wonders of his mercy,—it pours out the heart in adoring, thanksgiving and praise,—and thence turning the mind upon itself, it equally disposes it to humiliation, penitence and confession. Those, therefore, who feel its power, are habitually prayerful.—Those who ever feel as Jacob felt, when he said—"How dreadful is this place; this is none other but the house of God, and this is the gate of heaven;" those who really hunger and thirst after righteousness, and depend on the promise of being filled; those who expect, in answer to prayer, to receive light in their understandings, peace in their consciences, purity in their affections, support under their afflictions, strength for their conflicts with, and victory over death, acceptance in the

judgment, and "a crown of life which fadeth not away;" those who look, in this manner, for the blessing of God on their families; for his smiles on their country; for the prosperity of the church; and for the conversion of the world; will be men of prayer.—They will be frequent, particular, and fervent in this duty. They will consider it as one of their choicest privileges, and sweetest comforts.

If such is the influence of faith, it is not unimportant what men believe. There is no principle more obviously founded in reason, or more completely established by experience, than that the system of doctrine which a man cordially embraces, must have a proportional influence in forming his judgment, his feelings, his choice, his life. If the views of the understanding be wrong, and the heart consent, the conscience is wrong, the character is radically wrong, and the more *sincerely* the delusion is embraced, the farther is the character from that which the God of truth approves.

Nor is it less important *how* men believe. That the truth is embraced by many nominal Christians, in whom it produces no such effects as have been described, is painfully obvious. They yield a general assent to the Gospel as true; they give a decent attention to its institutions; they maintain a life of visible morality; and are not devoid of many tender, social, amiable affections. This we desire to see and are ready to commend; but where is the evidence, that the commanding motives of their conduct are drawn from objects beyond this vain and transitory world; where that serious impression of God, and of the realities within the veil; where that holy acquiescence and peaceful confidence in affliction; where that active zeal for the prosperity of the church, that deep concern for the souls of men, and that lively interest in the spread and success of the Gospel; where that superiority to the favor and the censures of the unbelieving world; where that spirit of ardent devotion; which distinguish the life of faith? It is perfectly evident, that nothing is farther removed from the experience of many, whom the world call virtuous, and who call themselves Christians, than a character made up of such features. Yet can it be denied that such was the character of that "cloud of witnesses," who are presented to us by the Spirit of inspiration, as examples of faith? Or can it be doubted that such is the character which the objects of faith, by whomsoever they are cordially believed, must necessarily form? Where then will those appear, however correct their notions, or fair their reputation, who are carrying on a commerce only for the present world? whose treasure is on earth and whose thoughts, affections and schemes chiefly terminate on "things which are seen?" The tenor of their lives, whatever be the profession of their lips, is an unvarying declaration that the truth of God is a lie. They will, therefore, be speechless, when that shall take place, which is written,—"He that believeth not shall be damned."—"For with *the heart* man believeth unto righteousness."

J. P.

For the Christian Spectator.

On the Nature and Interpretation of Parables.

In the interpretation of parables, as well as other parts of Scripture, the world has been cumbered with a great deal of mystical criticism and abstrd conjecture. As the Bible was written in the language of men, it was undoubtedly intended to be understood by men. Those rules of common sense which are applied in the interpretation of all other writings, ought therefore to be carefully used, when reading the Bible. In ordinary cases, a parable is intended to illustrate but one simple didactic truth. He that endeavours to stretch it beyond, does violence to the Scriptures, and teaches for doctrine the conceits of his own imagination.

The grand defect in some expositors of the Bible, appears to be, that

they attempt to find every thing declared on every page. They seem to suppose that if the doctrines which they profess to believe, are not found every where, they are found no where. Such men will find the Divinity of Christ, or the doctrine of election, as easily and as often, in the writings of Moses, as in those of Paul. The truth is, that the Bible contains a system of doctrines, incidentally dropped; or in other words, the instructions given, appear to arise out of the occasion. In some passages, no doctrine whatever is declared or even implied.—Such being the fact, it is no unimportant rule of interpretation, that we should consider the circumstances in which the writer or speaker was, when he dictated a particular portion of sacred writ. We must not look for logical distinctions, but for plain declarations, like those of ordinary conversation or epistolary writing. At least, such ought to be our expectations from the New Testament. For want of attention to these simple considerations, much error has, no doubt, been propagated, and many unhappy differences have arisen among the disciples of Christ. Commentators are apt to make too much of most texts, that fall into their hands. They often look beyond the meaning. They imagine that some religious doctrine must always be found; and if it does not appear, they go to work to discover it. Sometimes, unhappily, they prepare beforehand, a doctrine for a text; and think they have acquitted themselves well, if by dint of argument, they can persuade themselves or others, that their preparation was discreet.

Perhaps no portion of sacred writ, has suffered more from this unfair, indefinite sort of interpretation, than the parables of our Saviour. A celebrated commentator* of the present day, in explaining the parable of the foolish virgins, assigns a particular meaning to every circumstance, for the sake of making out a favourite doctrine. The virgins, he says, represent the purity of the gospel; the oil, the grace of God; the vessels, the hearts in which that grace was contained; the lamps, the profession of Christianity; going forth, the whole Christian life. Thus armed, he sallies forth, to attack the doctrine commonly called the Perseverance of the saints. The lamps of the foolish going out, indicates, according to him, that they once had oil,—i. e. grace, and lost it. Therefore, Christians can fall away and perish. Now, such a doctrine, cannot be inferred from this passage, even on the ground which this commentator takes; for v. 3. informs us, that the foolish virgins did not provide themselves with oil. The perseverance of the saints, however, is not brought into view. To affirm or deny it, was foreign from the design of the parable. The whole legitimate instruction to be derived from it, is contained in the 13th verse; viz. *the necessity of watchfulness.* The wise were watchful, and kept their oil ready: the foolish were careless and neglected that precaution. The end of both was such as might have been expected. Hence our Lord makes the application,—"Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh." A further refinement in the interpretation destroys the beautiful simplicity of the piece; and instead of making it plainer, only obscures the meaning of the author. Some commentators will go gravely to work, to shew the propriety of the number ten in this parable, rather than any other; or the resemblance between the birds of the air, Luke, viii. 5. and Satan: a conduct not less ridiculous, than that of the Jewish Rabbies, who imagine mysteries in the letters and points of the Hebrew Bible. Such circumstances as Dr. Clarke mentions in his interpretation of the parable above mentioned, do not belong to the illustration. To attempt an explanation of all the scenery of a parable, or to make every circumstance represent some particular doctrine, is no less puerile, than to analyze the common metaphors of the orator. Should Bonaparte be called a Tyger, and should a person en-

* Dr. Adam Clarke.

deavour to shew the propriety of the figure, by extending it farther than to the article of ferocious cruelty, every man of taste would censure him.

Such is the manner in which parables have often been explained. We will now proceed to consider their nature, and then to suggest some general rules by which we think their interpretation ought to be regulated.

The word *parabolee* is used variously in the New Testament, as is the word משל its equivalent, in the Old. It signifies a comparison—a fable—a proverb—an enigma—the explanation of a parable. But in the common acceptation, and what it is the design of this essay, particularly to notice, it is *the comparison of some truth, often obscure, with some of the objects of nature.*

Of this kind of *parabolee*, there are two sorts. The one is designed as an exact illustration—where the points of resemblance between the truth and the objects chosen to represent it, are clearly seen: the other is enigmatical, and partakes of the nature of prophecy—where the resemblance must be pointed out before the hearers can understand. In a word, the one is practical: the other is prophetic. Of the former sort, are the parable of the Prodigal Son, and that of the Publican and Pharisee: of the latter, the parable of the Sower, and that of the Tares and Wheat. Parables of the practical sort, are generally familiar illustrations of important articles of duty, which had become neglected. Thus when the Jews had blotted out the law of kindness towards other nations, from their practical code, our Lord taught them the necessity of universal benevolence by the parable of the good Samaritan. This method of instruction which was universally practised amongst the Orientals, reformed the heart while it pleased the imagination. The plain, didactic manner speaks to the understanding: the parabolic, addresses that faculty through the medium of the imagination. The former requires a strong exercise of the memory, without presenting, to common minds, sufficient motives for that exercise: the latter calls in the aid of the imagination to make lively impressions on the memory. The one presents the naked truth: the other clothes it with ornaments, by which even its enemies are decoyed into the reception of it.

There is a difference between a parable and an allegory. In the latter, every circumstance must represent some particular thing; or in other words, the figure must be perfect throughout: in the former, the principal features only are to be regarded. In the 80th Psalm, where the Church is compared to a vine, we have a perfect specimen of an allegory, in which every circumstance can be literally applied. But in the parable of the prodigal son, which is perfect in its kind, the moral is, the willingness of God to receive penitent sinners who cast themselves on his mercy. To assign a particular significancy to such circumstances as the ring and the fatted calf, any more than to say that they are in conformity to eastern customs on festive occasions, would be nugatory, and display a puerile taste.

There is a difference, moreover, in a critical respect, between a parable and a fable. The former uses the objects of nature in the manner of metaphor for illustration: the latter personifies them.

We will now venture to offer the following as general rules for the interpretation of parables:—1. When it can be done, we must ascertain in what circumstances the author was placed at the time of uttering his parable; that is, to whom he spoke it, and on what occasion. 2. We must make ourselves perfectly acquainted with the essentials of the story. 3. We must ascertain the principal truth which the author intends to inculcate by the story. 4. The leading points of the story must be applied to illustrate that truth; and the rest must be regarded as drapery; that is, added for the sake of verisimilitude or ornament.

The propriety of these rules we shall not endeavour to prove but by examples. Let us take for instance the Parable of the good Samaritan, Luke x. 30—37. Our Lord was accosted by a teacher of the Jewish law respecting the means of attaining eternal life. Jesus immediately draws from the Jew a recital of the great command of benevolence which the law enjoins. The Jew, conscious that he loved his countrymen, and supposing that *they* were all that were intended by the term neighbour in the law, probably expected to obtain a gratification of his pride by our Lord's commendation of his piety. He therefore demands 'Who is my neighbour?' Such are the circumstances in which the author of the parable is placed. In determining this question, therefore, he will shew the bounds of that love which the law requires. This is the doctrine to be inculcated. To do which he very happily takes the case of a Jew's travelling to Jericho, and being wounded by banditti. A priest and Levite pass by, without lending him assistance; but a Samaritan, who was held in utter detestation by the Jews, (the strongest possible case,) came and bound up his wounds, and provided for all his wants.—These are the essentials of the story.

Having ascertained, according to our first three rules, the circumstances of the author, the essentials of the story, and the doctrine to be inculcated by it, we now apply its leading points to this single doctrine; and by that means have the whole meaning of the parable. Thus:—A Jew is favoured with the munificence of one whom he esteemed a mortal enemy. That man therefore is the Jew's neighbour. If then a Jew is bound to consider a Samaritan as his neighbour, the precept to love one's neighbour as one's self, must comprehend all as the objects of that love, that is, it must inculcate the duty of universal benevolence. We have now stated all that the parable, without violence, is capable of meaning. The binding up of the Jew's wounds, the pouring of oil and wine into them, and all the other circumstances, except the main ones which we have mentioned, are nothing but drapery. Some of the early fathers of the Church have endeavoured to point out the analogy between the wounds of the Jew and those inflicted by sin; between the oil and wine, and the gracious influence of the Spirit of God, and several other particulars. But this is mere mysticism. We conclude that no such things are here alluded to for the obvious reason, that they were foreign to the subject in hand. They would destroy the beautiful symmetry of the parable, and render it a mere Rabbinical play upon words.

One more example shall suffice. Take the parable of the Supper, Luke xiv. 16—24. As Jesus was dining at the house of a Pharisee, one of the company took occasion to remark on the happiness of those who should eat bread in the kingdom of God; alluding probably to the common notion of that day, that the Jews should feast with the Messiah in the kingdom which he was about to set up. Our Lord to reprove this gross conception, as well as to shew the treatment which his kingdom would meet with, continued the figure introduced by the Jew, by giving an instance of a supper's being provided, and the invited guests refusing, on frivolous pretences, to partake of it. This conduct could not be borne by a generous host. He therefore sends for others, that his house may be filled. Thus we have the circumstances in which the author is placed, and the principal points of the story. Now what is the doctrine to be inculcated? The unwillingness of the Jews to enter the kingdom of heaven, that is, to submit to the requisitions of the gospel; and the manner in which God treats them for it. According to our fourth rule, the master of the feast is God; the persons invited are men; the feast itself is the gospel. Its invitations some men refuse to accept; and God consequently excludes them

from all its spiritual privileges. Thus far is plain. One cannot but doubt, however, the refinement to which Dr. Scott conducts us, excellent as that commentator generally is. To say, as he does, that the servants being sent forth into the streets and lanes of the city, indicates the calling of the lower classes of the people among the Jews; and their being sent into the highways and hedges, denotes the calling of the Gentiles, does not seem to agree with the simplicity of the parable. Such minute explanations, do not belong to parables so much as to allegories; and if we admit the principle, we must, in some cases, be led into dangerous doctrines. In the very parable before us, we should be obliged to say that, because those who were bidden refused, and were consequently excluded; therefore, all who *once* reject the offers of the gospel, must perish, without room for future repentance. Such a doctrine would contradict other parts of the New Testament, and it does not belong to the scope of this parable.

Neither should the exact meaning of the excuses which were made, be explained so as to apply to particular occurrences in life. All these things are a part of the drapery. They are to be referred to one common principle, the necessity of verisimilitude. Had not such circumstances, or similar ones been introduced, the parts of the story would not cohere so as to strike the imagination with the appearance of probability. Without this quality, a parable could have no effect. Nor does there appear any necessity of referring this parable to the Jews and Gentiles. Although it may possibly represent their case; (especially, if, as some think, it be the same as the one in the 22d. Matt.) yet, from the circumstances in which it was uttered, it does not seem to have been originally intended for them. In interpreting scripture, the question is not, what *can* a text mean; but what *does* it mean, in its proper connexion. By the method of commenting without regard to circumstances, or the local, original sense, much error has been inculcated with the apparent sanction of scripture. In this way Dr. A. Clarke, though a learned critic, and in some respects an excellent commentator, seems to support many of his notions with considerable plausibility. Whenever he meets with the doctrine of election, or the perseverance of the saints, he calls to his aid all his critical acumen to explain it away. He is armed, at all points, to demolish those doctrines which do not tally with sound Arminianism, whether the texts which he encounters, will yield or not. This spirit, however, is not confined to that side of the question. Calvinists very extensively adopt the same course.—One would suppose that the fear of God, would be sufficient to deter good men from such sacrilegious treatment of the bible. The time is not far distant, we trust, when a liberal and enlightened criticism will suffer the sacred writings to be their own interpreter; when the glosses of learned men will not be regarded; and when the steady and calm sunshine of truth will prevail over the momentary coruscations of error. T. H. D.

To the Editor of the Christian Spectator.

Sir,

It has been published in this country, that a few Englishmen in Asia, a short time since, renounced the Christian faith, and declared themselves Mohammedans. Among your readers there can be but one feeling with respect to such a proceeding. All must view it with strong disapprobation, and need to have nothing said to increase their abhorrence of such instances of apostacy: still, thinking that some may be interested with a brief statement of the principal grounds of controversy, and that it may add a little of novelty and variety to your pages, I submit to your disposal the following reply to the question, *Why are you not a Mohammedan?*

Calvin.

I am not a Mohammedan,—1. Be-

cause I cannot allow to the prophet of Arabia the character which he assumed, and which his followers ascribe to him;—in other words, I cannot admit that Mohammed was the most illustrious of all the messengers sent from heaven to our world. I should thus exalt him above all the prophets and apostles; above the Son of God himself. This I should also do, not only without reason, but in opposition to most weighty evidence.

The appearance of Mohammed, certainly his appearance in the character which he assumed, is no where foretold in the sacred scriptures, which even his followers acknowledge to be divine. This is by no means true, with regard to the Lord Jesus Christ. Long before his incarnation, his appearance, his character, the circumstances of his life and of his death, had been minutely detailed by prophecy. If the pretensions of Mohammed were well founded, why is not the same true, at least in a degree, with respect to him?—why do the sacred pages contain so many predictions concerning him, who was to be born at Bethlehem, while nothing is said of him, who was to be born at Mecca? This is altogether unaccountable on the supposition, that the latter of these, surpasses the former in the dignity and importance of his character. I will not assert that no allusion is had to Mohammed in the prophetic parts of scripture; but if he is mentioned at all, it evidently is under the appellation of *the false prophet*.

Mohammed performed no supernatural operations, foretold no future events. The world is entirely destitute of evidence, that he ever did the least thing beyond the natural powers of man. For a long season, he made no pretensions of this kind. At length, to silence the demands of his opposers, and allay the apprehensions of his friends, he professed to have effected certain marvellous absurdities by supernatural assistance. But these things, beside being strangely inconsistent and self-contradictory, want the proofs essential to establish a miracle. They were not performed in the face of day, nor under the eye of spectators,—consequently were never, like the miracles recorded in scripture, exposed to examination by the senses. These *wonderful works*, gained no general credit, even among those who lived at the time when they were said to be wrought; the story of them, was believed only by a few among the ignorant multitude; little dependence was placed on them by the prophet or his followers. If Mohammed was the most distinguished of all the messengers sent from God to men, how happened he to be destitute of this most important test of his divine mission?

I remark again, that the personal character of Mohammed, affords convincing evidence, that his high pretensions were unfounded. The prophets and apostles, who have spoken to men in the name of God, have uniformly been men of holy lives. For the Most High, to employ persons of any other description in this manner, would be inconsistent with all our ideas of his character. How then can we suppose that a man given up to debauchery, a man contemptible for the profligacy of his life, should be selected by Jehovah, as his most distinguished ambassador to our world? Such a man was Mohammed. This fact is abundantly supported by history, and is alone sufficient to destroy all belief that he was a true prophet; it clearly stamps him as an impostor. Mohammed's retiring from public view for a season, and pretending in his seclusion to commence a reformation, and to receive certain secret communications from the invisible world, instead of diminishing, greatly increases our distrust in his assumed character. Such a course was admirably suited to promote the corrupt designs of a wicked and artful impostor.

I am not a Mohammedan—2. Because I cannot allow to the Koran, that respect, which belongs to the word of God. The difference between these books is vastly too great to admit the

supposition, that both came from the same author. Their different style shews at once, that they are derived from different sources. The contrast between the Bible of Christians, and that of Mohammedans in this respect, is eloquently given by Mr. Gibbon, a man certainly not void of taste, nor prejudiced in favor of the sacred oracles. Of the Koran he says—"The harmony and copiousness of style, will not, in a version, reach the European infidel; he will peruse, with impatience, the endless incoherent rhapsody of fable, precept and declamation, which seldom excites a sentiment or idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of an Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language."

With regard to the most important religious doctrines, the Koran is still more diverse from holy writ. In the sacred scriptures we are clearly taught the divinity of the Lord Jesus Christ, and are assured that it is only by his obedience unto death, that any of our race can be pardoned and received into favor with God. In the Koran, Christ is declared to be only a man like ourselves. So far, is he said to be, from dying on account of human guilt, that even the fact, that he died at all, is denied. According to this book, the sufferings of the Saviour were only in appearance, and men, instead of needing a vicarious atonement for their sins, may, by a trifling restraint from open vice, become interested in the divine favor, and entitled to the happiness of heaven. Nor is the heaven promised, less different from the heaven of the scriptures, than the means of obtaining it. While the Christian expects a heaven, where he will be free from sin, where he will be entirely divested of every sensual appetite, and be happy only in the enjoyment of God, the Mussulman is taught to look for a paradise, great part of whose happiness will consist in carnal indulgence. Thus diverse, thus directly opposite, are the doctrines of the word of God, and those of the Koran of Mohammed.

Nor do these volumes bear a nearer resemblance, when we contemplate the morality which they inculcate. The former enjoins upon men, the restraint and the correction of their disorderly passions and propensities; requires them to be holy as their Father who is in heaven is holy; lays the foundation of morality in the heart, and inculcates love and benevolence towards all mankind. Wherever the precepts of the gospel have been obeyed, friendship and peace have prevailed, and the human character has been refined and exalted. Precisely the reverse of this, is true of the Koran. It is, in every respect, such as might be expected from its author. It requires no mortification of corrupt affections, no subduing of wicked passions, no guarding of the heart from sin. On the other hand, it encourages the indulgence of envy, pride, ambition, and sensual desire. Instead of breathing peace on earth and good will to men, it speaks misery and extermination; it literally declares war upon the human race.—Hence, in a moral view, the Koran has ever carried with it pestilence and death. Wherever its principles have been reduced to practice, man has been rendered the foe of man, and has sought the mischief and the ruin of his fellow;—in a word, the doctrines of this book, are, in a high degree, adapted to debauch and to brutalize the human character. Other points of difference between the sacred scriptures and the Koran, might be mentioned; but enough has been said to shew, that if one of these books is what it purports to be, the other must be a forgery. Hence, before I can be a Mohammedan, I must regard the word of God as a fable; but then my Mohammedan creed would be imperfect, since Mussulmans profess to acknowledge the divinity of the holy scriptures.

As a further objection to Mohammedanism, should be mentioned the manner, in which this religion was originally propagated in the world. At first, it was established by fraud and deception, afterwards by fire and sword. It was never, like the religion of Christ, addressed to the understanding and the conscience of men, and spread in opposition to the corruptions of the human heart, and the power of civil authority. Islamism, however, was never proposed for investigation; it lays its strong hold in the depravity of man; has ever been supported by the arm of the magistrate, and has erected its bloody trophies over the miseries and desolations of the world.

Thus, whether I consider the personal character of Mohammed, or the want of prophecy and of miracles in his support; when I reflect on the style, in which his instructions are delivered; on the doctrines which he taught; the morality which he inculcated, or the manner, in which his religion was spread,—when I contemplate these things together or apart, I find abundant reason, why I cannot lay my hand on the Koran and cry,—"Alla, there is but one God, and Mohammed is his prophet."

To the Editor of the Christian Spectator.

Sir,

The following observations on Matt. xi. 11, are at your disposal. Senex.

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he."

Two propositions are contained in these words.

I. That among all mere men, there had not risen a greater than John the Baptist.

II. That notwithstanding this truth, he that is least in the kingdom of heaven, is greater than John.

By a greater than John, in the first proposition, we are undoubtedly, to understand one more eminent for piety, or more highly honored, with the gift of prophecy.

Of this declaration, the following particulars, may be a sufficient illustration.

1. No saint—no prophet had exceeded John in holiness of life. We are assured, *that he was great in the sight of the Lord—and filled with the Holy Ghost, even from his mother's womb*, and that *as he grew in stature, he waxed strong in the spirit.* His whole life, both before, and after he entered on his public ministry, was peculiarly devoted to the worship and service of God.

2. No ancient saint or prophet exceeded John, in the knowledge of the Messiah, and the plan of salvation. He knew the Saviour in person—he conversed with him,—*saw the Spirit descending and lighting upon him*, and heard the voice from heaven saying—*This is my beloved Son, in whom I am well pleased.* He could point him out to the Jews, *as the lamb of God, who taketh away the sin of the world.* Undoubtedly, his acquaintance with the mediatorial kingdom, in all its extent, was superior to what any, who preceded him, possessed.

3. None of the ancient saints, or prophets were more highly honoured of God than John. He was chosen to introduce the Messiah—to administer Baptism to him—*to go before the face of the Lord—to prepare his way, to give knowledge of salvation unto his people, by the remission of their sins.* These distinguished honours, were exclusively conferred on John. In each of these respects, there had not risen a greater than John the Baptist.

II. Notwithstanding *this truth*,—He that is least in the kingdom of heaven, is greater than John.

Different explanations, have been given of this part of the verse. Some have supposed, that by the kingdom of heaven, is *here* meant, the kingdom of glory; and that it was our Saviour's

design to assert, that the least saint in heaven, is greater than John was on earth. This construction appears unnatural, and even forced. The comparison in the text, is not between John and saints in heaven, but between John and the prophets who preceded him. John, and all saints and prophets, will undoubtedly be far greater in heaven, than they were on earth. But this idea cannot illustrate, either the comparative greatness, or inferiority of John, while in this world.

Others have supposed, that by the *least in the kingdom of heaven*, is intended the least of the Apostles.—Others again, the least minister of the New Testament. Both these opinions are founded on the supposition, that the assertion is highly elliptical; a supposition which the connection does not appear to demand. That there are many texts of scripture, that are elliptical, cannot be denied. But in every such instance, we are directed, either by the connection, or the context, what to add, in order to complete the sense. To introduce an ellipsis where it is not necessary cannot be justifiable. In the present case, no necessity appears. The phrase, *the least in the kingdom of heaven*, in any other application would not be thought to need any addition to render its meaning obvious. Why then should we suppose that *here* it must mean either the least of the Apostles, or the least minister of the New Testament?

If these explanations be rejected, some may be ready to ask,—"Must we then conclude, that it was the design of our Saviour to assert, that the least, true christian, including old and young, learned and unlearned, is greater than was John?" By no means. Jesus Christ, although coequal, and coeternal with the Father, yet in his humiliation made himself the least of *all*, and the servant of all. He assures us,—*that he came not to be ministered unto, but to minister, and to give his life a ransom for many.* To accomplish *this*, he made himself the least in the redeemed kingdom; he became the servant of the least. He was the most despised, the most hated, and infinitely the greatest sufferer. He, who by the mouth of David, called himself *a worm, and no man*, could, with the same propiety, style himself *the least in the kingdom of heaven.* That Christ in this verse spoke of himself, as the least in the kingdom of heaven, and yet greater than his forerunner, is an opinion, believed to be in no respect inconsistent with the whole passage, nor with any thing recorded of *him*, in the scriptures. I add, it relieves the mind, from the difficulties attending the other interpretations.

Miscellaneous.

To the Editor of the Christian Spectator.

Mr. Editor,

Permit me to say a word on the communication of L. H. in your last number. It is there attempted to prove that the common custom of asking a blessing and returning thanks, as it is called, is unscriptural; and that, to be exactly right, this service should be performed at the beginning of our meals. The arguments adduced are, *the example of Christ, and his first disciples; and the apparent insonsistency of imitating Christ at the Lord's Supper, and not at other meals.* Now I humbly conceive, Sir, that your correspondent mistakes the grand principle which guides us in the imitation of Christ. What is it to follow the example of our Lord? It is not to dress as he did. It is not to move as he did, nor to follow the innocent customs of the Jews, as he did. It is to imitate his moral conduct.—In what then does his moral conduct,

in the services of the table, consist? Not in dividing or *uniting* those services; but in performing them. Grant then that Christ did give thanks in the manner alleged by L. H.: it does not follow that we ought to do it in the same manner. Something must be allowed for the difference of circumstances, in which men are placed.

If we are bound to follow the example of Christ in every punctilio, which has no connexion with moral conduct, then we are all wrong in the administration of the Lord's Supper. The original supper was received in an upper chamber, in the use of red wine and barley bread, in a recumbent posture, after another meal had been eaten. There is then a radical difference, in circumstantials, between Christ's example in celebrating his holy supper, and the practice of every denomination of Christians among us. Yet the design of this sacred ordinance is answered by all who celebrate it with a right temper of mind. So it is also in the affair before us. What matter is it whether we give thanks at the beginning, or at the close of our meals, provided it be done with a right spirit? To say that the example of Christ, sanctions the former, does not prove any thing, unless it proves that, in the ordinance of the Supper, we are bound to comply with all the circumstances above enumerated.

The Lord Jesus Christ, washed his disciples' feet. Does L. H. regard that ceremony as binding upon us, or only as an oriental manner of teaching humility? Probably the latter. Yet if he is so punctilious in the manner of saying grace at his meals, alleging the example of Christ, as his warrant, he must, for consistency's sake, adopt this custom also. Indeed, the system of literal interpretation, which L. H. appears in this article to use, if carried to its legitimate results, would lead us into many absurdities. It is a good maxim of the lawyers, and it equally applies to theologians, "*Qui hæret in litera, hæret in cortice.*" That is, he that sticks to a literal interpretation, does not reach the bottom of his subject.

I would then with your leave, lay down this principle on all such subjects as the one before us:—Christ did not intend to set an example, which should be obligatory in every particular, in all ages and countries. He left much room to accommodate different men in different circumstances. The example to be followed in this case, is, the giving of thanks, no matter whether at the beginning or at the close of our meals, except so far as convenience and the custom of the people among whom we live, should dictate. The *spirit* of the thing,—the *fact* of acknowledging the giver of every good and perfect gift, is all that, in my view, enters into the duty of saying grace at meals.

T. H. D.

For the Christian Spectator.

Marriage of believers with unbelievers.

In answer to an "Enquirer after truth," respecting the right of a believer to marry an unbeliever, the following remarks are submitted. That a believer, whose love to God has not waxen cold, will consider piety a *primary* qualification in the partner of his life, will not be disputed; but that he ought, in all cases, to consider it an *indispensable* qualification, is doubted. If he have entered into a contract of marriage, previously to his having become, in the evangelical sense, a believer, the grace of God in his conversion, manifestly does not annul the contract.

It is generally supposed that the number of pious females is, almost every where, about double the number of pious men. If this is a just estimate, the restriction would leave the females, whom God has converted to the faith, in celibacy. That it would exclude very many of them, from the conjugal relation, cannot be doubted. The loss to them, would be the least part of the evil. The loss to those who would otherwise be

their husbands, and to the rising generation, to society and the church of God, would be immense. "The good conversation" of a pious wife, has often been found to win over to the faith, a husband, to whom the gospel, by other means, would have no access. The influence of pious mothers in forming the minds, the temper, and habits of the rising generation, is paramount to every other. They make the first impressions. They give a cast to the future character, which it never loses. The Samuels and Timothies, and Doddridges and Newtons, who have adorned and blessed mankind, have generally imbibed the first principles of their intellectual and moral preeminence, from the examples and instructions of their pious mothers. To exclude a considerable part of our pious females from the conjugal and maternal relations, and supply their places, with the irreligious, the worldly, and the vain, would certainly be an evil of no common magnitude.

It must be admitted, that the obligations of the believer to the Divine Lord and Head of the Church, are supreme. No pious female may give her hand to a person, who, as she might reasonably expect, would hinder her performance of those public or private duties, which she owes immediately to her God. An idolater, an infidel, a profligate, or an avowed contemner of Christian doctrines and worship, might be expected, if received as her constituted head, so to embarrass her, in her personal religion, and in the discharge of her duties to the family, that she could not be supposed, in the exercise of enlightened piety, to consent to give him her hand in this relation. But there are young men whom the Church has sealed as her sons, and whom, though they are not pious, she still regards as her hope,—young men, whose principles and habits have been formed with pious care and with happy success; and who so far from hindering those who should be their companions in conjugal ties, from the enjoyment of Christian privileges, or the discharge of Christian duties, would assist them. There are also, pious females in irreligious families, where their hinderances to the enjoyment of personal and social religion are numerous and embarrassing. The question then occurs,—*does a female in these circumstances, contravene the principles of her religion, by giving her hand to a person, such as I have just described?*

Let us turn to the scriptures for an answer. With evident marks of disapprobation it is recorded, concerning the antideluvians, that "the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose." By "the sons of God," we undersrand the family of Enoch, or the visible worshippers of God; and by "the daughters of men," those who openly renounced the pure worship of Jehovah. Let it be granted, that we have here a testimony of God, against all connexions of this kind, to the end of the world. Must it also be understood as a testimony against the marriage of the children of the church with each other, though some of them gave evidence of piety and others did not, when both alike adhered to its visible worship? Did it send out the soberminded son of a pious father, to the idolatrous world, for "an help meet," because, though a speculative believer, he was not born of God? You do not decide the question, when you prove that between the merely speculative believer and the avowed idolater, there is, in the sight of God, no essential difference of character. As these would severally affect the happiness and the duties of a sincere worshipper of God, in the conjugal relation, there is, between them, a great difference. When, therefore, you have proved that a Christian is forbidden to marry an avowed idolater or infidel, you cannot certainly infer that he may not marry a visible worshipper of God, even though his sincerity may reasonably be doubted.

Again, the Israelites were forbidden to contract marriages with the surrounding nations. "Neither shalt

thou make marriages with them," said their great lawgiver; "thy daughter, thou shalt not give unto his son: nor his daughter shalt thou take unto thy son. *For they will turn away thy son from following me, that they may serve other gods:* so will the anger of the Lord be kindled against you, and destroy thee suddenly." Various transgressions of this law, are mentioned in their succeeding history, with terms of marked disapprobation. The case of Solomon is held up as a perpetual warning. The marriage of Ahab, with "Jezebel, the daughter of Ethbaal king of the Sidonians," is noticed in terms of severe reprobation. Ezra lamented that "the holy seed had mingled themselves with the people of the land," and Nehemiah observing the children of this forbidden connexion to speak "half in the speech of Ashdod, contended with them and cursed them, and smote certain of them, and plucked off their hair and made them swear by God, saying, ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves." Now I am willing to consider these prohibitions and examples as having been addressed to Israel, not merely in their civil and national, but also in their moral and religious capacity; and consequently, as forbidding the pious in all ages, to be joined in marriage with the idolatrous, the profane, and all others who might be expected to exert a *direct influence* "in turning them away from following the Lord." But these prohibitions, did not interdict the marriage of one Israelite with another, because both were not, in the judgment of charity, spiritually pious. They relate only to the marriage of Israelites with idolaters, and suppose that among the visible worshippers of God, there was, in this particular, an unrestrained licence. Now, do not Christian families, whose members unite in the observance of visible religion, though all do not give evidence of saving piety, very nearly resemble, as to the purposes of the conjugal relation, the community of Israel? Should a pious member of one of these families, be married to a member of another, who, though not pious, retains the principles and habits of a religious education, are we warranted to apply to the connexion the sentence of condemnation, passed upon the marriage of an Israelite with an idolater?

The language of the New Testament on this subject, (if indeed any particular and standing law on this subject can be found in the New Testament,) is of the same tenor with that of the Old. To the Corinthians, Paul, in his second epistle writes—"Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness, and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God: as God hath said, I will dwell in them, and walk in them: and I will be their God, and they shall be my people. Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." Some writers have applied this passage to the marriage of believers with unbelievers. Others with more appearance of reason, have applied it to the connexion of believers with unbelievers in the communion of the church. The fact is, however, that there is nothing, in the context, to limit the application to either of these. The passage is most obviously an exhortation to believers, to avoid unnecessary intimacies of every kind, with their unbelieving and idolatrous neighbors. Such intimacies they ought to avoid now,—unnecessary intimacies not only with those who avowedly discard their religion, but with those also, who do not, from the heart obey it. Yet, there are intimacies with such, which, because necessary, for important ends, are not forbidden. The intimacies which subsist in families, it does not forbid, but

sanctions. Suppose then, that in Corinth, some daughter of a scoffing and persecuting idolater had been converted to the Christian faith, and then removed, from the idolatrous family, to the bosom of the Church, by her marriage to the son of a member, who though not "called with an holy calling," was yet a convinced, and respectful attendant, upon its institutions. Can we imagine the Apostle in such a case to have interposed with the veto,—"Be not unequally yoked with an unbeliever. For what concord hath Christ with Belial? or what part hath she that believeth with an infidel? and what agreement hath the temple of God with idols? Wherefore come out from among them, and be thou separate, and touch not the unclean thing." There are connexions with the world, which believers must "go out of the world" to avoid. In forming new connexions with it, they are bound to inquire whether or not, their personal religion, and the cause of the Redeemer, will be promoted by means of them; and their judgment on the subject, impartially formed by the word of God, must decide their conduct.

But it is alleged that Christians are expressly forbidden to marry, except with those, who, in the judgment of charity, are joined in living faith to the Lord. The law alluded to, is in the first Epistle to the Corinthians, ixth. chap. and 39th verse. "The wife is bound by the law, as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will, *only in the Lord*." The expression "in the Lord," it is asserted, denotes union to Christ; and the phrase, "only in the Lord," limits the choice of the widow, and, consequently, of every other unmarried Christian, to those who are apparently united to the Lord, by the faith of the Gospel. But does the phrase require this interpretation? In one instance certainly, it conveys a very different meaning. "Children obey your parents *in the Lord*," does not mean that children must obey those parents only who are in the Lord, but that children must obey their parents generally, *in subjection to Christ, and with supreme regard to his authority*. Their own relation to Christ, rather than that of their parents, they must recognize in the obedience which they render. So in the present case, the phrase "only in the Lord," may import, that the woman, in the solemn concern of entering into the conjugal relation, must not overlook her superior relation to Christ, but see that she preserve her allegiance to him, and enter into her new relation in such a manner as consists with the duties which she owes to Him. If, however, the former interpretation be preferred; if we grant that, in the peculiar circumstances of the primitive Christians, they could not, consistently with their principles, have been married to any who were not visibly "in the Lord," still, we cannot certainly infer, that in the very different circumstances of the church now, the restriction is universally binding. In the very chapter, which contains the restriction, we have the decision of the Apostle, that it was inexpedient for Christians, who could preserve their purity in a single life, to be married at all. It is almost universally admitted, however, that this inexpediency resulted from the peculiar circumstances of the Church, at that time. But why should we say that the decision of the Apostle concerning one particular, is *perpetual*, and concerning another particular, of the same subject, was *temporary* in its obligation?

From these remarks, the obvious conclusion is, that the marriage of believers with those, who are evidently so hardened in unbelief as to be disposed to interfere with their religious duties, is forbidden—that their principles would lead them to consider decided piety in those with whom they are to be joined in this important relation, a primary qualification; but that it is not in every case indispensable.

That the judgment of Christians,

who admit this conclusion, may be perverted by affection, or by hopes of temporal advantage, cannot be doubted. Their danger of this is however, by no means confined to the subject of marriage. Most of their deviations from the path of duty, result from their abuse of Christian liberty. But to those who obey the command, the promise is sure—"Trust in the Lord with all thine heart: and lean not to thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." J. P.

For the Christian Spectator.

Remarks on "Critical hearers."

When the Son of God was employed on earth in the benevolent work of doing good to men, he not only met the cruel opposition of inveterate enemies, but experienced the infidelity of professed friends. In the very act of proclaiming the message of mercy, he beheld multitudes refusing to listen to its gracious offer, spurning it with contempt, or with the vengeful spirit of the evil one, *gnashing on him with their teeth.* Others, astonished at the miracles which he performed, professed to regard him as a teacher sent from God; and in great numbers "followed him on foot from every city." But among the thousands who thus accompanied him wherever he went, and listened with attention to his discourses, but *few individuals* were found, on whom his instructions had any real efficacy; and upon these in common with the rest, he found it necessary to urge the caution—"*Take heed how ye hear.*"

This caution is no less necessary now than it was then. The preaching of the Gospel in its efficacy on far the greater part of hearers, still resembles the seed that fell by the *wayside*, upon the *rock*, and among *thorns*. And although some do, indeed, receive it into *good and honest hearts*, yet so common is even *their* neglect of this injunction of our Saviour, that the seed, though sown in *good ground*, seldom produces fruit *an hundred fold.*

There are various methods in which persons are improper hearers of the word, and consequently fail to experience those invaluable benefits, which, through the medium of preaching, it is the divine purpose to confer. Some are drawn to the house of God by custom, or because it is reputable in the eyes of the world, to attend regularly the ordinances of worship: Frequently their attendance is required by the domestic or social regulations to which they are subject. Others attend divine worship on the Sabbath, from motives of curiosity—they are desirous of seeing who else attend; or perhaps anxious to hear a person who is termed a good preacher, when the only advantage they expect to derive from it is, the pleasure of being able to say, that they have heard him. It is obvious that persons influenced by such motives only, will be *listless* hearers of the word. Their minds will be wandering with the fool's eyes to the ends of the earth; and they will have learned no more of divine truth, and felt no more of its efficacy when they retire from the sanctuary, than they knew and felt when they entered.

But there is one class which it is proposed to make the subject of more particular remarks. These may be denominated *critical hearers.* They differ from the others which have been mentioned, in being *attentive* to the preaching of the word; but like them violate the divine injunction, because they direct their attention improperly. A *critical hearer* in a peculiar sense, is one who sits in judgment on the sentiments advanced, and brings each to the test of his own preconceived opinions. If a few expressions are found to contravene a favourite system which he has adopted, he denounces the preacher as heterodox; and departs from the place of heavenly instruction, with mingled emotions of pity for his error, and joy at his own superior ingenuity. But this is by no means a distinguishing characteristic of *critical hearers.* The lim-

its which comprise this class include in general all those, who, while they pay attention to the preaching of the word, are more speculative than practical, and more careful to notice what may be termed the externals of preaching than to apply the truth to their consciences.

To make known to man the character of his Maker, and the obligations which he has violated; to rescue him from perdition, and point out to him the path to heaven, are professedly the objects for which preaching was instituted. *He*, therefore cannot, rationally expect to participate in the blessings proffered in the message from the pulpit, who makes it subserve the indulgence of his fancy or the gratification of his taste. He may indeed listen with attention to the earnest exhortations of a faithful preacher, he may hang upon his lips and catch every word that drops therefrom; but that declaration which was made to rouse his slumbering conscience, and to urge him forward in the path of duty, or to awaken to a sense of his danger, the sinner sleeping on the brink of destruction, he will, perhaps, denounce as too abrupt or technical in its phraseology: perhaps he will find fault with the action that accompanied it, or with the inflection of voice, with which it was uttered. When these circumstances so much arrest his attention, and are made the subject of reflection, must not the truth itself, in a great measure pass unheeded, or at least produce no permanent effect? But if on the other hand, in such a declaration he is struck with the energy of the expression; or if the words flow like honey from the lips of the preacher, if his lucid arrangement, his well-turned periods, and general excellence of composition, holding the mind in captivity, seem only to commend the truth, which they adorn, it is in general not *the truth* which he admires. Divest it of these adscititious ornaments, and his rapture of delight, will give place to a state of mind, which, to say the least, approaches the coldness of indifference. The discourse is unto him as *a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for he hears the words but he does them not.*

In the society of Christians, we meet with many, whose piety is thought to be sincere, who are beloved in the circle of their acquaintance, for their amiable qualities, and respected by all for their exertions in the cause of truth and morality; but who by their remarks or discourses from the pulpit, seem to forget the practical instruction they convey.—Truths, which, in their private reflections, they sometimes delight to dwell upon, as affording them the dearest pledge of heavenly joys, and which might confirm the wavering hope of others, they entirely overlook; while the ingenuity of the preacher in the division and management of his subject, the structure of his sentences, the general excellence of his composition, and his mode of delivery, are abundant topics of observation. That such is in a greater or less degree too generally the case, we not unfrequently hear lamented by persons whose unhappiness it is to be themselves addicted to the practice, notwithstanding their belief of its impropriety.

"Video meliora proboque
Deteriora sequor."

A peculiar propensity to err in this respect, results from the habits of a *student*. The danger of indulging in abstract speculation on religious subjects, he sees in others if he has not learned it from his own experience. Yet he is apt to seek food for the *intellect* in what he hears from the pulpit, rather than to regard it as designed for the improvement of the *heart*. When the preacher displays ingenuity in some nice and difficult discussion, observe the man of speculation, and you may see his attention all awake, and the smile of approbation playing on his countenance. Between his admiration of the preacher's talents, and his anxiety to pursue in all its metaphysical ramifications, the sentiment presented to his mind, he

neither makes a practical application of the subject, nor considers whether it is capable of any, farther than as it affords materials for speculation.—View him still when services are ended and he has retired from the sanctuary of his God. After freely bestowing his encomiums on the preacher for having taught him something new, you will hear him enter with seeming self-complacency, into the same nice and subtle disquisitions, and perhaps suggest improvements, which might have been made to great advantage in the course of thought upon which he is remarking.

If in all this he does not experience a growth in grace, commensurate with his intellectual researches, he will nevertheless find plausible arguments to satisfy conscience. His love of novelty he will call a desire for spiritual knowledge; and to enlighten the understanding, he will say, is a necessary step to the improvement of the heart: not reflecting that the understanding is not enlightened by novelty alone. The same truth must be frequently presented to our contemplation, and exhibit its influence in our lives. It must be "line upon line and precept upon precept." Christ in the course of his preaching, often presented the same truth in various forms. The Prophets and the Apostles did so likewise, as their writings shew; and every faithful preacher follows their example. "To write the *same* things to you," says Paul to the Philippians, "to me indeed is not grievous, but for you it is safe."

A person thus accustomed to speculate critically upon what he hears, may likewise attempt to justify the practice, in that it enables him to remember better the truths delivered than he otherwise would. We are not however in general, to measure the benefit received from a sermon by what remains in the memory, but by its influence on the heart and life. A person not formed to habits of attention, and whose pursuits are foreign from intellectual researches, may often be unable to remember much of a sermon, whose influence is clearly seen in his pious resolutions and holy life. Though he cannot draw an outline of it, he recollects with humble gratitude to the sanctifying Spirit, the feelings which it excited in his bosom, and whose salutary influence continues to be exhibited in his external conduct: while the man, devoted to literary enquiries, and accustomed to exercise his memory on moral and intellectual subjects, may detail all the prominent ideas, and yet manifest in no degree the *genuine* efficacy of sacred truth.

Granting however that this metaphysical mode of hearing may sharpen the powers of discrimination, and invigorate the mind, (though even this is questionable, when the practice is carried beyond moderate limits,) is it, after all, the practical use which should be made of the word of God? Does this disposition to abstract speculation, lead eventually to more correct practice? Do those who indulge it, experience more of that holy joy and those solemn reflections which should especially result to man from every dispensation of the word of God, than they do, who on such occasions at least are less fond of metaphysical disquisitions? Let experience and observation answer.

But far the greater portion of critical hearers, direct their attention to the *manner* rather than the *matter* of a discourse. In respect of some, it would appear that the *messenger* of truth is alone deemed worthy their attention, while the *message* itself, conveying truths of everlasting moment, is wholly disregarded. Is the preacher animated in his delivery, and uniformly correct in his mode of expression? They listen with pleasure, and pay to his *eloquence* the tribute of applause; while their reflections show, that with respect to themselves at least, the eloquence they admire is not the *art of persuasion*: for the subject itself and its practical application they entirely neglect; having their attention arrested only by the forcible and correct manner in

which the preacher expresses himself, and the fine taste which he displays.

Persons whose avocations are peculiarly favourable to the assumption of the character of critics, although sincere lovers of the truth, are very liable to err in this respect. Too ready to take exceptions against the ambassador of Christ, when he fails to deliver his message with becoming propriety, they forget that it is the *truth of God*, which it most concerns them to know, and if they are not edified, charge it wholly to the preacher, when the fault is much more their own. The ultimate effect of this habit, if indulged, is peculiarly unhappy. The matter and the manner come at length to be so closely associated, that not unfrequently even the truth itself reflects a portion of that dislike which was felt at the manner of its utterance. Not that truth, when clearly seen to be such, actually becomes displeasing in consequence of an association of this kind; but a prejudice is acquired, which fortifies the mind against the assaults of sound arguments, that would otherwise drive error from its fortress. By continual indulgence of this propensity to criticise minutely on the qualities of the messenger, rather than to consider attentively the nature of his message, their eyes become so quick to perceive, and their ears to hear, any thing which violates the strictest rules of propriety, that frequently the effect of a discourse, which may in the main be excellent, is destroyed or materially impaired by some improprieties of tone or gesture, or a few palpable deficiencies of taste. The preacher may relax in the study of his *Bible*, but he must not neglect *Walker*; and if he omits to cultivate his taste, he must not pretend, as the ambassador of heaven, to communicate his message to the sons and daughters of *refinement*. Should he err occasionally from the received standard of *pronunciation*, he would hardly escape their censure; much less, should he in any instance violate the rules of purity, propriety and precision. An uncouth expression, or the use of some word or phrase peculiar to the vulgar, might shock their refined sensibilities, and throw the garb of merriment over the sanctity of divine truth. When therefore he ascends into the pulpit to proclaim the message of heaven to hearers of this description, the preacher must be watchful, lest instead of commending himself to them as the ambassador of Christ, he appear in a situation not less ridiculous in their view, than that of the scholars in a certain English school of high repute; who when they had committed an error in *prosody*, were ordered, by way of punishment, to mount the rostrum and repeat the following Latin sentence, as it is here marked, with every word in false quantity; "*Nŏs Germāni nōn curāmus quantitātem syllabārum.*"

The preceding remarks are not intended to imply that it is improper to be in any measure affected by the *manner* of a preacher. It is impossible from our very nature that it should be otherwise. An association of the matter and manner to some extent is unavoidable; and it is highly important, that the message of heaven be so delivered, as not to appear unworthy of its origin and end, and not to be disreputable to the messenger himself. It is therefore the duty of those who sustain, or purpose to assume the office of public teachers, to pay much attention to the reasoning powers and rhetorical qualities of others, in order that they may themselves be rendered more capable of being useful in their public ministrations. But the habit which extensively prevails, of directing the attention almost exclusively to these, is what should be discountenanced as pernicious in its influence, and injurious to the cause of vital christianity. Were the christian world more generaly disposed to find

"Books in running brooks, sermons in stones, and good in every thing,"

we should hear less of that criticism which respects the style and delivery

of discourses from the pulpit, and produces no good effect upon the heart and conduct; but we should witness more of that practice which results from devout meditation, and realizing views of divine truth. In the words of Herbert—

"God calleth preaching folly. Do not grudge
To pick out treasures from an earthen pot.
The worst speak something good. If all want sense,
God takes a text and preacheth patience."

C.

For the Christian Spectator.

LETTER IV.

My Dear J——,

We shall form a high idea of the importance of religiously educating our illiterate population, if we consider only the advantages which in *this life*, will result to them and to society, from increasing the means of their intellectual improvement, correcting their morals, and fitting them to engage in lucrative and respectable employments. But when we contemplate their *future* destiny, when we extend our views forward to the *invisible world*, and anticipate the eternal retributions, which there await them, and revolve the worth of their souls; the connection between their character here, and their future condition; the absolute certainty of their ruin, if left to grovel in ignorance; the possibility, and probability, that many of them may, by the instrumentality of Sabbath Schools, be rescued from vice and perdition, and formed to virtue, happiness, and eternal glory; how much more cogent are the inducements, which urge, and the obligations, which devolve on us, to aid in the benevolent work of communicating that instruction, which will contribute so much to their comfort and happiness here, and is able to make them wise unto salvation. It is from this view of their character, and destiny, that we are to form appropriate views, of the necessity of the Sabbath School institution. Without the aid of religious instruction, these immortal beings must *perish*. "Faith cometh by hearing, and hearing, by the word of God." Without a just view of their state, and character, they will not appreciate their danger, nor destiny.—Without a correct knowledge of the character and will of God, they can neither love nor obey him. Unless warned of their danger, and aroused from security, they will never break through the fascinations of the world, and abandon its seductive pleasures. Unless told of the sacrifice and intercession of Jesus Christ, they will of course remain ignorant of all the motives derived from his love, to melt and move their obduracy; their hearts will never feel the sorrows of penitence, or the ingenuous movements of love and confidence. They can neither embrace him by faith, nor obtain any hope of pardon and justification. But "how shall they hear without a teacher?"—God is indeed able to communicate this knowledge by supernatural means, and to change the hearts of those who are destitute of it. But that is not the method of his procedure. He, in the whole of his administration, regards, and treats men as intelligent, voluntary beings; and employs their own, and the agency of others, in preparing them for the reception of his grace. "Faith cometh by hearing." Men are instructed before they are regenerated; they are awakened, convinced, and alarmed, before hope and peace are communicated; the great objects of love and faith, are placed before their minds, before, by the influence of the Spirit, they are led to believe, and to love. In this preparatory work, means are employed. To effect it, God has granted a revelation of his will, and instituted ministers, by whom it is taught, and enforced; and as far as we have any knowledge, the use of these means, always precedes the intervention of the Spirit, to regenerate and sanctify. Hence, we are warranted to infer, that none, except those who possess and improve these means, enjoy the saving influences of the Spirit.

How necessary then ought we to consider the use of these means? What importance ought we to attribute to a religious education?

It is not the design of these schools to supersede the instruction of children at home. Parents, aware of the sacred trust committed to them by God, can never devolve on others the religious culture of their offspring. Did all parents appreciate that trust, and faithfully inculcate on them the doctrines and duties of religion, and exhibit an example of piety; or were their children uniformly disposed, when qualified by the knowledge of letters for the study of the scriptures, voluntarily to investigate divine truth, and attain appropriate views of christianity: this institution would be unnecessary for them. But unhappily this is not the case.

It is notorious, that a large proportion of parents, who give their children, not only a common, but even a polite education, are lamentably negligent in instructing them in the principles of religion. Many are but poorly qualified for the task. Many are so absorbed in incessant cares, and pleasures, as to have little leisure for the duty. Some, from pride, shrink from the inculcation of principles, which they habitually violate; and of duties, which they daily disregard. Many, entirely unconcerned for their own welfare, slumber in total apathy, over that of their offspring, trample on the the sacred obligations which bind them to secure their religious instruction, and rear them without a struggle, without a prayer, or thought, for their salvation. Others, discrediting the truth of christianity, despise it, as useless; or mock it, as superstitious. The neglect of parents, in regard to the religious culture of their children, has, during the last century, greatly increased; and forms one of the most decisive and alarming proofs of the gradual deterioration of our population. The scrupulous attention of our ancestors to this duty was a conspicuous trait in their character; and contributed greatly to the production and maintenance of that strictness and purity of morals, which have so much distinguished the inhabitants of New-England. Religion held a much higher place in their estimation, than in ours. They entertained loftier views of the sacredness of its obligations, appreciated more justly its beneficial influence on the character; and were therefore more sedulous and faithful in inculcating and enforcing it on their offspring. This character was evinced, particularly, by the first settlers of this state. One of their earliest laws required the parents of each family, once every week, to catechise their children in the principles of religion, and enforced its observance by a suitable penalty. The select-men, in each town, were authorized to see that every family was furnished with Bibles, catechisms, and books of devotion. Even so late as the year 1714, when these regulations were less scrupulously regarded, resolutions were adopted by the legislature, authorizing magistrates to maintain their observance.* Although these regulations, according to modern views of religious freedom, bore the aspect of severity, yet so far as they operated to promote the religious instruction of the young, without encroaching on the rights of conscience, they were founded on the soundest policy, and exerted a most salutary influence on morals and manners. Beside these means, adopted by our first legislators, for the virtuous education of their offspring; the ministers of the gospel, who, for the first century after the commencement of the colony, were much more numerous, in proportion to the population, than at present; laboriously employed themselves, in giving catechetical and other instruction to the youth. In consequence of the combined exertions of the magistrates and clergy, the greater portion of the population, were faithfully initiated into the doctrines and duties of christianity, and were

* See old Code of Connecticut, and Trumbull's History, vol. 2. Chap. I.

characterized by a decorum of manners, a purity of morals, and a sacred regard to the institutions of religion, which have never been surpassed in any country.

The gradually increasing neglect of the religious instruction of children, originating obviously from the decline of parental faithfulness and piety, while it is a most melancholy proof of the gradual retrogradation of our population in morals and religion; suggests and justifies, unless it is speedily arrested, alarming apprehensions for future generations.

Happy were it, did the voluntary exertions of children to acquire sacred knowledge, obviate the evils of parental negligence. But it were vain to expect it. Without adverting to other causes, their depravity alone is sufficient to deter them from the serious examination of divine truth. They instinctively shrink from the affecting views of their character, duty and destiny, which the scriptures display; and endeavour to escape the restraints, imposed by conscience, on their passions. To counteract this aversion, and to induce them to the serious study and habitual consideration of religion, the voice of parental tenderness and authority, and the allurements of example, are necessary; and even if they were not indisposed to the study, reason does not warrant the hope that they would advance in it without the aid of instructors. The young, in order to persevering exertion of any kind, need constant excitement and assistance from their superiours. While then, they behold those around them, to whom they look for guidance, and whom, in principle and conduct, they are strongly disposed to imitate; trampling on the blessings and hopes of christianity, and despising its awful sanctions; how irrational were it to expect, that they should justly appreciate them, and breasting the tide of their own corruption, and the seductive example of others, devote themselves to its serious investigation.

With these causes, which alone are sufficient to deter the children of such parents from the careful study of the scriptures; others concur in tending to increase their distaste for the subject, and divert them from its consideration.

The influence, exerted by a large portion of the books which children are accustomed to read, is pernicious, both to their taste and morals. I advert particularly to the fictitious works with which the age abounds. Few of these volumes aspire to the dignified office of instruction. They aim only, by the most wild creations of fancy, to please the imagination, and agitate the passions. The pictures of life which they exhibit, are false. They give erroneous views of the nature and means of happiness. Many of their characters, more unnatural and detestable than those of real life, are adorned with some splendid endowment or virtue, only to hide or give attractions to their vices, and lead the unwary to regard immorality and crime with indifference or complacency and the extravagant expectations of happiness and grandeur, which they excite, produce aversion to the sober, unostentatious scenes of real life. The youth, who has been revelling in this imaginary world, feels little disposition to recur to the humiliating, appalling, views of his character and destiny, which the scriptures pour upon his conscience; but turns with aversion, from whatever would awake him from illusory dreams, to the serious, rational consideration of his condition.

From the combined influence of these general, and perhaps other particular causes, no inconsiderable portion of the children and youth of this State, in which more than any where else, the means of religious instruction abound; are lamentably ignorant of christianity. In some other parts of the country, the evil is undoubtedly greater. Were we to pass from family to family, and from village to village, and interrogate the youth of our country, I fear we should be astonished at discovering the comparatively small

number, who are thoroughly instructed in the Christian religion, and able to give distinct, correct views of the principal doctrines and duties, which it inculcates, and its history as detailed in the scriptures. On the importance of their receiving such instruction, I need not now remark.

Over their deplorable ignorance, the eye of benevolence weeps. Though reared in a land, consecrated, more than any other, by the piety of their ancestors, and amid the sacred institutions of religion, whose voice, mingling the hopes and fears of eternity, is perpetually presenting all the motives which can agitate and sway the human mind: yet through the cruel apathy of parents, through the negligence of kindred, and of fellow-beings, who should have watched over their happiness, they remain lamentably ignorant of that religion, unawed by its sanctions, unblessed by its hopes; and are rapidly rushing to the threshold of eternity, almost unapprized of the awful retributions, which, bursting upon the guilty, will dismay and overwhelm them. Of how many, is this every day, the catastrophe. How many, ere this institution can extend to them her benevolent hand, shall have gone down to the sepulchre, beyond the reach of aid, and of hope.

Let us mingle in the work, and exerting all our talents, imitate in the communication of good to others, the example of our Redeemer; lest it chance hereafter, that condemnation result from the superior advantages, to which we are so much indebted for our happiness, and to which especially, I owe the pleasure of giving you these proofs of the affection with which I am yours,

N.

Review of New Publications.

A Sketch of My Friend's Family, intended to suggest some practical hints on Religion and Domestic Manners. By Mrs. Marshall. London: 1818. 12mo. pp. 152.

This is one of those books which are written to remind us of the best mode of securing present enjoyment and future good. It does not profess to enlarge the boundaries of science,—it makes no pretensions to the honours which attend successful literary efforts,—but leaving all these to those who may have the vigour to make, and the talent to enjoy them, it speaks to us upon subjects of every day's occurrence,—comes home at once to 'our business and bosoms.' We read it as we would receive the instructions of a kind and communicative friend.

We are far from forming a low estimate of the subjects of the book before us. 'Practical hints on religion and domestic manners,' when made with judgment, are valuable, and when duly regarded, produce effects 'beyond all price.'

No one will deny that the knowledge of the method in which domestic enjoyment may be attained and secured, is of infinite moment. Happiness if enjoyed at all, must ordinarily be enjoyed at home. When we consider, that here so much time must necessarily be spent, and that portion of time too, when the mind, unoccupied with the perplexities of business, is in a mood to create and enjoy pleasure; that here are companions with whom we are in constant habits of association, we must readily grant that the manner in which this portion of time is spent, and the pleasure or disgust received from the society to which, with short interruptions, we return to mingle, must give a colouring to the enjoyments of life.

In the description of the essayist, and in the visions of the poet, we are alike taught, that pure enjoyment, and healthful pleasure, must be sought in

domestic scenes; nor should it be concealed that if a wise course will here secure happiness, that a contrary one will ensure misery. If a refined taste, and proper attention, will present a prospect of beauty, the want of these will permit the growth of thorns. Domestic unhappiness, so frequently deplored in strains of woe, or depicted in colours the most ludicrous, never demands pity for all the subjects of it. It is self-inflicted torture,—springs from the misconduct of one, or all the members, of the family.

That religion is necessary to give happiness to the individual or the family, must be evident to all who are acquainted with the structure of the human mind. Active, restless, and unsatisfied, it roams through earthly scenes, and finds them vanity. For the mind alienated from God, no real pleasure is provided. Whether 'in the house or by the way,'—whether retired from the busy throng, or moving in all the splendour and triumph which attend the success of the noblest enterprizes, the love of God must be 'shed abroad' in the heart, or it will be destitute of affections that will cheer, and a prospect of immortality must dawn upon the view, or it will rest upon objects too common, and too fading to give permanent interest.

Religion, ever necessary for the purposes of real enjoyment, is indispensable to the securing of domestic felicity. The occurrences of almost every day, require the exercise of the graces which it imparts. The diversity of opinion and of taste, may be manifest in domestic councils, and render necessary the exercise of forbearance, and the surrender of personal gratification. This may not be true in many instances, and a peculiar coincidence of sentiment, and sweetness of disposition may ensure tranquility, and enjoyment. These, however, cannot prevent the troubles of life from finding their way to the peaceful fireside. Religion must teach submission to the dispensations of God,—it must impart pleasures which earthly objects have no power to give, and to the mind, startled at the idea of separation from beloved friends, must present a prospect of union beyond the grave.

Our author, deeply impressed with the importance of piety, has so interwoven the instruction of her little work, that those who search for hints upon domestic manners, will find timely remarks upon the subject of religion; and we are gratified in finding that she has faithfully discharged the duty of religious instructor. Instead of those flimsy remarks upon sacred subjects, which the great herd of novel writers throw out, and which indicate about as much knowledge of real christianity as of astronomy, we hear something of the truth as it is in Jesus, and are reminded that the writer lives in a country where Watts wrote, and where Scott is labouring. We hail these indications of a better day for England and for the world, of which this and other similar productions, are alike the harbingers and the authors.

On the nature of true holiness, and the proper estimate of character, we quote part of a conversation between the principal personages of the work, which took place after visiting a person once of abandoned character, but brought by affliction to a sense of duty and of guilt.

"When we had again reached the green sequestered lane, Emma introduced an interesting conversation, by the following remark:—

Emma.—How very appropriate the first passage you read, was, papa!—I think had I been poor Mrs. Jackson, I should have felt the words as pointedly addressed to me, as if my name had been inserted there.

Clifford.—That consolitary promise, is indeed well calculated to inspire hope even in the bosom of this poor self-condemned offender. But tell me, my love, why should the heart of Mrs. Jackson be so sensibly touched, if that of Emma Clifford remains unimpressed? Is there *nothing* in *pardoning mercy* which interests *her?*

Emma blushed, and seemed at a loss how to answer, 'till re-assured by the wonted kindness of her father's look, she said, 'Surely my dear papa, I have not so much reason to believe myself to be the chief of sinners, as poor Mrs. Jackson has to think herself so. Would it not then be the affectation of humility to say, 'I was such'"

Clifford.—It would indeed, Emma, be hypocritical in you to pretend penitence for crimes, which you have had neither temptation nor opportunity to commit.—So far, you are right; at the same time, your refusal to join in the humbling confession of the apostle, can only proceed from a degrading estimate of the requirements of the law, or, from a very slender acquaintance with your own heart. If we would ascertain our real characters, we must compare our lives with the commandments of God, instead of measuring our attainments by those of others; lest, in the vanity of self-love, we should be congratulating ourselves on our superior virtue and holiness, whilst we ought to be humbled at the infinite inequality between our practice and that perfect model of christian holiness which the gospel holds out for our imitation.

Emma looked as though she feared her father was alluding to some particular faults which he had discovered in her conduct, and with difficulty restraining her tears, she modestly replied—"Indeed, indeed, my dear papa, you must not think I am so vain and ignorant of myself, as not to be conscious of many faults, but perhaps there are more and greater, which you have discerned in me, but of which I have hitherto remained insensible.

Clifford.—Do not mistake me, my Emma, I am not accusing you of any glaring faults; but I wish to convince you, my love, that "by nature you are a child of wrath even as others." You may be amiable, dutiful, kind and modest; and yet be destitute of that 'holiness, without which no man shall see the Lord.'

'How can that be?' I interposed, 'are not all these virtues a part of that love to our neighbour, which is the fulfilment of the law?'

Clifford.—God himself has pronounced the heart of man to be 'desperately wicked?' and from the unlimited strain of this declaration, it is evidently applied to the whole human race; unless, therefore, we accuse the Most High of having spoken extravagantly, or of forming a harsh and erroneous judgment of his creatures, we must admit this statement to be true,—of others universally, and of ourselves individually. This truth once established, it is surely very reasonable to conclude, that the outward conduct may in general be conformable to the moral law, while the heart remains a stranger to that *internal purity*, which is the work of the Holy Spirit *alone*; and not, as some would proudly boast, the native characteristic of a mind, unsullied by the commerce, and unwarped by the customs of the world.

Bentley.—I am not disposed to charge this declaration of the Scriptures with undue severity; and yet I must own that, like Emma, I feel it would be but an affectation of humility, to say that I thought my own 'heart deceitful above all things, or desperately wicked.'

Clifford.—Perhaps our general error on this head, arises from the very obscure and inadequate notions which we form of holiness, or that moral image of God, in which man was originally created.—Such is the holiness of the Bible! Such is the purity of the law—*that* faultless standard, revealed from heaven by God himself, is a transcript of the perfection which constitutes the glory of saints and angels. It requires not merely that our *lives* should be *decent*, but that our *hearts* should be *pure*,—that all the ardent affections of our souls should be constantly aspiring after that Being, whose essence and whose name are *love*. It demands of us, that forgetting every selfish, every sordid motive, we should 'love our neighbour as ourselves:' Nay more, it teaches us to love those very persons from whom perhaps we are receiving undeserved reproaches, injuries, and scorn.—But we, my friend, seem not to know that its authority extends to the secret feelings of the mind; that it takes cognizance of the inmost thoughts; or, that it imputes as disobedience the momentary hesitation of the heart. We are too inobservant of the busy scene that is hourly passing within us; and should doubtless repel with abhorrence the charges of malice and envy; yet where is the breast that has never beat higher at the mortification of an enemy, or the fall of a rival? Where is the cheek which has not betrayed the secret feelings of a mind stung by the unwelcome praises of another?—And even in those very actions, on the performance of which we pride ourselves, how often might we discover a mixture of selfishness, a thirst for human praise; instead of that singleness of heart with which we are commanded to aim at the glory of God as our end, and to seek the approbation of God as our reward. Ah! my friend, could we but once see these hearts in the light in which Omniscient purity beholds them; methinks, instead of exulting with the Pharisee, that we are not so bad as others, we should be constrained in the Publican's spirit to adopt the Publican's prayer, 'God be merciful to me a sinner.'

Emma, who hung attentively upon every accent of her father's tongue, now burst into tears, and exclaimed, 'O papa, whilst congratulating myself on my superiority to poor Mrs. Jackson, I felt none of these evils which I now see are in my own heart; nor was I in the least aware of the sin I incurred, by the exultings of my unhumbled pride over one, from whom perhaps education alone has made me differ.'

Clifford.—You are right, my Emma, in ascribing to the providence of God, which placed you in more favorable circumstances, that exterior correctness of conduct, which too often inclines us to compliment ourselves on the possession of superior virtue.

Bently.—According to this mode of reasoning, Clifford, I should have no grounds on which to hope for a more favourable sentence from my judge at the day of final audit, than that which awaits the murderer, the thief, or the profane and lawless libertine! Yet *I* have aimed by my conduct and example to benefit society, whose peace *they* outrage, and whose morals they corrupt.

Clifford.—You have brought our argument to a very delicate point; but since you oblige me to become personal, remember my friend, you must not be offended at the plainness of my remarks. First, then let me ask you, what are we to understand by that declaration, 'the soul that sinneth it shall die.'—Does it, or does it not, apply to *every* transgression and *every* transgressor?

Bently.—Yes, I suppose it does.

Clifford.—Well then, admitting this, can you, can I suppose, that an obedience so defective, a life which at best is so imperfect as ours, can ever lay claims to acceptance with a God of infinite justice and holiness? Let us not then deceive ourselves by comparing our conduct with that of more flagrant offenders; it is our wisdom, not to inquire of how much *severer* punishment *they* may be thought worthy, but rather to ask how we may escape the penalty due to our own offences.

I paused a moment, and then said,—'As the Most High is not only just, but *merciful* also, I cannot imagine that he will condemn us for defections in duty and holiness, which can scarcely be called *wilful sins*, but rather frailties incident to human nature.'

Clifford.—Here again you are falling into the old error—that of judging of God by ourselves. But this will not do, my friend, we may, it is true, for a while soothe our own consciences by forming to ourselves 'a God all mercy,' *weak*, and *changeable* like his creatures; but after all, *such* as the Bible now represents its author to be, such, and such only, shall we find him when he comes to judge the world in righteousness.

Bently.—If I were to believe your statement then, Clifford, I should be ready to conclude that none would find mercy on that day.

Clifford.—To affirm such a thing as that, would indeed be, to contradict God himself. But to say that no one will find mercy or acceptance, *because* his offences are *less aggravated* than those of others, is perfectly consistent with the whole tenor of the scriptures. Yes, my dear Bently, I trust that *many* will find mercy, and you and I among that number; but believe me, it will never be on the ground of our exemption from more flagrant vices, but only through faith in the Son of God.

Bently.—Do you think then, that *I* do not believe on the Son of God?

Clifford.—I mean only this; that whilst you attempt to justify yourself by your own merits, you do, in effect, refuse the benefits of his atoning death. You, my friend, would purchase heaven, (at least in part,) and are unwilling to accept it precisely on the same terms as the repenting murderer, drunkard, and profligate, do.—The words of your own favourite poet may however be applied here:

'For Christ as soon would abdicate his own,
'As stoop from heaven to sell the proud a throne.'

Mr. Clifford here paused, I did not answer him; and we pursued the remainder of our journey in silent thoughtfulness."—pp. 29—40.

It would afford us pleasure to give further extracts from the work as they respect the doctrines of religion; but we must turn to some of the other subjects which are discussed.—Among these, *education*, as indispensable to happiness, holds, with great propriety, a distinguished place. Conversation, the source of the pleasures of society, receives its character from the mind. Where views have been enlarged, taste corrected, principles implanted, cultivated and strengthened, conversation will be productive of great and varied enjoyment. It will present new and interesting subjects of contemplation, will give to every argument, its just weight, and to every action, its proper character; and whether we view mental culture with reference to the enjoyment of the individual, or to the influence which it exerts upon the enjoyment of those with whom he associates, we shall consider it as of inestimable worth. The object of the writer whose work has engaged us in our present labour, led her to notice more particularly, the necessity of education to constitute the character of a pleasing and useful associate.

That in the humble walks of life, where opportunities have been few, and where all having enjoyed the same advantages, none feel conscious of superiority, or insignificance, the pleasures of society may be enjoyed with a high relish, is not denied. Good sense, without extraneous aid, will always

produce remarks, valuable and pleasing. Judgment will speak with her accustomed gravity, and wit will exercise her playful, though humbler powers. The instances, however, are rare, in which a man accustomed to refined conversation, will derive lasting pleasure or improvement, from the society of one whose mind has been left without attention. It will be discovered, that the occurrences of the day are the subjects of its reflection, and that the mind has surrendered itself to the observation and care of inferior objects, until it has assumed something of their character. As an illustration of this, we give an extract, which, though, from a fictitious work, presents by no means, any indication of the marvellous.

Speaking of a young lady, the mode of whose education had been the subject of consideration, Mr. Clifford observes:—

"Her father, very early imbibed a prejudice, similar to *that*, my dear Bently, so zealously pleaded on the first revival of our friendship, namely, that 'if he wished a prudent and industrious wife, he must select one, who was a stranger to the charms of literature.' Agreeably to this sentiment, he pledged his hand to the daughter of our rich bustling acquaintance, Mrs. Cooper. Before this union was irrevocably fixed, I one day asked Henry, 'How he could content himself with the homely conversation, not to say coarse and noisy volubility, of his intended bride, after having been so long accustomed to the polished society of his sister?' He acknowledged he might sometimes feel the difference, but flattered himself that her industry and good management, would afford an ample compensation for any mental inferiority. I told him, he would too late discern his error; and I believe he has long since had reason to repent of his ill-founded choice. Not long after their union, he exclaimed, in the bitterness of disappointment, 'Edward, your prediction is verified; I have indeed a prudent housekeeper, but I want a *friend*, a *companion* still!' The fact is, he has no domestic pleasures. When he relaxes from the fatigues of business, if he takes a book, he is disturbed by continual hints, 'that she has been working hard all day, and is anxious to retire to rest.' Should he attempt to enter into conversation, he is entertained by a detail of kitchen accidents, a history of the wash, or, more frequently still, with a catalogue of the servants' faults. The cares of her family, occupy not *her hands only*, they engross her whole conversation also: and the domestic labors she has achieved, not unfrequently become the topic of discourse."—pp. 72—74.

Upon the subject of female education, our author is privileged to speak, and she has spoken, with freedom. That she values education properly so called, none who have read our last extract will question. Upon this subject, we shall not enter, and would only observe that the change in public opinion, respecting the proper mode of female education, which, to a certain extent, may be observed, is, in every respect, desirable. In many instances, to enlighten the mind, is considered as important an object, as to grace the person. It was an observation of the late President Dwight, that "the usual *accomplishments* of young ladies, viz. the ability of copying a picture, and playing a tune, are of about as much importance, when opposed to a good education, as the fringe of a curtain is, when compared with the curtain itself." Embellishments are valuable, but they should be viewed as embellishments. We are always in danger of attaching too much importance to them; and the degree of attention which they ought to receive, must always be, in some measure, determined by the sphere in which a person is destined to move. As this, however, cannot *in any instance, be determined, with certainty*, it surely is unwise to omit in a system of education, those acquirements which are of value in every grade of society.

"'Why do you not suffer Emma to learn either music or drawing,' said I, one day to my friend, as his eldest daughter quitted the room; 'surely, you can have no objection to these accomplishments in particular; and it is evident, from the rest of your system, that you are not afraid of the *refinement* which appeared so formidable to our old travelling companion and to me, the other day.'

My friend replied, 'For music Emma has no natural taste, and to attempt to force it, where nature has not bestowed a capacity, has always appeared to me, a waste of time and attention, worse than absurd. For drawing she has certainly a talent: and that talent, we once intended to cultivate; but mature reflection inclin-

ed her mother to think, that in her circumstances, this acquirement would be rather injurious than beneficial.' 'How so?' I demanded. 'I will tell you in Mrs. Clifford's own words.' 'Did we,' said she, 'design her hereafter to undertake the tuition of others, it might be advisable that Emma should learn this elegant art. But otherwise, as the daughter of a tradesman, and the eldest of a large family, I am more anxious that she should excel in all the quiet duties of the female life. These, as they will be less liable to attract observation, and better calculated to contribute to the comfort of those around her, will have a more beneficial influence on her own mind; and it may not be too much to hope, that the unostentatious practice of these important but humble attainments, will induce the 'ornament of a meek and quiet spirit, which, however it may be overlooked by the world, in the sight of God is of great price.' Nor will it be going too far to suppose it possible, that the desire of excelling in the elegant art of drawing, might create a love of admiration, a desire of being known beyond the limits of her own domestic circle, (whose approbation, though cordial,) might in time become insipid, when compared with the flattery she received abroad.' 'In reply to these arguments,' continued my friend, 'I told Emma, that while our house still exhibited so many beautiful productions of her youthful pencil, and while our nursery, our school-room, and our kitchen, bore so many unequivocal testimonies to her vigilance, industry, and skill, I thought her example defeated her reasoning.' Emma thanked me with a smile, but pursued her subject. 'Could you, my dear Edward, have seen the struggle I endured to resign this favourite study, when I first became a wife and a mother: or, had you been a witness of the frequent mortifications I encountered from my ignorance of domestic employments, you would rather say, my experience confirms my argument. I assure you,' she continued, 'I have shed many a tear over that dear girl's infant face, and wished that the hours devoted to my pencil, had been occupied in assisting my mother to discharge the duties of her family.'

'To these candid and prudent objections,' added Mr. Clifford, 'I offered no further opposition. And only reminded Emma, that we must not rush into the vulgar error, of supposing, 'that the opposite of wrong must be right.' I admitted, that in her good parents' plan of education, the invaluable, but unfashionable excellencies of Solomon's virtuous woman, were too much overlooked. I acknowledged, that to attain a proficiency in drawing, might require more time, than, in Emma's case was compatible with the discharge of every relative duty, and the prosecution of more important studies. Yet still,' said I, 'you must remember, that a taste for the fine arts, has a tendency to soften the manners, and polish the mind. Our Emma, therefore, shall not draw *herself*, but, she shall see the best pictures, of the best masters, and while she learns to discriminate their different excellencies, without even a feeble hope of imitation, she may grow in humility, as her taste is corrected and refined.'"—pp. 67—71.

Our author makes some remarks upon a subject to which the state of things in the world, forces, in a greater or less degree, the attention of all, —the subject of economy. Duty and interest alike require its consideration. It is no new discovery, that self-denial is the foundation of charity, and that, other things being equal, the streams of beneficence will increase or diminish with the care, with which its fountain-waters are guarded. A mere regard to individual comfort, renders attention to pecuniary concerns as imperiously necessary, as clothing the feet with sandals is to the Arabian traveller. The man, therefore, who makes any sacrifice to sensual gratification, or to the opinions of the fashionable world, violates alike his own interests, and denies the claim of the poor, and the ignorant, upon those treasures of which God has constituted him steward.

"Arrived at home, we found my early friend, Henry Talbut, with his daughter, Maria, preparing to take their places at the supper-table. The latter having obtained permission from her indulgent parents, to shorten the long dreary months of study, by sometimes passing a week at home. After the first salutations had passed on each side, Maria examined the bonnet which her cousin had just taken off, exclaiming, 'Well, Emma! when do you mean to have a new bonnet?' 'When this is worn out, or shabby enough to be given away,' replied Emma. 'That is not likely to be yet awhile then,' resumed Maria; 'for it looks better than mine now, although it has been worn twice as long.—But then, if I were you, I should be quite ashamed to be seen in the same bonnet month after month.'

Emma smiled, inquiring, '*Why* should I be ashamed, Maria, when you yourself acknowledge that it looks as well as your's?' 'Oh, I hardly know *why*—but when I see people so careful of their things, I always think they are either *poor* or *niggardly*.—For my own part,' she added, 'I am resol-

ved to tease papa out of a new hat before I return to school; for I am certain Miss Fenton will have one, and I think my friends are somewhat more genteel than her's.' 'And will your papa consent to it, on that account?' 'O yes, if I coax and tease him: and so would your's, if you did the same.' 'I should be sorry to resort to such a plan, my dear Maria; and, even if I did, it would be to little purpose; for I have often heard papa say, that 'if mamma were to purchase for herself, or us, all that vanity might require, we should have nothing to spare for the poor, or to expend on books.' "—pp. 111—113.

"Not long after this, I requested Mrs. Clifford's permission to take Jane with me to see a friend, who had a large family of daughters. This request, after some hesitation, was complied with, and my young companion returned home in the evening highly amused by all that she had heard and seen. The next morning, as we sat at breakfast, Jane very seriously inquired, 'Mamma, what does the word *genteel* mean?' 'You must consult your friend the dictionary, Jane, so soon as we have breakfasted,' replied her mother. 'I have Mamma; but I thought that could not give the right meaning, for it only says, 'polite, elegant:' and I think *genteel* must mean something *more than that*.' 'No, Jane, it does not mean any thing more; but tell me, what makes you think it does?' Jane, blushed, and hesitated, and at last said,—'Why, mamma, the ladies I went to see yesterday, seemed so anxious about gentility, and one of them said, she 'should like to know you, because she heard you were *genteel*,' and not because you were *good*,—so I thought it must mean something more.' Mrs. Clifford smiled, and neither my friend nor I could forbear laughing at the artless satire which Jane passed on my genteel acquaintances. Nor did she mistake the standard by which they estimated things. Gentility or fashion, is indeed the idol to which the good-sense and better feelings of this family are taught to bow in humble adoration.

Our mirth, however, rather discomposed poor Jane, who could not comprehend the cause; until her mother resumed the subject, 'Gentility, my dear girl, consists in a certain refinement of manners, and an elegance of appearance, which distinguish well-bred persons, from those of low and vulgar habits. It is to be cultivated with care, as a pleasing medium through which our good offices to others are conveyed with additional grace and ease; but, as every body may be good, and those only who possess the advantages of education can be genteel, we must never value persons for their polished manners alone; as there are those, distinguished by their *superior elegance*, who are nevertheless very *worthless* characters; and on the other hand, some who are *untaught* and *vulgar*, are still *good* and *virtuous*.' "—pp. 13—15.

The numerous charities, which, within a few years, have been established in England, and in this country, may ultimately have an effect upon national manners; and while they exhibit, they must, to a certain extent, influence the christian character.—Among the dangers to be apprehended from the importance attached to many of them, and from the publicity with which they are performed, are, that of neglecting the more silent, but not less imperious, duty of visiting the widow and the fatherless in their affliction, and of indulging in a spirit of ostentation, almost incompatible with a spirit of genuine charity. The author has given us a portrait.

"'What do ye more than others?' is a reproach with which the enemies of christianity have, in all ages but too successfully assailed its votaries. Would, that the 'religious world,' (as it is called) had never given just occasion for the inquiry, by the inconsistency of their lives with their profession. Yet, let the observer be candid—the christian, though a renewed, is an imperfect creature still; and the true Israel is not the less holy, because some foreigners have assumed the garb, and learned the dialect of Canaan.

"The visitors of Mr. Clifford's house were few and select; yet even in this limited circle, there were some, whose conduct might provoke the interrogative reproach; and in whose extenuation charity herself can plead no more.

We had not risen from the breakfast-table one morning, when a female, rather young, and fashionably dressed, entered the room. After a few common-place civilities she turned to Mrs. Clifford, saying, 'I called to tell you that Mr. S.—— is in town, he preaches to-day at ——, and you must positively put on your things, and go with me to hear him.' 'Could I consistently do so,' replied her friend, 'I should be very happy to accompany you; but, excuse me if I say, that were this excellent man to see the dear little group by which I am surrounded, he would be the first to forbid my leaving them to listen to his sermon.

Perhaps the conscious recollection of some duty unperformed at home, just then stung the feelings of our fair devotee; or it might be purely a misguided zeal, which reddened on her cheek, as she retorted somewhat sharply, 'When like Martha's, the heart is 'careful and troubled about

many things,' it is easy to find a pretext of duty to prevent our listening to the words of Jesus.

"Mrs. Clifford mildly answered, 'I hope I am aware of this plausible deception, but in the present instance I am not conscious of meriting the rebuke. You may remember, my dear Mrs. Hammond, that Martha was not censured for a *necessary* attention to her *ordinary* and relative duties; but for an undue anxiety, an ostentatious and illtimed desire of providing things, more than hospitably good.' Perhaps too, I may remind you, that there subsists a visible difference between her neglecting to hear the words of the Redeemer, when he honoured her roof with his sacred presence, and my declining to attend the discourse of one of his servants, when such an attendance would necessarily involve a neglect of duties, more strictly enjoined upon me. 'You have always a great deal to say about *duties*, my dear,' resumed the lady; 'but if I read my bible aright, no duties are so acceptable with God, as an affectionate reception of his gospel, and a desire to see his kingdom advanced in our own hearts, and in the world around us.' She then magnanimously declared her resolution 'to persist in her attachment to the 'word preached,' although it continued to expose her to many domestic sacrifices, and involved her in several petty persecutions.'

I believe Mrs. Clifford could have evinced to her fair friend, that she had *not* 'read her bible aright;' but as a spirit of recrimination certainly was not the temper by which she sought to maintain the honour of religion, she thought it better to drop the subject, than to expose her visitor to the imminent risk of losing her temper.

"A short silence therefore ensued, 'till Mr. Clifford enquired of Mrs. Hammond, 'Whether she had yet had an opportunity of visiting the sick woman, whose case he recommended to her?' 'No, really,' she replied, 'I have not had one moment of leisure since you named her to me. On Monday, I was at a bible-society's meeting; Tuesday, I went to hear Mr. —— preach; Wednesday, I dined at Mrs. Nelson's, where a select number of serious friends were assembled to meet the Rev. Mr. H——; all Thursday I was occupied in endeavouring to procure subscribers to our Dorcas society; and, to-day, I shall hardly have time to swallow my dinner, on my return home, before the arrival of a lady, who has promised to go with me to hear a sermon for the benefit of our Sunday-School.'

As Mrs. Hammond paused, I asked my friend, in a low voice, 'Is it possible to be *religiously dissipated?*' 'I fear it is a *possible*, though not, I should hope, a very frequent case,' he observed; then turning to the lady who had given birth to the supposition, he said, 'As your engagements are already so numerous, I fear your intended charity will come too late for poor Susan. Our Emma saw her on Wednesday, she was then almost incapable of receiving any nourishment; and I believe, that in a few days, her sufferings and her wants will cease.'

If I mistake not, Mr. Clifford designed to convey a practical reproof to this 'wandering star,' and perhaps for a moment it was felt as such; but soon the salutary effects of her regret evaporated in extravagant expressions of sorrow. 'Surely,' she exclaimed, 'there never was so unfortunate a being before. I would have made *any* sacrifices rather than have lost the opportunity of hearing the dying language of this poor but pious creature!' Then addressing Emma, 'How I envy you, Miss Clifford; it must be a sweet satisfaction, to reflect on the many hours which, for this year past, you have spent in reading to the aged sufferer. Perhaps, my dear, you will write a short narrative of her; it would be a charming obituary; send it to me when it is drawn up, and I will get it published next month. Don't you think it would be very interesting, Mrs. Clifford?' she continued, turning to her, before she had given Emma time to reply.

"Emma bit her lips, to prevent a smile, though the mention of Susan's name at other times, might more easily have drawn a tear to her eyes.

"Mrs. Clifford replied, 'To us, who have so long witnessed her patient sufferings, every circumstance of Susan's death would be highly interesting; but I doubt whether it would be equally so to the public eye. I agree with you, however, in thinking that Emma has been highly privileged in reading to her from that sacred volume, which has furnished the comfort and support of a long life. In witnessing the triumph of a faith like Susan's, at once so humble and so strong, she has enjoyed an opportunity of instruction, which may never again occur, and which, I trust, she will not fail to improve.' A sigh, which involuntarily trembled on Emma's lips, seemed to promise that she would not.

'Nor shall I forget, mamma,' said Harriet, a sprightly girl, not twelve years old, 'how cheerful and thankful poor Susan was, the last time I went with you to see her. Don't you recollect, mamma, how she shook my hand, when I toasted the bread, and put the spice and sugar in her water-gruel?'—Harriet would have gone on, but her mother prevented it, by saying, 'Since you have so much to say about yourself, Harriet, I must in future, take Sophia or little Jane with me.'

The clock now struck nine, and our morning visitor, starting from her seat, took a hasty leave, alleging, that she had a long way to walk, and must be there by ten o'clock; for if she were not in time for the prayer, she should have to stand all

sermon-time, as it would be impossible to obtain a seat afterwards."—pp. 54—62.

In the twelfth chapter, we have a short narrative which furnishes a tolerably well executed picture of the hopes and the plans of men, and of the disappointments to which they are subjected.

It is the lot of many, as in the case here referred to, at an earlier or later period of life, to be removed from the bustle of the world, and to live in comparative solitude. While in this condition, the recollection of former associates, will steal upon the mind, and the idea of our entire separation from them, will throw a chill upon the heart. A momentary dissatisfaction with our lot, and a momentary wish of again conversing with men, endeared to us, by many tender recollections, arise. But it may not be. Many of them have retired from the busy scene. Some are reclining in bowers of ease, and others are enduring the burden and heat of the day. It is the part of wisdom, to enjoy the good which God hath given, to thank him, that from the storms of life, our property has been safe, or else that from the wreck, so much has been preserved; and that with it, we are in so commodious a haven.—Dismissing, then, associations which only afflict, —cherishing kindly feelings towards companions of former days,—performing every possible office of kindness to those with whom we are now connected, and to whom we owe duties, numerous and important, let us await with patience though not with fear, the messenger of death, then 'rise and be immortal.'

A statistical account of the County of Middlesex, in Connecticut: By David D. Field. Published by the Connecticut Academy of Arts and Sciences. Middletown, Conn. printed by Clark & Lyman. 1819. pp. 154.

It is now about twenty years, since the Connecticut Academy issued a circular to the clergy, and gentlemen of information generally, in the state, proposing various queries respecting the soil, natural productions, manufactures, schools, and the civil and ecclesiastical history of the several towns. With these were connected queries on numerous other topics,—the whole intended to elicit from authentic sources, a body of information, which should present to the world an exact picture of the original settlements, progress, and present condition of the people of Connecticut.

The subject of statistics, within comparatively a short period, has excited very great attention among speculative men in the different countries of Europe; particularly in that class of philosophers who look for valuable improvements in the condition of mankind, so far as these can be accomplished by civil regulations, only from the correct observation and careful comparison of facts. Accordingly works on statistics, comprehending very minute details of the state of trade, manufactures, the arts, agriculture, and instruction, literary and religious, have appeared in Great Britain, France, and Germany, which are deservedly in high estimation among political economists. If, however, these works are useful to the politician, as they enable him to calculate with greater exactness, the strength and resources of a country, they are hardly less so to divines and moralists, who will find in these storehouses of facts not a little to correct their views, and enlarge their information of the intimate connexion which exists between the employments, the civil and religious institutions, and the moral condition of a people.

It was undoubtedly from a conviction of the importance of such works, both in a political and moral view, that the Academy undertook to collect materials for a statistical history of Connecticut. It may be presumed likewise, that one important object in undertaking this work, was to refute, by an unanswerable statement of facts,

the numerous calumnies which circulate in foreign countries, in some parts of our own country, and even among ourselves, respecting the character, conduct, and original institutions of our ancestors. If our ancestors were as bigoted, narrow-minded and selfish, as is often represented, the consequences of these traits in their character, can be traced in the fortunes and condition of their posterity. No truth is more certain, than that ignorance, vice, and folly never could have originated institutions favorable to learning, morals and intelligence. If we find the people of a country, moral, industrious, and well informed, the inference respecting the first colonists of such a territory, is hardly less certain, than when we judge a tree from its fruit, or a fountain from its waters. That in a course of ages, the character of a people may change, and even acquire many opposite traits, is readily admitted; but that an entire change should be effected, in this respect, in the short period of a century and a half, without some great and general convulsion, is not according to the analogy of history, or the constitution of the human mind.

From the length of time since the first publication of the Academy's circular, and the importance of the object in view, it is matter of some surprize that so little should have been accomplished. If we are not mistaken, this is the third pamphlet only which has appeared on the statistics of Connecticut, since the commencement of the undertaking. This tardiness in the progress of the work, is to be attributed, we suppose, to the difficulty of interesting those individuals in its accomplishment, who have the requisite knowledge of facts, or who can most easily obtain and prepare them for publication. But whatever may be the reason of the long intervals which occur between the publications of the statistical accounts of the Academy, we hope the design will not be abandoned. What has been already published, may seem as a pattern to guide the inquiries of those who shall follow in the work, and their labor, from this assistance, will be considerably diminished. A few years only, now appear sufficient for an undertaking, which, when completed, will be highly honorable, as well as useful, to the community.

This account of the County of Middlesex, by the Rev. Mr. Field, is creditable to the industry and accuracy of the author. It is very minute in its details of the settlement of the several towns of which the county is composed, of the soil and productions, manufactures, literary and religious institutions, and of such individuals as have distinguished themselves by their public services. Some topics are treated, perhaps, with more particularity than is necessary for the general object, yet the whole may be useful in illustrating the pursuits, and the peculiar modes of estimating the value and importance of objects among the inhabitants.

It is difficult to give an abstract of a work of this nature, nor shall we attempt it in the present instance.

A few particulars, however, which have struck us in its perusal, and some general statements which the author has annexed to his account, may not be uninteresting to a portion of our readers.

It appears that the several townships of which Middlesex is composed, were all purchased of the Indians, and in no case obtained by conquest. The inhabitants of Middlesex were universally Congregationalists, for more than a century after the settlements commenced, and appear to have maintained public worship from the beginning. There are in Middlesex thirty-five houses for public worship; eighteen of which belong to Congregationalists, the rest to other denominations. According to an enumeration made in 1815, there were in Middlesex 3,688 families; of these, 2,330 families belonged to the Congregationalists, 88 to the Strict-Congregationalists, and the rest to other denominations. Mr. Field has given a list of the names of all the clergymen

of the different denominations, who have ever been settled in the county. The funds in Middlesex, devoted to the support of the Gospel, amount to $71,412 41: of this sum, $45,462 41 belongs to Congregationalists; $2700 to Strict-Congregationalists; $17,800 to Episcopalians; and $5,450 to Baptists.

As in all other parts of Connecticut, so in this county, ea ly attention was paid to the instruction of children. There are 12 school-districts, in which, in the winter of 1814–15, were taught 5983 scholars. In 1810, the population of the county was 20,723; supposing this population to be now somewhat greater, it is evident that more than one-fourth part of the population was, at one time, enjoying the advantages of instruction.

Of the biographical sketches in this work, we give the following:

"The Hon. Giles Hamlin, ancestor of the very respectable family of that name, emigrated from some part of England, and settled in Middletown as early as 1654, and probably as early as 1650. From the inscription upon his monument, he appears to have followed the seas; but his mode of life, neither prevented his attention to religion, nor his promotion to public office. He was the first person admitted to the communion of the church, after the settlement of Mr. Collins; and in 1685 he was elected into the Council of the Colony, and was annually thus elected till his death, except as the privileges of the freemen, and the proceedings of government were suspended, by the usurpation of Major Andross. The inscription just alluded to, deserves to be recited, not only as giving his character, but as furnishing a specimen of that style of writing, which prevailed in the early periods of Connecticut. This is as follows:

"Here's a Cedar tall, gently wafted o'er,
From Great Britain's isle to this western shore,
Near fifty years, crossing the Ocean wide,
Yet's anchored in the grave from storm or tide,
Yet remember, the body only here,
His blessed soul, fixed in a higher sphere.

"Here lies the body of Giles Hamlin, Esq.; Æ 67 years, who departed this life the first day of September, A. D. 1689."

"The Hon. John Hamlin, eldest son of the above, possessed the abilities and virtues of his father, and had a larger share of public employment. For more than forty years he adorned the christian profession, and by the wise and faithful discharge of many public trusts, greatly promoted the welfare of the town and Colony. From 1694 to 1730, he was advanced by the suffrages of his fellow-citizens to the station of an assistant. In 1715, he was appointed judge of the court of Common Pleas for Hartford county, and from 1716 to 1721, he was appointed an assistant judge of the Superior Court. He died in 1733, in his 75th year.

"The Hon. Jabez Hamlin, son of the last mentioned Mr. Hamlin, was equally beloved by the people of Middletown and of the Colony and State, with his father and grandfather, and was even more extensively employed in public life. A pleasent and mild disposition, hopefully sanctified by grace, a liberal education and respectable talents, eminently qualified him to secure and retain the affections and confidence of his fellow-citizens. He was advanced to the rank of a colonel in the militia of Connecticut, at a period, when a military commission entitled a man to very great respect. He was put into the commission of the peace as soon as 1733 or 4, was a Justice of the Quorum for Hartford county from 1745 till 1754, and judge of that court from the last period till 1784; was judge of the court of probate, from the formation of Middletown district in 1752 till 1789, and mayor of the city of Middletown from its incorporation in 1784 till his death. The freemen had annually elected him an assistant from 1773 to 1777 or 8; but the approbation of an unpopular measure excited a prejudice against him, and several of his brethren, and they were all dropt from the Council. Above this prejudice none of them ever rose, but the subject of this sketch. This appears to have had no operation against him at first in his native town, nor among the more enlightened portion of the community: for the freemen of Middletown sent him immediately a representative to the Assembly, where he was appointed speaker of the House of Representatives, and member of the Council of Safety; and he was representative and speaker generally at least, till he was returned into the Council in 1783. To this board he was returned the two succeeding years. He was long a professor and a deacon in the first church in Middletown, and in 1791, at the age of 82, he descended to the grave, 'respected, beloved, lamented.'

"It is very rare for a family for three successive generations, to be as highly esteemed as the Hamlin family has been, or as richly to deserve the affections and confidence of the public."—pp. 49, 50.

The Rev. James Fitch was ordained pastor of the church in Saybrook, in 1646:

"Mr. Fitch came to New-England in company with thirteen other youth, designed for the holy ministry. He spent some years at Hartford, engaged in preparatory studies. After his settlement at Saybrook, his talents drew several families from Hartford and Windsor to that town; but in 1660, agreeably to what has been related, he was induced with the greater part of his people, to remove to Norwich. In that town he not only instructed his own charge, but acquiring the knowledge of the Moheagan language, he instructed the Indians around him in the principles of christianity, and exerted himself to dissuade them from their savage mode of life. A very high, and it is believed, a very just character, is given of him on his monument, which will communicate all the other particulars respecting him, which need to be related in this work. This, translated from the Latin, is as follows: 'In this grave are deposited the remains of that truly reverend man, Mr. James Fitch. He was born at Boking, in the county of Essex, in England, the 24th of December, in the year of our Lord 1622. Who, after he had been most excellently taught the learned languages, came into New-England, at the age of 16; and then spent seven years under the instruction of those very famous men, Mr Hooker and Mr. Stone. Afterwards he discharged the pastoral office fourteen years at Saybrook. Thence he removed with the greater part of his church to Norwich; where he spent the other years of his life in the work of the ministry. In his old age indeed, he was obliged to cease from his public labours, by reason of bodily indisposition, and at length retired to his children, in Lebanon; where, after spending nearly half a year, he slept in Jesus, in the year 1702, on the 18th of November, in the 80th year of his age.'

"'He was a man, as to the smartness of his genius, the solidity of his judgment, his charity, holy labours, and every kind of purity of life; and also as to his skill and energy of preaching, inferior to none.'

"Lessened in population and wealth by the emigration to Norwich, Saybrook remained destitute until 1670, when the Rev. Thomas Buckingham was settled there. Mr. Buckingham was of Welsh extraction. His parents emigrated to Milford in this State in 1646, and he was born during their passage across the Atlantic. Whether he was educated privately by some of the New-England clergy, or went to Europe for an education is unknown; nor is any direct information possessed respecting his talents or character. He was one of the founders and trustees of Yale College, and exercised a general superintendance over it in the last years of his life, as it was then located at Saybrook. He was also a moderator of the board, which adopted the Saybrook Platform in 1708. He died in 1709."—pp. 95, 96.

The County of Middlesex, including a proportion of the agricultural, mercantile, and manufacturing interests, may be considered as a fair representation of the State at large; and we think the statistical account of it, which Mr. Field has given, is both interesting and useful.

Literary and Philosophical Intelligence.

A College for the education of youth, belonging to the society of Friends, (or Quakers,) has been recently established at Providence, R. I.

The annual commencement of Brown University, was held on the 1st of September. Twenty young gentlemen, were admitted to the degree of Bachelor of Arts; and the same number to that of Master of Arts.

The degree of Doctor of Medicine was conferred on Abijah Draper, Royal Tyler, Jason H. Archer and Elisha Harding.

The honorary degree of Doctor of Medicine, was conferred on Lemuel Kollock, of Savannah.

The honorary degree of Master of Arts, was conferred on Joseph L. Tillinghast, Esq. Rev. Cheever Felch, Rev. Archibald M'Clay, Rev. Nathaniel Kendrick, and David Bolles, Esq.

The degree of Doctor of Divinity, was conferred on Rev. William Wilmour, of Alexandria, (District of Columbia.)

The degree of Doctor of Laws, was conferred on Rev. John Evans, London; Henry Wheaton, Esq. of New-York; and the Hon. Wm. Hunter, of Newport—the two last, *alumni* of Brown University.

Civilization of Indians.—The National Intelligencer introduces the Cir-

cular of President Monroe, with the following remarks:—

"The views of the President of the United States, under whose direction the annual 10,000 dollars, appropriated by the last Congress for Indian civilization and improvement, are to be applied, may be gathered from the subjoined letter, which we understand, has been issued in the form of a circular, by the war department, to as many agents as are known to be engaged in promoting the work of salvation, "within the limits of those Indian nations which border on our settlements."

The information called for is certainly necessary as a first step in the progress of a system, which is to be adopted in order to give to the appropriation its contemplated effect.

Doubtless this appropriation will be more extensively promotive of the object intended by it, as an auxiliary fund, especially in such hands as those in which it is in contemplation to place it, than it could possibly be made, were it constituted an independent one.—The sum is too small upon which to organize a separate system, but, were it ten times its present amount, it is probable that even then, it would be more practically and usefully applied by the men who have gone forth under the impulse of their own humility, and in the strength of their own means, than it would be by mere undertakers."

CIRCULAR.

"In order to render the sum of 10,000 dollars, annually appropriated at the last session of Congress for the civilization of the Indians, as extensively beneficial as possible, the President is of opinion, that it ought to be applied in co-operation with the exertions of benevolent associations, or individuals who may choose to devote their time or means to effect the object contemplated by the act of Congress.

"But it will be indispensable, in order to apply any portion of the sum appropriated, in the manner proposed, that the plan of education, in addition to reading, writing and Arithmetic, should, in the instruction of the boys, extend to the practical knowledge of the mode of agriculture, and of such of the mechanic arts, as are suited to the condition of the Indians; and in that of the girls, to spinning, weaving, and sewing. It is also indispensable that the establishment should be fixed within the limits of those Indian nations which border on our settlements.—Such associations, or individuals who are already actually engaged in educating the Indians, and who may desire the co-operation of the government, will report to the Department of War, to be laid before the President, the location of the institutions under their superintendence, their funds, the number and kind of teachers, the number of youths of both sexes, the objects which are actually embraced in their plan of education, and the extent of the aid which they require; and such institutions as are formed, but have not gone into actual operation, will report the extent of their funds, the places at which they intend to make their establishments, the whole number of youths of both sexes which they intend to educate, the number and kind of teachers to be employed, the plan of education to be adopted, and the extent of the aid required. This information is necessary to enable the President to determine whether the appropriation of Congress ought to be applied in co-operation with the institutions which may request it, and to make a just distribution of the sum appropriated.

"In proportion to the means of the government, co-operation will be extended to such institutions as may be approved, as well in erecting the necessary buildings, as in their current expenses."

A monument to the memory of the late Henry Kirke White, has been erected in All Saint's Church, Cambridge, (Eng.) at the expense of an American gentleman, named Boott. The monument is of white marble; and exhibits, within a medallion, the portrait of White in bass-relief. Below the medallion are the following lines from the pen of the Professor of Modern History:—

"Warm with fond hope and learning's sacred flame,
To *Granta's* bowers the youthful poet came;
Unconquer'd pow'rs th' immortal mind displayed,
But worn with anxious thought, the frame decayed.
Pale o'er his lamp, and in his cell retired,
The martyr student faded and expired.
O genius, taste, and piety sincere,
Too early lost midst duties too severe!
Foremost to mourn was generous *Southey* seen:

He told the tale, and shew'd what *White* had been;
Nor told in vain;—for o'er the Atlantic wave,
A wanderer came, and sought the poet's grave.
On yon low stone he saw his lonely name,
And raised this fond memorial to his fame."

The following statement, which, it is unnecessary to observe, is without foundation, evinces that Europeans have no contemptible opinion of American ingenuity. The account is taken from the Christian Observer for August:

"The Americans have applied the power of steam to supersede that of horses in propelling stage-coaches. In the state of Kentucky, a stage-coach is established with a steam engine, which travels at the rate of twelve miles an hour. It can be stopped instantly, and set again in motion with its former velocity, the rate of which depends on the size of the wheels."

It is stated that 200,000 pair of hands, in England, now spin as much cotton, with machinery, as, forty years ago, without machinery, would have employed 20,000,000: that the cotton spun in a year in that country, would require, without machinery, 60,000,000 hands with single wheels: and that the quantity of manufactured work, of all sorts, done by the aid of machinery in the British nation, is such as would require, without that aid, the labour of at least 400,000,000 of manufacturers.

Statistics of Europe.—The present population of Europe amounts to 177,221,600 persons, scattered over 154,450 geographical square miles. This population, considered in an ethnographic point of view, comprehends 58,195,000 Teutonians or Germans, 60,586,400 descendants of the Romans, 45,120,000 Sclavonians, 3,718,000 Caledonians, 3,499,500 Tartars and Bulgarians, 3,070,000 Maggarians, 2,022,000 Greeks, 1,760,000 Finlanders, 1,610,000 Cimmerians, 622,000 Basques, 313,600 Guistes, 294,000 Arnauts, 131,600 Armenians, 88,000 Maltese, &c. There are 1,179,500 Jews, 3,607,500 Mohammedans, and 172,432,500 Christians, of whom there are 98,229,000 Catholics, and 41,893,500 Protestants. Europe is now divided, politically, into 78 Sovereign States, nominally independent. Their aggregate forces in peace, are 1,600,000; and on the war establishment, 3,600,000. Their maratime forces consist of 409 ships of the line, 38 ships of 50 guns, 348 frigates, and 1,563 vessels of an inferior class.

Russia.—The Emperor of Russia has issued an edict for a new institution, to be entitled, "The University of St. Petersburgh." It is on a liberal plan, and the three principal faculties will be: 1. Philosophical and juridical sciences; 2. The Physical and Mathematical; 3. The Historical and Philological. The most eminent foreign and native professors are to be engaged.—It is further stated that, 'the new system of education is also widely extending in Russia; and a considerable number of schools are in action for educating the children of soldiers, upon this economical and efficient plan. Even in Siberia there is an establishment for training masters, who, when qualified, are sent to different parts of the empire; and, in the neighbourhood of Odessa, in the south of Russia, there are schools for above 10,000 of the Russian troops. At Petersburgh, there is a school for the children of soldiers, extremely well organized; and another for 250 persons, has been opened for the soldiers themselves, a certain number of whom are taken out of the different regiments, in order, when qualified, that they may teach others by this method. The progress they make, particularly the Cossacks, is represented as quite astonishing. In the space of fifteen days, several, who did not previously know a letter, were able to read short words, and even to write them on a slate.—Prince Alexander Galitzin, the minister of public instruction, has laid before the Emperor an extensive set of reading-lessons, from the holy Scriptures, for the use of all schools upon this plan in Russia; of which the emperor has expressed his high approbation, and has ordered the payment of the expense of printing a large edition. These lessons are very extensive, and consist of three parts: 1. Historical lessons, from the Old Testament. 2. Our duties towards God and man. 3. A brief Harmony of the four Gospels, with some of the most striking facts in the Acts of the Apostles. The selection is made in the words of the text, without note or comment; and the whole is being printed in common Russ.'

Catacombs of Paris.—Various accounts of the catacombs and cemeteries of Paris have, at different times, been published.—We have been interested by the following description of them, which is taken from a respectable work printed at London.

'The cemeteries of Paris were originally without the walls of the city; but as its boundaries were gradually extended, they became surrounded by buildings. Of these the cemetery belonging to the church of the *Innocents* was the most capacious as well as most distinguished: for more than seven centuries it had served as a receptacle for the dead, for upwards of twenty parishes: the number of corpses interred in it had been annually increasing, each year averaging about three thousand; and in the course of thirty years previous to its suppression, upwards of ninety thousand persons had been buried there. Most of these were deposited in common pits of about eighteen or twenty feet in depth, in which it was the practice to suffer the dead to accumulate to the number of twelve or fifteen hundred; the amount of separate interments being annually not more than a hundred and fifty, or two hundred at most. Such a vast assemblage of dead bodies, covered with little more than a foot of earth, could not but prove highly injurious to the health of those who resided in its immediate vicinity. So early as the year 1554, the suppression of this cemetery had been ineffectually demanded: in 1725, and in various successive years, the inhabitants of the neighboring quarters presented strong addresses on the subject to the parliament of Paris; but it was not till the year 1785 that the council of state issued an ordinance, directing that the site of the cemetery of the Innocents should be converted into a public square, proper for establishing a market thereon, after the requisite canonical forms were complied with. And Mont Souris having been fixed on as a suitable spot for the reception of the bones of the great charnel-house of the Innocents; the requisite works were executed for rendering the quarries secure in this part, and on the 7th of April, 1786, the catacombs of Paris were solemnly consecrated by the grand vicars and other dignified clergy of that capital. The bones from the cemetery of the Innocents were first deposited here during the months of January, February and March, 1785.

The business of exhumation was continued during the months of September to March, 1787, and was completed during the months of August, 1787, to January, 1788. The utmost order prevailed in carrying on the different works, the arrangements of which frequently presented a truly picturesque appearance. The vast number of flambeaux and of rows of torches which were every where burning, and shed a dim funereal light around the surrounding objects; crosses, tombs, and epitaphs intermingled; the silence of the night; the thick cloud of smoke that concealed the place where the labourers were at work, whose operations could not be distinguished, and who appeared to flit along like shadows; the various ruins caused by the pulling down of edifices; the subversion of the soil in consequence of the exhumations; altogether formed a scene most impressively awful. The solemnity of the spectacle was augmented by religious ceremonies; by the conveyance of coffins; by the splendor which accompanied the removal of the tombs of the most distinguished personages; by the funeral cars and cenotaphs; by the hearses filled with bones, and slowly proceeding at the close of day towards the new catacombs prepared without the walls of the city for their reception; by the appearance of these vast excavations, and the solid arches which seemed to cut off the abode of the living from the dead; by the dismal light of the place; the frightful crashing of dry bones, which, as they were thrown in, rolled along with a terrific noise that was re-echoed thro' the long series of arches; every thing, in short, concurred to place before the eyes the image of death, and to inspire the most solemn recollections of man's universal doom and final catastrophe.

During the revolution, the construction of the catacombs, like that of every other public work, was interrupted; and it was not till the year 1812 that these vast receptacles of the dead were finally completed, under the direction of Count Frochot, and *M. de Thury*.

Three staircases form the channels of communication between the catacombs and the surface of the earth; but that of the Barriere d'Orleans or *d'Enfer*, is the staircase by which vi-

itors generally descend, having previously been amply supplied with wax-candles and tinder-boxes by the guides *(sous conducteurs)* to whom a small gratuity is usually given. From this point it is that we now purpose to make a tour of the catacombs with our readers, and to point out to them the most remarkable objects that may present themselves by the way.

Our tapers, then, being lighted, we descend this winding staircase, consisting of ninety steps, to a depth of nearly seventy feet below the surface of the ground: hence we proceed, for about a quarter of an hour, along a winding gallery or passage, varying both in breadth and in height, but considerably larger than those in the catacombs at Rome; guided by a black line, which is traced along the roof of the passage, and serves the visitors as a clue through this awful and prodigious labyrinth. Its roof is supported partly by the rock itself, in which the quarries have been worked, and partly also by massive stone pillars, on which are inscribed the date of the year when they were executed, and the initial letters of the inspector's name who superintended the work. At different distances, to the right and left, we perceive vast excavations or quarries, which would communicate with innumerable others, that extend to a considerable distance beneath the plains of Mont Rouge, and under the Fauxbourg of St. Jacques, had it not been found necessary to intercept these communications, on account of smugglers, who had contrived to carry on their illicit traffic by means of these subterraneous passages.

Having traversed these galleries for a considerable distance in a line with the subterraneous aqueduct of Arcueil, the way takes a direction through an irregular gallery of something more than six hundred and fifty feet in length, and conducts us to a staircase leading to a lower and antient quarry, called the Quarry of Port Mahon.

We now arrive at the *Vestibule* of the catacombs. It is of an octagonal form; the principal gate is of a black color, and ornamented with two columns of the Tusean order, on which is inscribed the following sentence, which was originally composed for the cemetery of St. Sulpice: "*Has ultra metas requiescunt beatam spem expectantes.*" On the lintel of this gate the following verse of Delille is cut in the rock: *Arrête! c'est ici l'empire de la mort.*

The remains of nearly *two millions and a half* of mortals slumber here—four times the present population of Paris, with all their gigantic projects and all their insect cares. In some of the apartments are altars, similar to those occurring in the modern French churches; others are made in imitation of the antique, and are sometimes composed of bones cemented with plaster. Every where inscriptions present themselves, written in black letters on a white ground, containing sentences according with every kind of system, some religious and others philosophical. The following are the principal objects of attention.

1. *The Crypt of St. Laurence* is an antient and very spacious excavation, the great depth of which recommended it as a repository of the bodies removed from the cemetery of St. Laurence, at the time of its suppression in November, 1804, and when the street of the same name was opened. All the dry bones taken out of that cemetery have been collected and arranged so as to form a separate crypt, the entrance to which is supported by two columns of the Doric order of Pœstum. At its extremity is a pedestal constructed of bones, the mouldings of which are formed of tibiæ, or leg-bones of the largest size; and the dado or square trunk of the pedestal is surmounted with a head in a fine state of preservation.

2. *The Altar of the Obelisks.*—The northern part of the catacombs having sunk down in several places, there was reason to apprehend a general falling in of the superincumbent earth. To prevent this disaster, M. Guillaumot, the inspector-general in 1810, directed pillars, walls, and counter-walls to be built wherever there was any appearance of danger. The high altar and obelisks which decorate this crypt are therefore nothing but works of consolidation concealed under the ornamental form of these monuments. The altar is copied from a magnificent antient marble tomb, discovered a few years since between Vienne and Valence, on the banks of the Rhone; the obelisks are reductions of antient obelisks; and the two pedestals on the right and left of the altar are constructed of bones in a similar manner to that in the crypt of St. Laurence.

This chapel or crypt of the obelisks contains several appropriate inscriptions, chiefly taken from the scriptures.

3. *The Sarcophagus of the Lacrymatory* is likewise one of the great-works of consolidation to which a sepulchral form has been given: it is also known under the name of the *Tomb of Gilbert.*

4. *The Pedestal of the Sepulchral Lamp.*—The necessity of obtaining a more free circulation of air in the catacombs induced the workmen to place a large vessel of fire on a block of stone; and the appearance of this suggested the idea of substituting a sepulchral lamp in its place. The lamp is in the form of an antique cup, and was the first monument erected in the catacombs. Opposite to it is the *Pillar of the Memento*, a large and massive cruciform column or triangular cross, which has received its name from the following striking sentence, extracted from the mass for Ash-Wednesday: *Memento, homo, quia pulvis es, et in pulverem reverteris.* And behind the latter column is the *Pillar of the Imitation*, so called because the four inscriptions that ornament it have been taken from the celebrated work of Thomas à Kempis *De Imitatione Jesu Christi.*

5. *The Fountain of the Samaritan Woman.*—This appellation has been given to a spring that was discovered in the soil of the catacombs by the workmen, who established a reservoir here to collect the water for their use. As the waters gushed out of this bason into the works, it became necessary to take their level; and advantage was taken of the difference of levels to construct over this spring a staircase, a bason, and a subterraneous aqueduct: and, the roof or top being intersected in different directions by fissures, and cracks, the workmen were obliged to erect pillars and contreforts, the monumental forms of which have greatly contributed to the embellishment of this fountain.

On the 25th of November, 1813, *four gold fish* were thrown into the basin of this fountain, where they have become perfectly domesticated. They answer to the signs and calls of the keeper, but have not hitherto propagated their species: three of them retain their color in all its primitive lustre; but the fourth is distinguished from the others by some dark spots. The workmen belonging to the inspection are of opinion that these gold fish indicate the approaching changes of the weather, and that they continue on the surface, or sink to the bottom of the water, according as the weather is wet or dry, cold or hot.

6. *The Tombs of the Revolution.*—This appellation has been given to the spacious crypt which contains the tombs of those who were the earliest victims of the French Revolution. The place of interment, and the period when the remains of these unhappy persons were committed to the catacombs, are respectively marked by the inscriptions.

7. *The Tombs of the Victims of the Massacres on the 2d and 3d of September, 1792.*—Under the direction of M. Guillaumot, inspector-general of quarries, M. Laplace, keeper of the Tomb of Isoire, protected by the silence of the night, caused the remains of those who had perished on these different days to be interred in the catacombs, with as much decency as circumstances would permit. Their bones are concealed from view behind a wall painted black, which for a long time presented only the following brief notice:

D. M.
II. et III.
SEPmbr.
MDCCXCII.

During those days of terror, no expiatory altar could be raised; but two marble tablets now commemorate the names of the most illustrious of these victims.

The other side of the tomb presents two inscriptions, in verse, from the works of John Baptist Rousseau. A solemn service is now celebrated in the catacombs, on the anniversary of the 2d and 3d of September.

In addition to the above objects of curiosity is a *mineralogical cabinet*, not usually shown to strangers. It contains all the sands, clays, flints, and stones of which the bed is composed that is over the head of the spectator, to the thickness of eighty feet. The order in which they are arranged is ingenious. It also contains a great number of extraneous fossils, found in these quarries. On one side is exhibited, on two tables, a collection of bones of a remarkable construction.

Such are the catacombs of Paris; an

establishment not only convenient, but also absolutely necessary in so populous a city; where, however capacious its cemeteries may be, the graves are liable to be re-opened after the lapse of a few years, and long before the bones can possibly be consumed.

In closing our account of the catacombs, we should observe, that these excavations were originally *quarries*, whence stone was dug, for many centuries, for constructing the edifices of Paris, and were at first made as chance, or perhaps the facility of working them, directed. These quarries being, in the course of time, exhausted, and the entrances to them having fallen in, or being filled up, their existence was for a long time totally forgotten, until several fatal accidents happened in the year 1774, when the attention of the French government was directed to them, and the extent of the very imminent danger which menaced Paris became known, together with the necessity of taking the most prompt and effectual measures for averting it. Orders were issued for a general inspection of the excavations, of which plans were also taken, towards the close of 1776: the vague reports, which had been in circulation, were now converted into certainty, and the fact was proved, that the churches, palaces, and most of the public roads belonging to the southern quarters of the French metropolis, were on the point of being precipitated into immense gulfs. By a series of long-continued labors, however, they have so admirably disposed the solid works in these excavations, that each subterranean street corresponds with the street above, and the numbers of the houses under ground also correspond with those on the surface of the earth: hence, if the ground should sink in any part of Paris, a suitable remedy may instantly be applied. These excavations reach beneath the extensive plain of the Fauxbourg of St. Germain, forming nearly the whole of the southern half of Paris, and under a small part of the department of the Seine in the northern division.

The following authentic anecdote of two Russian officers who lost themselves in the catacombs, by wandering from their party, is related by a recent traveller, and may serve as a caution to persons visiting these subterraneous abodes, not to lose sight of the guide or party with him, in their perambulations: "Judge of our astonishment, (says this writer) when on turning a corner we perceived at a distance, by the light of our torches, two Russian officers who hastened towards us with an exclamation of the most lively joy, which was answered with equal warmth by their comrades who belonged to our party. They had come the preceding day to see the catacombs: out of curiosity and a romantic desire for discoveries, they had deviated from the black line, lost the guide with the company, and were not missed by him when he came to count over the party at going out, because his attention was diverted by a posse of English travellers. After a long, fatiguing, and dangerous ramble, in these labyrinths, they at length found the line again, but too late: they then reached the outlet, all was silent, their companions were gone, and they found themselves alone in these abodes of death. In this critical situation, the most rational course they could pursue was to wait patiently for the moment of their deliverance. One hour passed after another; a reference to their watches by the last gleam of their expiring tapers, informed them of the approach of night, and deprived them of all hope of re-visiting the upper world before the succeeding day. They now prepared a couch of sculls and bones, and thus *bivouacked* in a camp of skeletons more numerous than the victims of ambition, with which any conqueror ever bestrewed a field of battle.

'They depicted to us in lively colours their feelings amidst this everlasting night, and in this prodigious company of ghastly bed-fellows; their alarm heightened by the consideration of the dreadful possibility that hunger might soon add them to the number of the victims of death, and their excessive joy on hearing the sound of human voices, and perceiving the light of our torches which announced the termination of their twenty-four hours captivity. Our guide, who was a considerable distance ahead with part of the company, had not remarked the extraordinary increase of our number: the Russians anticipated his surprise and the expression of his reproving conscience, when he should come to count over the party and discover the addition.—The appearance of his features was truly striking, when upon mustering his troop he found the number of the

Russians doubled; a few words of explanation, however, soon removed his astonishment, and he begged pardon in the humblest terms, intreating us to say nothing about the matter. "Never mind it," replied one of the involuntary inhabitants of these nether regions, a veteran with silver hair, "indeed it is scarcely worth my while to go up again." A tear of sensibility glistened in the eye of our fair Parisian companion; we all shook hands and departed, in order to appear some day in the costumes of the slumberers whom we had been visiting, though not in these catacombs.'

Cemeteries.—In 1804 a decree was issued to prevent the burying in churches; hence the cemeteries of Monceaux, Montmartre, Popincourt, St. Catherine, and *Mont Louis*. The most remarkable of these is the last, which is generally called the cemetery of *le Père la Chaise*. This cemetery lies to the east of Paris, in front of the barrier d'Aunay, and on the north side of the boulevard of that name, near the road to Montreuil. Louis XIV. built a handsome house on this spot for his confessor, *le Père la Chaise*, a jesuit, who for the long term of thirty-four years had the keeping of this monarch's conscience.

This burial-ground is not like those in England, and in other countries, which are literally fields of the dead, and have nothing to distinguish them from other fields, but a great number of square smooth white stones standing upright upon them; for it has in reality a most beautiful and interesting appearance. Over the ground, which is very much broken and hilly, are scattered various kinds of fruit trees—the remains of the garden and orchard belonging to the "*Maison du Père la Chaise*." The principal entrance, where funerals are admitted, is through a handsome gate, opening to a broad road, planted on each side with a double row of linden trees, at the end of which is a wood, with another avenue of lindens through it; under their foliage is appropriately placed the tomb of Delille, the poet of gardens. Groves of acacias and sycamores, and avenues of lindens and poplars, frequently occur in these grounds.

Towards the east is a small platform, formerly called "The Belvidere;" it is a shady square, formed by eight linden trees;—in the midst of the tombs occupying the space is a fine monument to Mestrezat, the Genevan pastor; and near it a plain flat stone covers the remains of Madam Cottin.—From this place is also a fine view of the capital. The protestants have selected the ground about here for their burial-place.

A little to the south of this is the grave of *Labedoyere*, inclosed with stakes nearly as rough as when cut from the hedge. Roses and mignionette grow profusely in the borders, and in the middle of a little grass-plot is a myrtle in full blossom, placed there, no doubt, by his disconsolate widow, as an emblem of her unfading love. A wooden cross, painted black, stands within the inclosure; which is shaded by a weeping willow. No monument or stone marks the spot where his remains lie; but some one has scratched upon the wooden cross——"*Honneur aux braves.*"

North-east of this, at the farthest extremity from the entrance, is the tomb of the gallant *Ney*. It is a small elegant cenotaph of white stone, standing in a square inclosure, surrounded by a neat wooden railing, painted olive-green; a weeping willow hangs over it, and roses are planted within the space. The inscription is simple, but enough for every purpose of a monument.

In this asylum of death all ages and conditions are united; the Russian is laid by the side of the Spaniard; the Protestant and the Jew not far from the Catholic. Here men of the most opposite opinions meet at last in the dust of the tomb. An involuntary curiosity leads us to other conspicuous monuments. Besides those we have enumerated, we find the names of Fourcroy, Gretry, &c. inscribed upon their tombs. We search for the remains of Parmentier, whose labors, so useful to the country, were of still greater service to the poor. Here we find *Sonnini*, *Bomare*, *Malus*.

Frequently obliged to remove the leaves and branches that cover the tombs, to read their inscriptions; we start from those decked with empty titles or pompous eulogiums, in which the pride of the living has been painfully exerted to conceal the insignificance or the wickedness of the dead. Some of the inscriptions, however, are of the most touching simplicity, as "*Here lies my best friend, my brother, Isabey.*"

In reading this, we call to mind the laconic and sublime one upon the monument of the Abbé le Batteux: *Amicus Amico.*"

A paper was, some time since, read before the Royal Society of Edinburgh, respecting the slide of Alpnach, which was erected in 1812, for the purpose of conveying to the lake of Lucerne, the pine trees which grow on Mount Pilatus. 'The wood was purchased by a company for £3,000, and £9,000 were expended in forming the slide.—The length of the slide is about 44,000 English feet, or about eight miles and two furlongs; and the difference of level of its two extremeties is about 2,600 feet. It is a wooden trough, about five feet broad, and four deep, the bottom of which consists of three trees, the middle one being a little hollowed, and small rills of water are conducted into it for the purpose of diminishing the friction. The declivity, at its commencement, is about 22 1-2 deg. and Mr. Playfair calculated, that a heavy body, not retarded by friction, would describe the whole length of the trough in 66 s. The large pines, with their branches and boughs cut off, are placed in the slide, and descending by their own gravity, they acquire such an impetus by their descent through the first part of the slide, that they perform their journey of eight miles and a quarter in the short space of six minutes; and, under favorable circumstances, that is, in wet weather, in three minutes. Only one tree descends at a time; but, by means of signals placed along the slide, another tree is launched as soon as its predecessor has plunged into the lake. Sometimes the moving trees spring or bolt out of the trough, and when this happens, they have been known to cut through trees in the neighbourhood, as if it had been done with an axe. When the trees reach the lake, they are formed into rafts, and floated down the Reuss into the Rhine. The very singular phenomenon described in Mr. Playfair's paper, arises from the diminution of friction, in consequence of an increase of velocity; and may be regarded as an experimental confirmation on a large scale, of the ingenious views of Coulomb, who had the merit of discovering this remarkable property of friction.'

List of New Publications.

THEOLOGY.

Sermon delivered at Goshen, (Con.) at the Ordination of the Rev. Messrs. Hiram Bingham, and Asa Thurston, as Missionaries to the Sandwich Islands, Sept. 29, 1819: By Heman Humphrey.—8vo. Boston.

Sermon delivered at West Springfield, Aug. 25th, 1819, at the Ordinaton of the Rev. William B. Sprague, as Colleague-Pastor with the Rev. Joseph Lathrop, D.D.: by Abel Flint, D. D.—8vo. Hartford.

Life and Writings of Miss Eliza Waite, who died at Freeport, (Me.) to which is subjoined a Letter, written by Mr. James Young, of Edinburgh, to his wife, in 1697: 32mo. Hallowell.

MISCELLANEOUS.

A Botanical Dictionary, being a translation from the French of Louis-Claude Richard, Professor of Botany at the Medical School in Paris, with extensive additions from Martin, Smith and others: by Amos Eaton, A. M.—12mo. New-Haven.

A Voyage to South-America, performed by order of the American Government in the years 1817 and 1818, in the frigate Congress: by H. M. Breckenridge, Esq. Secretary to the Mission. Vol. I—Baltimore.

Remarks on the Pronunciation of the Greek Language: by N. F. Moore, A. M.—8vo. New-York.

Religious Intelligence.

SOUTH SEA ISLANDS.

Extracts from the 25th Report of the London Missionary Society.

Tefaarora, one of the Chiefs of Borabora, passed over to Marua, a small island about 15 miles to the westward of Borabora; and there related to its Chiefs the surprising events which had recently come to pass in the Society

and Georgian Isles. The Chiefs of Marua openly renounced Paganism, and the inhabitants united with their Chiefs in professedly embracing Christianity.

A number of the inhabitants of the Paumotu Islands also renounced Heathenism, and made a profession of Christianity. These Islands are situated from twenty-five to fifty leagues eastward of Otaheite; and are inhabited by a race of people proverbial for their abject superstitions, abominable vices, and unrelenting cruelty.

The circumstances which led to this event are related; and details are given, of the meetings held for the public and social instruction of the Natives, and of the establishment and work of the printing-press.

Of the religious state of the natives it is said:—

"Private prayer is supposed to be almost universal, and the instances of real piety numerous."

Some peculiar difficulties have, however, arisen out of this new state of things. On this subject it is observed:

"Amidst these promising appearances, there were circumstances in the political situation of the Islands, as well as in the affairs of the Mission, which occasioned no small trouble and anxiety to the Brethren. Not only the social habits and customs of the Islanders, but their civil regulations, had been intimately blended with their superstitious rites; when, therefore, idolatry was renounced, and Christianity established in its room, their political and social systems suffered a total derangement. This change effected, more or less, every custom and usage; and extended to almost every affair of life. The Missionaries had thus found themselves placed in circumstances of peculiar difficulty. They had considered it to be their duty to abstain from interfering in the political and civil concerns of the Islands; but now they are applied to, from all quarters, for council and direction, not only in moral and religious, but in political and civil affairs. Desirous of pursuing their former line of conduct, they had informed the King and the Chiefs, that, as their object in residing among them was only to convey to them the knowledge of *the true God, and Jesus Christ whom he hath sent*, they must still decline all direct interposition in their political affairs; but would, at all times, be glad to give them the best advice in their power. A correspondence had accordingly been entered into between the Brethren and Pomare, in which they had recommended him to call a general meeting of the principal chiefs; and, with their assistance and concurrence, to adopt such laws as might be adapted to the new state of things, impart stability to his government, and promote the general welfare. On presenting this recommendation, they engaged to furnish such counsel on the several points, which should call for their attention, as their acquaintance with the Scriptures, and the laws of Britain and other civilized nations, might enable them to impart. This proposal was by no means agreeable to Pomare; who, having been accustomed to the exercise of arbitrary power, and to be himself at the head of every thing, was unwilling to hazard his authority by a convention of the chiefs. In his answer to the missionaries, he had, however, signified his wish to receive from them whatever information they might be able to give him on the subject of new laws and regulations; and it appears that his subsequent conduct towards the Brethren, had been, in no degree, less friendly, since they had ventured to make this unwelcome proposition."

The baptism of the natives, the proper situation for the newly-arrived missionaries, and the profitable employment of the people were also difficult questions.

On this last point it is said—

"Since the termination of the war in 1815, which fully restored Pomare to the sovereignty, the attention of the people had been forcibly attracted and variously occupied, by the interesting changes and new avocations which have been consequent on the fall of their idolatry, and the subsequent introduction of christianity; but when the novelty of these changes has passed away, when the natives shall be generally instructed, when their new customs, are become familiar, and their political and civil regulations adapted to the new order of things, a system of regular industry will be absolutely indispensable to the preservation of their religious and moral habits."

With this view the directors sent out Mr. John Gyles in the summer of 1817, on the recommendation of the Rev. Samuel Marsden, "whose valua-

ble services to the society cannot," they say, "be too highly estimated, or too frequently acknowledged." Mr. Gyles is to devote himself to the instruction of the natives in the "cultivation of the sugar-cane, and other indigenous plants of the Islands, with the cotton and coffee trees."

A vessel, which had occasionally occupied the missionaries for several years, was launched on the 10th of December, 1817, and named the "Haweis." It sailed in July, 1818, for the Society Islands, with the Missionaries to be stationed there.

The Directors propose to send out a superintendant of the mission, to reside as their representative in the islands; and an agent, for the management of its temporal concerns, to be resident at Port Jackson.

The directors, after calling on the society to unite with them in thankful acknowledgments of the "blessing of that Jehovah, the true knowledge of whom has been imparted by their instrumentality, to the perishing natives of these Southern Isles," observe that they cannot—

"——avoid regarding with sentiments of adoring wonder, the gracious sovereignty of God, who, in his providence, had ordained that the enterprises of navigation should discover to Europe the existence of these islands, under circumstances which threatened the total extinction of the inhabitants. Infant murders, human sacrifices, frequent wars, and the prevalence of diseases, which destroy the very principle of life, threatened to depopulate Otaheite. King Pomare, in one of his letters, speaking of the mercy of God in sending his word to the Islands, observes that, "it came to THE SMALL REMAINDER OF THE PEOPLE." Tati, a chief of Otaheite, said that "it was an instance of the goodness of God that he had sent forth his word to the people of that island, and had not punished them as they deserved;" adding, that "if God had not sent his word AT THE TIME HE DID, wars, infant murder, human sacrifices, &c. would have MADE AN END." The population of the islands, which was rapidly decreasing, will now, probably, be continually on the increase; there being already an observable difference in the number of little children and infants."

This part of the Report is concluded with the following summary of the particulars of the important change which has taken place in the Islands:

1. An entire subversion of idolatry, with all the cruel rites and pernicious customs connected with it, among the inhabitants of Otaheite, and eight other Islands, into each of which Christianity has been introduced.

2. The abolition of Infanticide, and of the Arreoy Society, which contributed so much to support this horrid custom.

3. The extinction of the practice of murdering Prisoners taken in battle; and, it is hoped, the prevention, for the future, of the evil of War itself, the pregnant source of so many other evils.

4. The suppression of vain and pernicious amusements.

5. The establishment of a species of domestic intercourse among the members of the same family, formerly unknown in the Islands.*

6. An universal reformation in their moral sentiments, as well as social habits.

7. The PROFESSED reception of the Christian religion, by the inhabitants of the Islands generally; and the apparently cordial reception thereof, by considerable numbers among them.

8. The erection of numerous places of Christian worship, and the establishment of schools, especially in Otaheite and Eimeo.

9. An almost universal observance of the Sabbath day; and a regular attendance on public worship, not only on the Sabbath, but also on other days of the week.

10. The institution of prayer meetings and family worship, and the observance of private devotion.

"To this catalogue, at no distant period, we trust, the directors will be able to add—the formation, among the people, of Christian churches, and the due administration of Christian ordinances—the institution of marriage—the employment of natives as public teachers of Christianity, and as schoolmasters—the introduction, generally, of many of the useful arts and comforts of civilized life; and the establishment, throughout the Islands, of a regular system of productive industry."

Letter from the Missionaries in the Society Islands. "*Eimeo, Dec.* 6, 1817.

"When the Active arrived, the Gospel of St. Luke, in the Otaheitan lan-

* Eating at one table.

guage, was in the press, and the first sheet had been printed off; but, on the receipt of the paper so kindly presented to us by the British and Foreign Bible Society, we immediately resolved to augment the number of copies from 1500, (which was all that our paper would have allowed) to 3000; a more adequate supply for the multitudes that can read. Indeed there is a prospect that reading will become general in all these islands. We have written to New South Wales for skins, &c. to bind the books, as it will be of little use to put them into the hands of the natives, except they are strongly bound.

"With respect to translations, the Gospel of St. Matthew is nearly finished, and the Acts of the Apostles is in hand.

"The paper we received from the Bible Society shall be wholly and exclusively used for printing the Scriptures "*without Note or Comment.*"

From the same. "*Taheite July* 19, 1818.

"Reading is become general among this people, and they are diligently engaged in teaching each other. *Three thousand* copies of St. Luke's Gospel have been printed, and sold for *three gallons of Cocoa-nut oil* each copy.—Many thousands are sadly disappointed that there are no more. We believe that ten thousand copies might have been sold in ten days. We hope to make progress in printing and publishing the sacred Scriptures."

MISSION TO THE SANDWICH ISLANDS.

The members of the mission to the Sandwich Islands, embarked at Boston, in the brig Thaddeus, Capt. Blanchard, on Saturday the 23d instant.

'The individuals connected with the Mission, consist of nineteen natives of America; seven gentlemen with their wives, and five children; and four natives of the Sandwich Islands. Their names, places of residence, and occupations, are as follows:—

Rev. *Hiram Bingham*, Bennington, Vt. Missionary.
Rev. *Asa Thurston*, Fitchburg, Mass. Missionary.
Daniel Chamberlain, Brookfield, Mass. Farmer.
Thomas Holman, Cooperstown, N. Y. Physician.
Samuel Whitney, Branford, Connecticut, Teacher.
Samuel Ruggles, Brookfield, Connecticut, Teacher.
Elisha Loomis, Utica, N. Y. Printer.
John Honoree, Owhyhee, Teacher.
Thomas Hopoo, Ohwyhee, Teacher.
William Tennooe, Woahoo, Teacher.
George Tamoree, Atooi.

Mr. and Mrs. Chamberlain take out with them a family of five children, three sons and two daughters. Most of the gentlemen have learned some one of the mechanic arts.'

An account of the ordination of the missionaries, will be found in our number for the present month, under the proper head.

GEORGE TAMOREE, son of Tamoree, king of Atooi and Oneeheow, two of the Sandwich Islands, has been educated at the Foreign Mission School, in Cornwall.

To this Mission, the attention of the Christian publick has, in no ordinary degree, been directed; and they await, with hope, not unmingled with anxiety, the result of this truly benevolent enterprize.

Under the date of Hartford, Oct. 18th, it is stated that:—

'An interesting prayer meeting was held in the Brick Meeting-House in this city, on Monday evening last, on the occasion of the departure of the Missionaries for the Sandwich Islands.—We have on no occasion witnessed in this city, so large an audience assembled for Divine Worship. After singing an appropriate Psalm, and prayer by the Rev. Dr. Flint, the Rev. HIRAM BINGHAM, (one of the Mission) and Miss SYBIL MOSELY, of Westfield, Mass., (late a resident of Canandaigua,) presented themselves in the broad aisle, and were married by the Rev. Mr. Hawes. A solemn, elegant, and appropriate address prepared for the occasion, was pronounced by the Rev. Mr. Gallaudet, Principal of the Asylum for the instruction of the Deaf and Dumb. We have seldom witnessed more solemn exercises, and never a more attentive audience.'

We would, gladly, insert the whole of the Address by Mr. Gallaudet, which we have perused with much pleasure. We must however, confine ourselves to the following extract, from the conclusion of it.

'Could we but foresee the result of these missionary labours, we should know how to appreciate their value. Could we look down the vale of years and contrast

the present condition of Owhyhee, and the adjacent islands, with what it will be when christianity shall prevail among them; could we see that universal licentiousness and indolence which now prevail there, succeeded by purity, sobriety and industry; parental government and domestic comfort taking place of lawless disobedience on the part of children and the arbitrary power of the males over the females; the ferocity of war yielding to the arts of peace; agriculture waving its golden harvest over the land; knowledge diffusing its blessings among the people; the priest no more immolating his human victim, or offering vain oblations to his idol-god; the temple and the worship of Jehovah established;—could we look beyond this enchanting scene, and witness the happiness of the redeemed spirits who will ascend to heaven from that nation which now sits in darkness and in the region of the shadow of death, such delightful visions would give to the present occasion, an interest which I dare not venture to describe; it would, methinks, enkindle devotion to this cause of the Redeemer in the coldest heart, and inspire us all with gratitude to God that we are permitted to take ever so humble a part in doing something to bring about such wonderful and glorious events.

'May the part *you* are about to take in doing this, *my Christian Brother and Sister*, be attended with an unshaken confidence in Jehovah, and in the success of the work in which you are engaged. You may not personally, indeed, be permitted to labour in its more active scenes of operation.—God in his mysterious providence may appoint you both a watery grave; or one of you, like the afflicted Newell, may be left to mourn the departure of the other to a better world, and to dress the sods of an early grave in Owhyhee. Be prepared to meet such afflictions, and, if called to endure them, may your Heavenly Father succour and sustain you. Perhaps, too, like your brethren and sisters at Otaheite, you may have to encounter innumerable trials and difficulties in the prosecution of your work from the perverseness or hatred of the very savages whom you go to enlighten and to save;—even the horrors of their cruel wars may yet appal your sight, and your own lives be in jeopardy from their barbarity. Possibly you may be surrounded with the thickest clouds of dismay and disappointment, and be removed from your labours, before one gleam of hope breaks upon your prospect to cheer and encourage you. But let not these things move you. God's designs are inscrutable, but they are full of wisdom and goodness.—The work upon which you are about to enter will proceed, and the part you may sustain in its accomplishment, whatever that part may be, whether of discomfiture or success, will be ordered by that being who never errs, and will if you put your trust in him, most assuredly end in your eternal good, and promote also the best interests of the Redeemer's kingdom.

But you are permitted by the kind dispensations of Providence to anticipate the most animating success. Let his goodness in this respect warm your hearts with gratitude, and fill your souls with courage.—The way appears to be open before you. You carry with you those heathen youth who seem to have been sent to our shores for the very purpose of exciting the attention of this country to the miserable condition of their native islands. They, we trust, will be your interpreters and friends. All looks fair and bright. May this cheerful dawn of hope, though some transient clouds may now and then darken your sky, be but the prelude to a day of serene splendour which shall gladden all your future toils, and prepare you in a good old age to welcome the calm evening of life, and to find that all your work is done and well done. In these wishes, many—many hearts here present, most devoutly unite. We commend you, my Christian Brother and Sister, to Almighty God. Our prayers will often rise to Heaven in your behalf, and for blessings upon the work in which you are engaged. The future tidings of your safety and prosperity will be welcome to our ears; and, if you are called to trials and affliction, we will sympathise with you. Next to God rely on the support of your Christian Countrymen.—From thousands of hearts will intercessions for you ascend daily to the throne of grace. Be faithful unto death. And may the mantle of Obookiah descend and rest upon you—FAREWELL!'

The Boston Recorder of the 23d. instant, contains the following, interesting particulars respecting the formation of a church of Christ, among the members of the Mission.

'On Friday afternoon of last week, the Missionaries to the number of seventeen, the seven gentlemen and ladies, with Honoree, Hopoo and Tennooe, were formed into a Church of Christ. The religious solemnities on that occasion were performed in the Vestry of Park-street Church, by Rev. Drs. Morse, and Worcester, and the Pastor. On the same evening, Rev. Mr. Bingham preached in that church to a very numerous and attentive audience, from 2 Tim. iii. 16, 17. The doctrine derived from the text, and supported in a very ingenious and convincing manner by the preacher was, "It is the great end of the Bible to promote benevolent action." After the sermon a charge was delivered to all the members of the Mission, by Rev.

Dr. Worcester. On Saturday morning at 10 o'clock, the same church was again opened. After a prayer by Mr. Bingham, Rev. Mr. Thurston, delivered to a crowded house, the farewell of the Missionaries to their friends and brethren in this country. When this was concluded, Thomas Hopoo addressed the audience. The address was extemporaneous only because he had no time to write one. He appeared throughout calm and self-possessed, and did not hesitate, except when owing to his imperfect utterance of our language. His delivery was manly and impressive. The thoughts were striking and solemn. It was a most affecting spectacle to see a native of Owhyhee preaching the gospel to the citizens of Boston, and calling on them to repent and believe in Jesus Christ. At the close of his address to the audience, Hopoo in a very happy manner begged leave to say a few words to five of his countrymen just arrived from Owhyhee, who were sitting in one of the pews immediately below him. The address was in the language of his country and occupied 10 or 12 minutes. It was delivered with great freedom and energy. After a prayer by the Rev. Mr. Fisk, (one of the Missionaries to Jerusalem,) the exercises were concluded with the anthem entitled Melton Mowbray, performed in a superior style. The contributions on Friday evening and Saturday morning amounted to upwards of two hundred dollars.

On the Sabbath at 4 P. M. after the close of Divine service, at the request of the newly constituted Church, the Sacrament of the Lord's Supper was administered in Park Street Church. The members of that Church, of the Old South Church, of the Church in Essex Street, and many members of other churches in and out of town, united with their brethren and sisters of the Missionary Church in commemorating the dying love of their common Lord and Saviour, for the last time on this side of the grave. The number of communicants was thought to be between five and six hundred. Rev. Dr. Worcester led in the service and was assisted by Rev. Messrs. Jenks Sabine, Bingham and Dwight, and Rev. Professor Porter. The occasion was peculiarly interesting and solemn; and will be long remembered with gratitude and joy by those who were present.'

Extracts from the Journal of the Mission at Elliot.

March 26, 1819. This day was observed by the brethren and sisters as a season of fasting and prayer, to the end that through grace we may be prepared renewedly to enter into covenant, and commemorate the sufferings of our dying, risen and ascended Redeemer, on the approaching Sabbath. The establishment of a church of Christ in a heathen land is an interesting event. May the Lord Jehovah found it on the Rock of ages, against which the gates of hell shall never prevail.

Sabbath 28. The articles of faith and covenant, which had been previously drawn up, were publicly recognized, and a church solemnly instituted. The holy ordinance of the Lord's Supper was then administered, and was refreshing to our languid souls. We trust the Lord was present with us. A number of our neighbors came at an early hour to witness the transactions, though the weather was very rainy and uncomfortable. It was the first time these solemnities had been exhibited before these natives. At present our little church consists of only the ten missionary brethren and sisters; yet by faith we look forward to the time, when some of these dear people will be gathered into the fold.

April 14. This day an affectionate, industrious, inoffensive old woman, named *Ell-e-kee*, more than 60 years of age, who had lived in our family for some time, was murdered about two miles from us in a most barbarous manner, on the superstitious notion that she was a witch. The circumstances were these: About a year ago a young woman belonging to *Sim-uk-chit-to*, a village about 25 miles from this became sick. She was brought to an old woman, who then lived in this neighborhood, to be cured. Their mode of treating patients consists principally in a certain species of conjuration, burning the body so as to produce large ulcers, and the application of roots and herbs, generally without any regard to the nature of the complaint. Hence, as might be expected, they as often kill as cure. The girl grew better under the care of the female doctor, who received a horse as a compensation. The father came to remove his daughter home. That night she became worse; the next night she died. This was an extraordinary case. The immediate conclusion was, that some secret enemy must have *witch shot her*, as they term it. The object now was to discover who had done it. A conjurer was applied to, and a considerable reward offered if he would detect

the witch. The love of gain easily tempts them to sell innocent blood. The charge of witchcraft is seldom laid on one connected with a strong or influential family. Some of the relatives would be likely to revenge the murder.

Ell-e-kee was formerly from the Chickasaws, had no relative in this country, except a son about 20 years old, two daughters, and two grand-children. It was not likely that her death would be revenged. She was therefore proscribed as the witch, who had killed the young woman. The father, and eight or nine of his friends, armed with knives, immediately set off on horseback to dispatch her. The old woman was not at home when they arrived. They searched the neighborhood inquiring for her, but no one suspected their design. They found her just after she had returned home, and told her they were hunting cattle. She set before them the best her little cabin afforded. After they had eaten, the father of the girl that died went behind the old woman, caught her by the hair of her head, and said "I have bought your life; You are a witch, and must die." She had only time to say, "Other people tell lies, and you believe them." Two others instantly fell upon her, and with their long knives stabbed and cut her body in a shocking manner, and then beat her head to pieces with clubs. As she fell, one of her little grand children caught her in her arms.

The son, who also had laboured for us a considerable time, was absent from home when the horrid deed was done. About sun set he came to bring us the melancholy intelligence, and to request us to make a coffin. Brother Kingsbury immediately repaired to the fatal spot. The murderers, as soon as they had completed their work of destruction, had returned home.

The scene was solemn, and excited a train of the most interesting reflections. Around the little cabin lighted by a dim fire, sat the two daughters, and the two grand children, weeping disconsolately. In the midst, on the floor of earth lay the mangled body of the mother and grandmother wrapped in a blanket. The bloody clothes were still on her. As they held some lighted cane and opened the blanket to show the fatal wounds, the sobs and tears which burst forth, told the anguish of their hearts, and how much they loved her. What is the cause of this blood, and mourning and woe! Ah, there is no Gospel here. The land is covered with darkness and gross superstition. And the "dark places of the earth are full of the habitations of cruelty." This tragical event proclaimed more powerfully than volumes could have done, the importance of Missions. Surely Christians have been slumbering over a perishing world.

15. To-day the body of the old woman was decently interred in a coffin which we had prepared. A few of the neighbors were present, and the usual religious exercises were performed. All the clothes of the deceased, the skin on which she had slept, and the money which she had possessed, were buried with her. This is the custom of the country. A few years since it was the practice to shoot down the favorite horses, cattle, and dogs, belonging to the person who died. These facts prove the strong impression that has been, and still is, on the minds of this people concerning a future state of existence. They supposed, that those things which they used here, and especially those which they highly valued, would be equally useful and desirable in the state of being which they enter at death.

In the evening eight promising children came to attend school. They were brought more than 160 miles. Their parents had heard that we were ready to receive scholars. A special meeting of the brethren and sisters was held to know what should be done. We felt severely tried on the occasion. We were not to decide respecting these merely: if we took these we must take others. Two or three buildings more were necessary, before we could open a school with convenience. We had also as much work upon us both in doors and out, as we knew how to turn our hands to. Two of the sisters were unable to assist in the labors of the family; two only would be left to do the cooking and washing for our family, which if we opened a school, must consist of between 30 and 40 persons; there was no prospect of hiring female help at present. If we had all the conveniences which are common in large families at the north, the case would be different, but in our present situation double the labor is necessary to do the same work. Add to this the oppressive heat which must be endured, where there is so much baking and cooking over a large fire in this climate. The want of bread-stuff is another objection to enlarging our family. There is none to be purchased in this part of the country. We expect some by water, but may be disappointed.

Notwithstanding these difficulties, we were unwilling to see these children sent home again 160 miles. We feared it would discourage the nation, and lead some to suspect we were only deluding them. Postponed a decision till to-morrow, trusting that the Lord would direct us in the path of duty.

16. A little before night we received a packet of letters from the Choctaw Agency. Among these was one from the Rev. Joseph Bullen, and one from the Rev. Daniel Smith. These contained the gratifying intelligence, that our friends in the Mississippi were making exertions to provide for us some kitchen help; and that

there was a prospect of a black girl being soon sent to us. This information appeared so providential, that we considered it our duty to keep the children, and open our school, believing that the Lord will continue to provide.

18. A number of our neighbours came to day as usual, to attend public worship. The discourse was from Psalm lxxiv. 20—"*The dark places of the earth, are full of the habitations of cruelty.*" A view was taken of the superstition and cruelty of those nations who are destitute of the light of the gospel; particularly the superstitious and cruel practices of the Choctaws. They listened with solemn attention. We indulge the hope, that the minds of some of these people are opening to receive instruction.

The number of persons who are annually sacrificed to the superstition of witchcraft in the Choctaw nation, is very considerable. In the Yalo-Busha settlement alone, including but a very small portion of the whole population of the tribe, there have within three years, been no less than *twelve persons killed for witchcraft*: viz. 1 in 1816; 4 in 1817; 5 in 1818; and 2 the present year. One other man has lately been obliged to flee to the woods, or his life would have been taken. We hope our humane government, when made acquainted with these facts, will use their influence to stay the effusion of innocent blood. Their exertions several years ago, succeeded in suppressing the ssme practice among the Cherokees.

19. To-day we commenced our school with 10 scholars. May the Lord smile upon it, and increase its numbers and its usefulness.

May 2. A half breed, who lives about seven miles distant, sent us word that his youngest child, one year old, was at the point of death. He wished brother Kingsbury, if able, to visit him; and if not, one of the other brethren. Brother Williams went. The child was dead before he arrived. He tarried, attended the funeral, and was requested to perform religious exercises. Our neighbours are beginning to think it proper to send for the Missionaries when they are in affliction.

3. We have occasion once more to record the mercies of our covenant God, in the remembrance of his gracious promise. This morning sister Jewell was safely delivered of a daughter, and both the mother and child are remarkably comfortable, considering the feeble health sister J. has lately experienced. In all our sickness our circumstances have been ordered in infinite mercy. The Lord has indeed been kind to us.

4. Have been informed that a half breed of some education, who has a store about two miles from us, has refused trading on the Sabbath. He has for some time been very attentive at our meetings, and shows a respect for religion. Yesterday a white man tendered him the money for some articles, but he refused to open his store. This is the more noticeable, as there is another store within half a mile, kept by white men, who trade with all who come.

6. Sister Kingsbury is quite sick.—Brother K. is able to walk out and ride a little, but is very weak; and every second day has a slight ague and fever.

8. Brother A. V. Williams has for some time been feeble in health; to day he is very ill, and threatened with a fever. The Lord sees that it is necessary to try our faith by carrying us through the furnace of affliction. If it serves to break our attachment to this world, and engage us more entirely in our work we shall have occasion to rejoice.

Sabbath 9. Had religious exercises at the Mission house, and also at Mr. F's. the merchant above-mentioned. In a very affectionate manner he told us that his house was open, and that he should be glad to have the privilege of spending the Sabbath in a religious way.

10. How often have we occasion to adopt the language of the Psalmist, and say, Bless the Lord, O my soul, and forget not all his benefits. All the sick in our family are much better, and there is a favorable prospect of their recovery.

13. In the evening six drunken Indians came to the house, and wanted something to eat. Considering that they are so outrageous when intoxicated, we thought feeding them the shortest way to get rid of them, and gave them a dish of *Tom-ful-lah*, which they ate, and soon went off. They were distinctly told, that our house was no place for drunken Indians; and that we could never consider them as our friends.

Sabbath 16. Not so many as usual attended public worship. Those present were attentive, and some of them solemn. We have great hopes that Mrs. P. the wife of the Chief of this district, has experienced a saving change of heart.

June 2. Of late we were depressed with anxiety that we had no more help to get our buildings forward. The interposition of Providence in this respect, has been remarkable. The three men whom we lately hired are very serviceable. This evening another man came, recommended by one of our friends.

Brother K. is much better, has had no return of the fever for several days. The rest of the family now enjoy tolerable health.

8. Brother Kingsbury was called to attend a wedding. It is very natural for these people, either from their good sense, or from the principle of imitation, to fall in with the customs of their more civilized neighbors. The bride was a half breed; her parents are wealthy. She was handsome in appearance,—modest and dignified in her deportment. A want of mental

cultivation was all that rendered her inferior to young ladies of the first rank in our own society. She was married to a respectable white man.

Sabbath 4. Agreeably to previous appointment, brother A. V. Williams and sister Chase were united in the solemn ordinance of marriage. The ceremony was performed in the presence of the Congregation at the commencement of the morning exercise. In the afternoon, the sacrament of the Lord's Supper, which had been delayed on account of brother Kingsbury's ill health, was administered, and brother Jewell's babe was baptised. The transactions of the day were interesting, and we hope profitable.

The Lord is giving us new occasion to speak of his goodness. Brother William's babe was thought to be dying, but it is now revived, and its symptoms are more favorable.

5. The man we last hired is a good cook, and we are so much pleased with his conduct, that we shall employ him for the present in the house. We were disappointed in obtaining a black girl as we expected, but our Heavenly Father has supplied our wants in a way we had not thought of.

6. The little babe is better, and there is a prospect of its recovery. May its life be spared, and may it yet become a chosen instrument of good to the poor heathen.

Sabbath, 11. Brother Williams's babe was baptized. It has nearly recovered.

14. Brother Kanouse has been ill for several days. We were apprehensive he would have an attack of the fever; but now have hope that he will soon be restored to health. Of late he has been feeble.

July 15. Our school at present consists of 20 scholars, who, in aptness to learn, industry, and general deportment, are not inferior to those at Brainerd. We have no evidence that any of them are pious.

Letter from the Rev. Allen Graves to the Corresponding Secretary of the A. B. C. F. M. Mahim, Jan. 11, 1819.

Rev'd and dear Sir—

You will perceive by my journal, that the Lord has been very favorable to myself and Mrs. G. in preserving our lives, and giving so much health to us, while so many poor heathens have perished around us. I would feel grateful, especially that I have now been permitted about six months to engage in daily endeavours to promote the gospel of the Redeemer, by addressing the people in their own language.

At first, I could convey but comparatively few truths, and these in a very faultering manner; but now the most necessary words and phrases have become considerably familiar, and I generally convey any idea that I wish, though not without frequent circumlocutions. I could communicate important truths some time before I could understand what was said in reply. I begin now to discover by experience, that a missionary should be made up of patience and meekness, as well as of zeal. I trust I have learned, therefore, something of my own defects and weakness. May you, Dear Sir, and others, ever pray that I may learn to be such as I ought.

The manner in which divine truth is received here is perhaps as favorable as might be expected. But alas, I have not seen one individual with a serious and settled determination to reflect and inquire after the truth. Many, it is true, during the few moments in which they are addressed, appear attentive, and sometimes even solemnized. I do not so often meet large numbers of the people together as do the brethren at Bombay. Nor have I yet seemed to gain any thing by making appointments beforehand. If I commence conversation in very public places, sometimes considerable numbers will gather around. I hope, however, that the time will ere long arrive when congregations will be gathered in Mahim to hear divine truth. He alone, who rules the hearts of men, can determine when it shall be.

I have not attempted to acquire the Portuguese language, nor do I think it worth the time it would require. For, although the Catholics are very numerous here, they all speak the Mahratta, or Hindoostanee language; most of them having lost their own. There are but very few who usually speak in Portuguese, or who ever speak it correctly. The Hindoostanee and Guzerattee are far more important. There are many here who speak these languages, and cannot, in any good degree, understand any other. I distribute as many Portuguese Testaments as I find individuals able and willing to read them. This number is small. They are extremely sunk in every point of view. Yesterday, (on the Sabbath) while abroad to address the people, I saw perhaps a dozen Catholics pursuing their daily labours without scruple. They commonly allow that it is better not to work on that day. I repeat the fourth commandment to them, and as

sure them it is contained in the Bible. But they generally feel very secure, and are, in many respects, much further beyond the reach of reproof than the professed pagans.

In two of the Mahim Mahratta schools, I have succeeded, with the consent of the parents in substituting "reverence to the true God" instead of an idol, in the first writing lesson given to the boys. Some of the parents here are very suspicious respecting the instructions given, and one or two other schools have been set up in opposition; or rather that their children may be taught agreeably to their minds. But neither of them have any large number of boys; and I cannot avoid believing that our schools will prosper, and do very much towards undermining the strong system of superstition which exists here, and establishing the kingdom of the Redeemer. But for this all reliance must be placed on the divine aid.

May the blessing of God rest on the Committee and the Board.

I am yours and theirs in the Gospel of Jesus Christ.

A. Graves.

Few customs of the Hindoos, have excited greater attention, or produced a deeper abhorrence, than that of burning widows on the funeral pile of their husbands. The efforts of the British Government, to suppress this custom, have been, in a good degree, effectual. A petition, however, was presented to the Government, for a revival of the practice. Many of the respectable Hindoos of Calcutta, presented a counter petition, which must be highly gratifying to the philanthropist.

'*To the most noble the Marquis of Hastings, Governor-General in Council.*

'*The humble petition of the undersigned Hindoo inhabitants of Calcutta,*

'*Humbly sheweth*—That your petitioners have, with equal surprise and sorrow, perceived a statement in the newspapers, that a petition to your lordship's government, to repeal the orders at present in force against illegal proceedings in burning widows with the bodies of their deceased husbands, was drawn up, and had received the signature of the principal inhabitants of Calcutta; and we have since learnt that a petition to that effect has actually been transmitted to the Hon. the Vice-President in Council.

'That your petitioners do not know by what authority the subscribers to the said petition have been so designated; as from the very nature of their petition it appears obvious, that those who signed it must be either ignorant of their own law, or amongst the most inhuman of any class of the community.

'That your petitioners would have considered themselves as passing the bounds of respect due to the wisdom of your lordship's councils, in presuming to offer any opinion whatever respecting the measures adopted by government for the security of the lives or property of their fellow-subjects, were they not impelled to vindicate themselves from the disgrace that, in the opinion of all men impressed with the common feelings of humanity, and therefore most especially in that of your lordship's government, must attach to them in common with the other Hindoo subjects of the British government, if the petition above mentioned should be considered as expressive of the sentiments of the majority, or of any other portion of the inhabitants of Calcutta beyond that of the individuals who have been influenced to sign the said petition.

'That your petitioners are fully aware, from their own knowledge, or from the authority of credible eye-witnesses, that cases have frequently occurred, where women have been induced by the persuasions of their next heirs, interested in their destruction, to burn themselves on the funeral piles of their husbands; that others, who have been induced by fear to retract a resolution, rashly expressed in the first moments of grief, of burning with their deceased husbands, have been forced upon the pile, and there bound down with ropes, and pressed with green bamboos until consumed by the flames; and that some, after flying from the flames, have been carried back by their relations and burnt to death. All these instances, your petitioners humbly submit, are murders, according to every shastur, as well as to the common sense of all nations.

'Your petitioners further beg leave to state to your lordship, that women have been permitted to burn themselves on the funeral piles of men who

were not their husbands; that widows of Brahmins have burnt themselves on a separate pile; that widows of the other casts have burnt themselves many years after witnessing or learning the death of their husbands; that girls of tender years, pregnant women, and women who have been unfaithful to their husbands, have burnt on their funeral piles; and that the mothers of infant children, have, contrary to the dictates of nature and morality, as well as of law, abandoned their helpless and innocent offspring, to burn themselves with their deceased husbands.

'Your petitioners deem it a happy circumstance, that from the just and liberal policy of the British Government in causing the principal sacred depositories of their law to be printed and translated, and thereby secured from interpolation or false exposition, it stands confirmed by authority not to be disputed, that all these are instances of suicide; which though not only not prevented, but even generally assisted by the bystanders, are in direct opposition to the shasturs of the Hindoo faith, which uniformly denounce the most severe punishments as awaiting, in a future state, those who thus wantonly embrace self-destruction; and it seems an insult to the known humanity of the British Nation, as well as to your lordship's government, even to imagine that such of these practices as have been already so wisely and justly prohibited should be permitted again to exist.

'But if your petitioners were surprised at hearing that any set of their countrymen could seriously pray government to remove restraints on the commission of murder and suicide, they cannot help astonishment at the boldness that can have dictated such an argument as the conduct of the former Mooshulman rulers of India, which your petitioners understand has been adduced, by way of example, in support of the privilege desired. It is not the wish of your petitioners to recount the numberless insults, cruelties, and oppressions of the governments, to which their forefathers submitted; the slightest acquaintance with history, teaches what sort of tolerance was allowed to the Hindoo religion, whenever it suited the interest or the caprice of a Mohammedan prince to interfere with its exercise. Most of those who have signed the petition alluded to, may have seen the chief mosque at Benares, and may have heard of the Hindoo temple on the site of which it was built. They may have read also some accounts of the degree of protection afforded to the Hindoo religion by Jaffurkhan, Nizwab of Bengal: the tyrannical conversions of Hindoos by Tippoo Sultann, took place within their own recollection. But setting aside these instances, the general spirit of the doctrines of the Koran sufficiently explains why Mooshulman governors should have felt perfectly indifferent, how many, or in what manner, violent deaths took place amongst their Hindoo subjects.

'Your petitioners having been compelled by the motives already mentioned, to obtrude their sentiments on this subject on your lordship's notice, beg leave further to submit to the benevolent attention of your lordship's government, that in the opinion of many of the most learned Brahmins, founded upon their shasturs, all kinds of voluntary death are prohibited; that Munoo, whose authority is admitted to be equal to that even of the Veds, positively enjoins widows to lead a life of virtue and abstinence from sensual gratifications; that the Vedant, which contains the essence of all the Veds, as well as the Geeta, forbid all acts done with the view of future temporary reward; and that amongst the inferior authorities, while some, as the Smiritee shasturs, actually prohibit all violent death, others, Mitakshura, declare the leading of a virtuous life preferable to dying on the pile of a husband, and a few only insist on the superior merit of concremation. Amongst these admitted discrepances of opinion, however, no authority can be found, as to the practices against which the orders of government have been directed: and your petitioners with the greatest confidence maintain, that the authorities which prohibit such self-sacrifices are more entitled to the respect of Hindoos, and are actually, in higher estimation amongst them, than those by which such sacrifices are countenanced: and they, therefore, reflecting with pleasure and gratitude on the means that have been adopted to prevent mothers from sacrificing their children at Gunga Sagur, and likewise on the regulations in force against barbarous Rujpoots who made it a rule of their cast to put their female children

to death, and also against the practice, formerly frequent, of putting a relation to death, that the crime of the murder might fall on the head of an enemy, look with the most lively hope to such further measures, relative to the custom of burning widows, as may justly be expected from the wisdom, decision, and humanity, which have ever distinguished your lordship's administration."

AMERICAN EDUCATION SOCIETY.

The fourth Anniversary of this Society was celebrated on Wednesday the 29th ult.—The Society met in the Hall of the Massachusetts Bank, in the morning, for the transaction of business, Lieut. Gov. Phillips in the chair.

The following is a list of the Officers of the Society:—

His Honor William Phillips, President; Hon. William Bartlet, Vice-President; John Whitehead, Esq. Vice-President for life.

Honorary Vice-Presidents.——Hon. William Reed; Hon. Caleb Strong, L L. D.; Hon. John C. Smith, LL. D.; Gen. C. C. Pinckney; Hon. E. Boudinot, LL. D.; Robert Ralston, Esq.; John Bolton, Esq.; Rev. Ashbel Green, D. D.; Rev. Jeremiah Day, LL. D.; Rev. Jesse Appleton, D. D.; Rev. Samuel Austin, D. D.; Rev. Eliphalet Nott, D. D.; Rev. Henry Davis, D. D.; Rev. Zeph. S. Moore, D. D.; Rev. Joshua Bates, D. D.; Rev. Francis Brown, D. D.; Rt. Rev. A. V. Griswold, D. D.; Hon. Edward H. Robbins; Rev. Chas. Coffin, D. D. of Tennessee; Hon. John Elliott, of Georgia; William Seabrooke, Esq. of South-Carolina; Samuel Postlethwaite, Esq. of Mississippi.

Vice-Presidents, as Presidents of Auxiliary Societies——Rev. Nathaniel Emmons, D. D.; Hon. George Bliss; Francis C. Gray, Esq.

Rev. Asa Eaton, Clerk; Aaron P. Cleveland, Esq. Treasurer; Pliny Cutler, Esq. Auditor.

Directors—Rev. Abiel Holmes, D.D.; Rev. Ebenezer Porter, D. D.; Rev. S. Worcester, D. D.; Rev. L. Woods, D. D.; Rev. Brown Emerson; Rev. Asa Eaton; Rev. Sereno E. Dwight.

By the Report of the Treasurer, it appeared that the amount of receipts, the last year, was $19,331—while those of the preceding year were only $5,971. The amount of the Permanent Fund is now $10,000; of which sum, John Whitehead, Esq. of Georgia, contributed $3,500.

The Society re-assembled at three o'clock P. M. when the Annual Report was read, and addresses made by different gentlemen. A contribution, amounting to $174, was taken up.

REVIVALS OF RELIGION.

A revival of religion exists at Saratoga Springs, N. Y.

As the fruits of a religious revival, more than sixty have been added to the church of Christ, in Corydon, Ind.—Many others are anxiously inquiring for the path of life.

Seventy-five persons were received into the Presbyterian Church, in the village of Utica, N. Y. on Sept. 12th.—nine by recommendation from other churches, and sixty-six upon examination, to twenty-four of whom, the ordinance of Baptism was administered. Rev. Messrs. Aikin, (the pastor of the church;) Wetmore, Frost, Squires, and Mills, officiated on the occasion.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The late Governor Langdon, of New-Hampshire, bequeathed $500 to the American Bible Society; $1000 to the church of which he was a member; and $500 to the Rev. Mr. Walton's church.

Among other bequests of the late John Murray, Jr. of New-York, besides sums of from 50 to $250 to a number of worthy individuals, is one to the Manumission Society of 500; to the Female Association for educating poor children, 500; to the Society for the support of poor widows, 200; to the Orphan Society 200; Humane Society 200; Dispensary 200; to the New-York Hospital, for the purchase of books for the use of the patients, 100; the income arising on lands, valued from 8 to $10,000, is set apart for the education and clothing of children of "Friends," in low circumstances; the amount of $4000, vested in stock, is left to trustees, who are annually to apply the interest for the use of poor persons, not members of the Society of Friends; to two worthy females $100, to be distributed at their discretion among the needy.

The Treasurer of the American Education Society acknowledges the receipt of $1035 08, for the month of September.

The donations to the American Board of Commissioners for Foreign Missions, from August 16th to Sept. 15th, amount to $2,822 18.

The Treasurer of the American Bible Society, acknowledges the receipt of $2,905 45, in the month of September.

Ordinations and Installations.

July 14th. The Rev. Joseph Laberee, was Installed by the Presbytery of Champlain, Pastor of the first Presbyterian Church and Society in Champlain, (N. Y.) Sermon by the Rev. Mr. Johnson, of Williston, (Vt.)

Sept. 1st. The Rev. Alvan Hyde, jr. was ordained by the Grand River Presbytery, Pastor of the Church and Society in Madison, Geauga County, (Ohio.) Sermon by the Rev. Alvan Hyde, D. D. of Lee, (Mass.)—The services were performed in a field, in which convenient seats were prepared for the assembly, and a bower and stage for the Presbytery.

Sept. 15th. The Rev. James B. Howe, was Installed Pastor of Union Church, Claremont, (N. H.) Sermon by the Rev. Mr. Strong, of Greenfield, (Mass.)

Sept. 17th. The Rev. Joel Clap, of Sherburne, was admitted to the holy order of Priests; and Mr. Rodolphus Dickinson of Greenfield, (Mass.) to that of Deacons. Sermon by the Rev. Bishop Griswold.

Sept. 28th. The Rev. Messrs. Asa Thurston, and Hiram Bingham, were ordained Evangelists, to be employed under the direction of the American Board of Commissioners for Foreign Missions. Sermon by the Rev. Mr. Humphrey, of Pittsfield, Mass. from Joshua xiii. i. "There remaineth yet very much land to be possessed."

Sept. 29th. The Rev. William Mordewell, was ordained by the New-Castle Presbytery.—Sermon by the Rev. Mr. White.

Sept. 29th. The Rev. Thomas J. Murdock, was ordained as colleague pastor with the Rev. Elijah Kellogg, of the Chapel Congregational Church and Society in Portland, (Me.)—Sermon by the Rev. Dr. Porter of Andover.

Oct. 13th. The Rev. Hezekiah Hull, was ordained at West-Hartford, by the North Consociation of Hartford county, an Evangelist.—Sermon by the Rev. Mr. Merwin of New-Haven.—Mr. Hull intends labouring in the service of the Missionary Society of Connecticut, in the country west of the Mississippi.

Oct. 20th. The Rev. Oliver Brown, was ordained at Newton, (Mass.) as an Evangelist to labour in South-Kingston, (R. I.) in the service of the Massachusetts Society for promoting Christian knowledge.—Sermon by the Rev. Greenough, of Newton, (Mass.)

Oct. 27. The Rev. Thomas C. Brownell, D. D. LL. D. was consecrated Bishop of the Diocess of Connecticut.—Sermon by the Rt. Rev. Bishop White, of Philadelphia.

Answers to Correspondents.

Osmyn; Omicron; T. R.; Senex; Fidens Veri; Verbum; and several communications without signatures, have been received and are under consideration.

We thank Elihu for his communication. Before it came to hand, we had received the more extended discussion of the subject, which appears in our present number.—We hope that this circumstance will not prevent our correspondent from continuing to favour us.

THE
CHRISTIAN SPECTATOR.

No. XI.] NOVEMBER, 1819. [Vol. I.

Religious Communications.

For the Christian Spectator.

On Gratitude to God.

Man, in his unsanctified state, is capable of emotions of gratitude to God, viewed in the character of a benefactor. A heart wholly selfish, may, with entire consistency, return love for love, and gratitude for acts of divine munificence. It is also a point of immense practical importance, to discriminate between that gratitude, of which we are naturally capable, and that which is exclusively the fruit of holiness. It is the more necessary to do this, because there are no natural feelings of the heart more like exercise of holiness, than emotions of gratitude, and none on which men place a more confident and destructive reliance.

There are those, it must be admitted, who are opposed to the analysis of moral feeling, for purposes of discrimination. "Love," they would say, "is love, and gratitude is gratitude; and why should plain subjects be rendered intricate, and honest minds perplexed, by refinements and distinctions, of which the Bible knows nothing?" Such persons, however, are either unacquainted with the contents of the Bible, or they disregard its declarations and warnings. In the Scriptures we are taught that the heart is deceitful above all things, and difficult to be known; and with reiterated importunity, are we urged to take heed that we be not deceived, to examine our hearts, and to implore the omniscient scrutiny for the prevention of a fatal delusion. What then is holy gratitude? Our answer will be contained in the following particulars:—

1. Holy gratitude presupposes a belief of the entire dependence of all things upon God, and of his immediate and constant agency in the government of the world. Without dependence, there could be no occasion for gratitude. The Most High is independent. He can receive nothing from any one which he did not first bestow. He stands in no such relation of dependence, therefore, to any of his creatures, as admits of gratitude; but his creatures are, every one of them, so constantly and universally dependent on God, as to create a constant opportunity for him to lay them under obligations of gratitude.

He is surrounded by a universe, sustained every moment by his outstretched arm; every mind created by him, every faculty maintained by him, every want supplied by him, and every enjoyment bestowed by him; of whom, and through whom, are all things. Here we find sufficient reasons why to him all hearts should be turned, and all the praises of the universe be offered.

We have said that holy gratitude presupposes a belief of God's constant and immediate agency in governing the world.

There is a philosophy which teaches that six thousand years ago, God made the world as an architect would make a clock, and swinging for once the pendulum, withdrew his hand from it: and that the world will go on from the first impulse, according to the laws of its mechanism, till it

shall run down and stop: that the sun shines, and the rain falls, and the winds blow, by a delegated energy, which God has given to these elements; and that men and animals are born and die, in obedience to laws of nature, with which God has had no concern, but in their first establishment: that the advancement of religion in the heart, and the growth of vegetables, are the natural consequence of the laws of nature in certain circumstances.

This philosophy, however, removes God to a distance, too great to awaken gratitude; and leaves the world too dark and lonely to admit of joy. It is infidelity; it is atheism. The Bible teaches no such thing. It places God in the midst of his world; and exhibits him acting constantly, and every where, and in every thing, great and minute. He *causes* the sun to know his going down, and the day spring from on high, his place; he causes summer and winter to return; and brings about the appointed weeks of harvest. The winds are his messengers, and the billows of the ocean roll and sleep at his command. He causeth the grass to grow for the cattle, and herb for the service of man. These *all* wait upon him, and he giveth them their meat in due season.—He looketh on the earth, and it trembleth; he toucheth the hills, and they smoke. By him, kings reign, and princes decree justice.

It is God, also, who appoints to individuals the bounds of their habitation, and places a limit to their lives which they cannot pass. He is the author of revelation, and sends the Bible to those who possess it. He restrains the wrath of man; preserves from extinction the conscience; implants and preserves the natural affections, and sweetens by his constant care, domestic intercourse. He gives repentance, opens the eye of faith, and works in his people to will and to do, until they are prepared for glory.

This view of our dependence on God, and of his agency, fills the world with tokens of his power, and makes it impossible to go from his presence. It brings him near to every individual, and near in the capacity of a benefactor and a friend. Man must close his eyes, not to see the divine agency; and stop his ears, not to hear the voice of God. He must possess a heart of stone, if he does not render to God the tribute of grateful love.

2. Holy gratitude is "love to moral excellence more clearly apprehended, through the medium of personal favours."

It includes an apprehension of the glory of God; takes into view his extended, benevolent designs to promote the happiness of his kingdom; rejoices in his kind attention to the subject, and in the harmony existing between his acts of munificence to the individual, and the general good.

A selfish heart could rejoice in personal favour without reference to the moral excellence of the benefactor, and without considering whether the public good is promoted or sacrificed. Kind intention towards the individual, manifested in personal favours, wins the selfish heart; and an unholy benefactor might receive the same tribute as a holy one. But to a holy heart the gift is enhanced in value, a thousand fold, by the glory of the giver; and is sweetened by the reflection that individual enjoyment is not purchased by the sorrows of the universe, but rather augments by its own stream, the mighty river of pleasure which flows from the throne of God. Nor does this enlarged view subtract from the liveliness of the emotion resulting from the consideration of God's specific intention of good to the subject. Should he scatter blessings at random, not knowing or caring who should gather them, making only a general, indiscriminate provision for the wants of men; even such benevolence would demand, and would receive from a holy heart, a tribute of praise. Should he, however, condescend to single out the objects of his care, with benevolent design, and to send to them daily a spe-

cific supply of their wants, this particularity of attention, this specific benevolence of design, would sweeten the blessing, and awaken in the heart a livelier throb of grateful emotion. But this is precisely the view which a holy heart takes of the subject. By faith it realizes the omnipresence of God, his constant agency in every event, his universal benevolence as expressed in his general care of his kingdom, and his specific intentional kindness to the subject. Nor is it possible to raise so high, by any other means, the wonder and gratitude of a holy heart, as by exhibiting the personal attention and kindness of Jehovah to the individual, in connection, and in consistency, with the great interests of his universal empire. To behold a being so great, and occupied in the concerns of a kingdom so vast, still mindful of a worm, looking kindly upon it, sustaining constantly all its powers, attentive to all its wants, pitying its distresses, and ministering to its comfort; is a heart-melting view, and inclines the subject to say, praise the Lord, and forget not all his benefits.

It is easier to make a theoretical, than practical discrimination between holy and selfish gratitude. The emotions are in so many respects alike, that by inspection of the heart, and by analyzing the affections directly, it is difficult to decide whether our gratitude be holy or selfish in its nature. To determine this point, we may be assisted by the following observations.

1. If our gratitude be holy, we shall be conscious of love to God, from other motives than his particular goodness to us; but if it be selfish, all our love to God will be experienced only, in immediate alliance with a consideration of his goodness to us.

Holy gratitude is, as we have seen, complacency in the essential excellence of God, discovered through the medium of his mercy to us; but if it be the beauty and glory of the divine character, which we in reality admire, then that beauty, wherever seen, and through whatever medium manifested—will awaken our love. The general benevolence of God to the universe will fill the heart with love. His *ultimate end*, which is the illustration of his glory, and the highest good of his kingdom, will call into action, supreme complacency in his character; but if our gratitude spring from selfishness only, then we shall perceive no beauty in the Divine Being, as his glory is displayed in his diversified mode of general manifestation; and his only excellence in our view, will shine through the medium of his kindness to us. The light of his glory displayed in his law, and in the gospel, and in his providence, will fall upon sightless eye-balls; and all of his excellence, perceived and felt, will reach the heart through the medium of kind attentions to a worm.

2. If our gratitude be holy, it will be increased by afflictions as well as by mercies; but if it be selfish, it will decline with the diminution of personal favors, and in adversity will be turned into murmuring, and opposition of heart to God.

If holiness *occupied* the heart of the pious, the exuberance and constancy of the divine goodness, would neither occasion apathy, nor lead to idolatry; but gratitude would invariably be according to benefits received. But the heart of the christian is in such a diseased state, and so divided between sin and holiness dwelling in it, that unmingled good, through the influence of remaining sin, would cease to be appreciated as it now is in contrast with the visitations of sorrow. Our dependence upon God under a law of constant kindness, would cease to be realized as it now is, while by changes we are admonished, that we hold our blessings, not by a mere course of things, but by specific divine care and mercy.

Hence, when the multitude of his benefits have produced apathy, or their constancy obliterated a sense of dependence, or our inordinate attachment to them, has become idolatry,

a covenant God finds it necessary to subtract from our mercies, in order to increase our estimation of them; and to dry up streams of earthly good, in order to replenish in the heart, the diminished streams of grateful love.—Thus was the gratitude of Job augmented; and thus was David restored from his wanderings, to gratitude and obedience. On the same account, doubtless, it is, that whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

Our own experience and observation confirm the fact, that occasional chastisement, raises the song of mercy higher than uni termitted prosperity. The writer has witnessed in the cottages of the pious poor, visited with sickness and almost bereft of the comforts of life, expressions of amazement at the multitude of God's mercies, as great; and of gratitude as ardent, as he ever met with in the higher and more favored circumstances of pious life.

On the contrary, upon a selfish heart, the discipline of heaven usually produces a very different effect.

However much, love may seem to be awakened by the goodness of God in seasons of prosperity, as soon as his hand is turned, and calamities multiply, love waxes cold, past goodness is forgotten; and instead of silent, cheerful resignation, and the rising tide of gratitude, at the remembrance of joys that are past, and in view of the enhanced importance of those that remain, the heart sinks into sullen despondency, or rises against the providence of God, with irritation and murmuring.

If our gratitude be holy, we shall acquiesce in the justice of God in its most terrific forms of retribution, both with reference to ourselves and others.

The same holiness which sees God in his gifts, sees him in his laws and administration; and the same holiness which adores him for his glory displayed in personal favours, adores him for his glory exhibited in maintaining the rights of his throne, and the peace and welfare of the universe by the punishment of incorrigible offenders. Nor is the consciousness of pardon necessary to acquiescence in the equity of the divine administration in the punishment of transgressors. A man whose heart is holy, realizes the desert of punishment, and feels that the law is glorious, though its penalty should fasten upon himself; and that God would be glorious, though, for purposes of universal good, his unerring discretion should lead him to inflict on him, the fearful curse of the violated law.

He does not say, the evil of my neighbor's sin, and the general good of God's eternal kingdom, render it just that he should be driven away in his wickedness, but mine is a peculiar case, he feels, and he says,—

"If *my* soul were sent to hell,
Thy righteous law approves it well."

Sin he abhors in himself and others, and misery he deprecates in himself and others. Banishment from God, regarded as his own, or as the lot of a fellow-being, he cannot contemplate but with trembling, and sorrow of heart. Still, he rejoices, that there is a God who judgeth in the earth, and who will reign in righteousness through eternity. Nor can there exist in the heart, holy gratitude for personal good, without such an interest in the higher objects of the divine government, as will produce acquiescence in those displays of justice which the omniscient, unerring benevolence of God, decides to be necessary.

Holy gratitude is excited by a more impressive sense of God's agency and goodness in bestowing personal favours, than ever results from the mere conviction of the understanding, or is consistent with the blindness of a selfish heart.

The unrenewed heart is described as having a veil upon it, and as being with respect to the feeling of truth and evidence, a heart of stone. Experience verifies the correctness of these inspired descriptions. Unrenewed men can perceive the evidence of the being of God, but they frequently

complain—"we cannot realize his being and presence. We can perceive from a description of his attributes, that his character must be glorious and lovely, but we cannot realize, we cannot feel, his excellence. We perceive and still our minds are dark; we believe, and still our minds are full of doubt."

When the heart is renewed, the veil is removed, and the being of God is apprehended. The heart of stone is taken away, and his presence and glory are felt. One of the most common apprehensions of a heart just renewed, is, that God is every where; and his presence and agency are refleted upon the heart from every object, in forms of reality which excite amazement, and awaken adoration and praise. Blessings which education or philosophy taught us to ascribe, coldly, to the hand of God, are felt to be immediate gifts; and laws of nature hide no longer nature's God.—Holy gratitude is awakened by the common, daily mercies of Providence, whereas the unholy heart is moved to grateful action, chiefly, by extraordinary and occasional interpositions.

The constancy of the divine goodness in its ordinary forms of communication, has indeed some influence, by reason of remaining sin, to produce insensibility in the sanctified heart, and the illumination of the Spirit awakens at times, a strength of grateful feeling, which renders the gratitude of other seasons relatively feeble and cold.—Still there is an habitual sense of the goodness of God in the ordinary blessings of life, experienced by the renewed in Christ Jesus, which the selfish and unholy do not feel; and an activity of gratitude, to which all others are strangers. "Thou compassest my path; Thou spreadest my table; Thou crownest the year with thy goodness,"—are expressions of gratitude, for the daily employment of which none but the holy heart find occasion. The affections of the unholy, sleep over common mercies, and are only awakened to activity, by the excitement of occasional interpositions of mercy. It is the calamity of war removed, or of pestilence averted or past, or of personal dangers, and family sorrows, succeeded by safety and joy, that touch the springs of motion in a selfish heart, and extort the tribute of praise.

Holy gratitude produces repentance and reformation; selfish gratitude may produce a temporary sorrow for sin, but no abiding reformation.

The unsanctified Israelites, when they had emerged from the channels of the deep, and saw the Egyptians overthrown, shouted the high praises of God.—But they soon forgat his works and turned aside to the worship of an Idol.

When Saul heard the voice of David, who had spared his life in the cave, he said; "Is this thy voice, my son David? and lifted up his voice and wept; and said the Lord reward thee good for what thou hast done unto me this day;" and yet, it was but a little while, before he again went out against him, and sought to slay him.

The mariner in the storm, prays and promises, and is glad when the danger is past; and then returns again to folly.

Finally, if gratitude be the result of holiness, it will be found in alliance with all the other fruits of the Spirit. As evangelical gratitude is the offspring of complacency in the character of God, and a specific exercise of the general principle of holy love; that divine temper which is excited to grateful emotion by the glory of God, disclosed by personal blessings, will be awakened to every other appropriate exercise demanded by the glory of God, exhibited through other mediums and in other circumstances. Where real love to God has warmed the heart, there the view of sin will be accompanied by godly sorrow; the character of the Saviour will call into exercise, saving faith; a sense of the divine purity will produce humility; and the love which is grateful for benefits, will be meek under provocation, patient in tribulation,

and joyful in the hope that maketh not ashamed. D. D.

For the Christian Spectator.

On Catholicism.

While pleading the cause of catholicism, I am far from wishing to be thought an advocate for the falsely-named *liberality*, so warmly advocated by some, in our age and country. Liberality, in regard to religious sentiments, is used by them to signify, sometimes, a *doubt* or *disbelief* of the most distinguishing doctrines of the gospel,—sometimes, an *indifference* to those doctrines,—and sometimes, a tacit admission, that they are not of sufficient importance to be supported in controversy. It is sometimes used as a popular term, to gain proselytes, and to throw an odium on those who are supposed to be destitute of it. Its praises are often heard from those who manifest the most bigoted adherence to their own peculiar sentiments, and in union with the most acrimonious remarks on all who presume to differ from them. In short, this liberality, whatever it be, plainly does not exclude the spirit of persecution from the very sentences which are framed to recommend it, nor from the hearts of such as boast of being under its choicest influence. "Grant me patience of all the cants that are canted in this canting world, though the cant of hypocrisy may be the worst," the *cant of liberality* is certainly the most disgusting.

But the good old word, *catholicism*, is nearly free from such abuse. It is now used, if I mistake not, to signify, *a disposition to extend the hope of salvation, and the peculiar affections due to the family of the faithful, to such as differ from us in their religious opinions.*

The exercise of catholicism, in this sense of the word, does not imply any degree of indifference to any part of revealed truth, nor a denial of its supreme importance. Every christian must admit that revealed truth is of the *utmost* importance; for, in the first place, it is the instrument in his regeneration. "Of his own will, *begat he us, with the word of truth.*" "In Christ Jesus, I have begotten you, *through the gospel.*" It is also the means of the christian's sanctification and growth in grace. "Sanctify them through thy truth, thy word is truth." "Now ye are clean, through the word which I have spoken unto you." In reference, perhaps, to both these facts, the apostle Paul declares, that God had chosen the Thessalonian christians unto salvation, "through sanctification of the spirit, *and belief of the truth.*" Indeed, that faith, by which believers are justified, and through which they are saved; which also works by love and purifies the heart, and overcomes the world, doubtless implies in it, "the belief of the truth." The belief of revealed truth, therefore, is immensely important, since it is indispensable to justification, to sanctification, and thus to final salvation.

This declaration may startle the careless, nominal christian, who is conscious that he has never studied his bible enough to have any assurance that he understands and believes the truths it contains. It may seem, also, to exclude all space for the exercise of catholicism towards those who deny what we believe to be the truths of the gospel. This, indeed, would be the case, if the belief of *every* revealed truth were indispensable to justification and salvation. But this, perhaps, no christian ever maintained. The question then arises; what are those truths, the belief of which, is indispensable to salvation? If it is not necessary to salvation to believe all revealed truths; which are the *essential* doctrines of the gospel—those which a man *must* believe, or he does not exercise the faith, through which we are saved? If these questions can be definitely answered, if the line is drawn by inspiration, or can be drawn by human reason, which shall separate the essential from the non-essential doctrines of the gospel, all space for the exercise of catholicism,

will be as completely excluded, as would be done if the belief of *every* truth, were necessary to salvation. If all the essential doctrines can be precisely ascertained, then all who acknowledge them, must be considered visible christians, so far as the belief of the truth is concerned, and all who deny them as absolutely beyond the reach of hope. It would be no exercise of catholicism to admit the possibility of salvation to the former, and it could not be exercised towards the latter. But, in fact, no such line, separating the essential from the non-essential doctrines of the gospel is drawn by inspiration, and we do not believe it can be precisely drawn by man.

We are informed generally, that revealed truth is the object of the christian's faith, and necessary to the exercise of christian affections. But faith and holiness, we know, admit of different degrees, and probably their actual exercises are strong and vigorous, in proportion to the truth which is distinctly seen, and admitted to the heart. And shall we, unauthorized by God, undertake to decide what is the faintest glimpse of truth, which in any case, may possibly be connected with the exercise of faith and holiness? Shall we be accused of denying the importance of the truth, because we maintain that those who know more of the truth, will, other things being equal, possess more faith and holiness, and those who believe less truth, may possess them in some degree? Or shall dogmatical and bigoted presumption, scowl upon us, because we dare not draw the excluding line, which we do not see drawn by the wisdom of God?—In our ignorance of what degree of error, may be consistent with the lowest exercise of faith and holiness, we find a ground for the exercise of catholicism. We can here, with the highest regard for the importance of truth, extend the hope of salvation, and the affections due to the family of Christ, to many who differ from us in their religious opinions.

Again, as revealed truth is in the highest degree important, from its connection with the exercise of faith and piety, so is *the belief* and *profession* of it, *an important evidence* of submission to God's word. I do not see why it is not as much an evidence of submission to God, *to believe* what he has declared, as to *perform* what he has *commanded*. A man's faith and obedience, therefore, must be taken in connection, and both together must form the evidence that he is a child of God, who both submits to the authority, and trusts in the veracity of his Heavenly Father. But neither the obedience, nor the faith of any christian, is perfect; and as the word of God has not drawn the line between those which may, and those which may not, in any case be transgressed, without losing every evidence of possessing a spirit of christian obedience, so neither has it marked those truths, which may or may not, in any circumstances, be disbelieved, without destroying all evidence of possessing christian faith.

The fact is, God has commanded us to *obey every precept*, and to *believe every declaration* of the gospel. Indeed it would be inconsistent and absurd, to give permission to transgress any command, or reject any truth in his word. If we knowingly do either, it is at our peril. Neither has he gratified our curiosity, or our selfishness, by declaring what degree of unbelief or transgression may possibly consist with grace here, and a title to glory hereafter; and it is probable, no rule *could* be given which would be applicable to persons of every age, and of every degree of mental and moral improvement; and we may add, of every different degree of bias and prejudice, from education and passion. Newton, if I rightly recollect, continued in the slave trade, after the time at which he supposed himself converted; and Scott, in his force of truth, supposes that he possessed the spirit of genuine faith, for some time before he admitted all the important doctrines of the

gospel; yet such a practice, and such a rejection of truth, in some persons, would be decisive proof of a want of faith and holiness. So many allowances must be made, both in regard to faith and obedience, for the effect of early habits, the prejudices of education, and the circumstances in which persons may be placed, that an absolute rule of judging could hardly be given for the use of fallible men.

Doubtless there are particular doctrines, which form the *essence* of the gospel, and which from their nature, and as seen by an omniscient eye, are so involved in faith in Christ, and so connected with our sanctification, that the rejection of them is the rejection of Christ himself. Yet we see no good, but much evil, from the attempt of christians, to enumerate them. It is sufficient that we are under obligation to *receive all* truth; that all revealed truth purifies the heart, through the influence of the Holy Spirit; and that consequently *all error* is dangerous and mischievous.

Again. There is no doubt, that repentance towards God, and faith in the Lord Jesus Christ, that love to God, and love to man, are the essence of holiness, and of course essential to salvation. It is manifest also, that some *external* actions are so intimately connected with these exercises, and so naturally expressive of them, that it seems impossible a person should possess holiness, and not perform them, or be guilty of the opposite sins. Yet who, looking at David, Peter, or Newton, will say of any *one outward* sin, that it is incompatible with any degree of grace and holiness.

While, therefore, we look both to profession of the truth, and to performance of duty, for evidence of a christian temper, we must remember that moral evidence always admits of degrees, from the first faint presumption, up to satisfactory proof, and from this to moral certainty. If a person should believe *every* truth of the gospel, and obey *every* command, he would give evidence, amounting to absolute certainty, that he was a true christian. His profession of the doctrines, and his obedience to the precepts of God's word, may be to a certain degree, deficient, and yet leave every candid person entirely satisfied with his evidence of piety, while a still *greater* degree of error and imperfection, would not entirely exclude the hope, that he *might* be a child of God.

In a word, every degree of evidence should produce a correspondent degree of presumption or belief; and since all christians are acknowledged to be imperfect to a degree, and to give imperfect evidence of faith and holiness, and since the degree of possible imperfection is not precisely marked in God's word, there is room, without derogating in the least from the importance of truth, to extend the *hope*, or the possibility of salvation; and with it, the peculiar affections due to christians, to those who reject some, of what we esteem the important truths of the gospel.

Lastly. I hardly need add, that catholicism does not require us to be silent, in regard to any truth. We may advance and defend it, without declaring every one who disbelieves it, to be in a state of impenitence and condemnation; and we *ought* to do it. Because I hope a person *may be* a christian, while in error, shall I not labor to convince him of the truth, that his christian character and comfort may be more perfect? May I not assert my belief that he is in an error, and still acknowledge him as a christian brother?

I trust it is manifest, that the exercise of catholicism, *may* be consistent with the warmest attachment to truth, the highest sense of its importance, and the greatest freedom in advancing and defending it. The motives to the cultivation of a catholic spirit, and the means of cultivating it, may be the subject of a future communication.

D.

For the Christian Spectator.

Are there many conversions near the close of life?

In the following essay, the exercises of the sick and dying, will be particularly considered, though many of the remarks will apply to the aged unbeliever.

1. The scriptures give no warrant to hope, that *many* are sanctified after spending almost the whole of life in sin. Of the thousands whose conversion is mentioned in that volume, but one was converted in the dying hour, and his case would have remained doubtful, if Christ had not promised him—"This day shalt thou be with me in paradise." If any doubt this fact, it will belong to them to produce their scriptural testimony.

The *promises* and *invitations* of scripture imply, that God's chosen time to regenerate his people is in the early part of life. "Those that seek me early shall find me." "Seek ye the Lord while he *may be found*; call ye upon him while *he is near*." There are many passages of scripture of similar import. "Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."—All texts of this description, which represent God as angry with men because they have not *sooner* rendered him the obedience he requires, lend their aid to establish the same doctrine; and the whole bible, in a variety of forms, confirms the same truth.

2. Religion is spoken of as *commencing*, and *growing* in the heart. It is compared to leaven hid in meal, which gradually operates, till the whole is leavened. Paul speaks of "forgetting those things which are behind, and reaching forth unto those things which are before, and pressing toward the mark, for the prize of the high calling of God in Christ Jesus." And again, speaking of the family of believers, he says—"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." From these representations, and a thousand like them, it would seem, that the believer is converted long before he dies, and has time to grow in grace and in the knowledge of the truth, till by degrees he becomes matured for the heavenly state. Converted late in life, there would be little or no time for this gradual progress.

Nor would the christian life in that case be a warfare. There would be no need of the whole armour of God. The conflict would be ended almost the moment it began. All the directions given to the christian, how to conduct so as to honour religion, would seem to be lost, if the great body of believers are not converted long before they die. Why give men direction how to act upon a stage the moment the scene is closing? Why direct them, as to the difficulties and dangers of a journey, the moment they reach its termination?

The very idea of a visible church implies that the great body of the redeemed will be enlisted early in the service of God, be members of his church below, and in this world by discipline, and instruction, and frequent communications of grace, become qualified for the rest and the glory of heaven.

3. The fact that a preached gospel is God's instituted means of salvation, decides that we are to expect but few conversions on the dying bed. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "And how shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" The revival on the day of Pentecost, was the result of God's blessing on a preached gos-

pel, which has ever since been the grand means of the salvation of souls.

But these means are scarcely applicable to the dying man. True he may have heard the gospel before, and the truths he has heard, may awaken him when on the dying bed, or, if irreligious friends do not prevent, the gospel may reach his sick chamber. Still he can give the Gospel but little attention in such circumstances, and the hope is faint, that God will accept of the poor remains of a life devoted to sin, and grant a saving efficacy to truth in that desperate hour.

4. God, in the conversion of his people, purposes to employ them in the present world, as instruments of his glory. He builds up his kingdom in answer to the prayers of his people. They are workers together with God. When he gives a new heart to sinners, he will be inquired of by the house of Israel. Christians are called the servants of God; but why his servants, unless they have something to do for him before he takes them to himself?

If you inquire of the people of God the date of their conversion, they will, generally, point you to some early period of life. They are in the employment and under the guidance of God. Hence says the Psalmist—"Thou wilt guide me with thy counsel, and afterward receive me to glory." In allusion to their employment in his service, it has been proclaimed from heaven—"They that honour me, I will honour." We fight for the crown, we wrestle for the prize, we strive for the victory. Believers go from strength to strength, till every one of them appeareth in Zion before God. But very little of all this, is compatible with a death bed repentance.

5. Many instances conspire to render the exercises of the sick and dying, of a doubtful character. In that situation we are to expect, from the very nature of the case, that one will be filled with alarm. He views himself on the verge of eternity. All he does, must be done quickly. Conscious that the whole of life has been wasted, that death is near, and that 'there is no work, nor device, nor knowledge, nor wisdom, in the grave' whither he hastens; that judgment will succeed death, and that he who is filthy, remains polluted forever, he of course, becomes alarmed.

These alarms may easily terminate in rational conviction. One who is secluded from the scenes of a busy world, will naturally think on his own case, and the more he thinks, the deeper will be the impression of his guilt and ruin. The truths he has heard, will rush upon his recollection, and shed their collected light upon the waking conscience. The invitations, admonitions, warnings, and reproofs which have been heard to no purpose, will now demand a prompt attention, and add their appropriate weight of guilt to the other miseries of the dying bed. It is an honest hour; the truth will be felt, and will produce, if not counteracted by the paroxysms of disease, a state of rational conviction.

This conviction may be followed by calmness, joy, and hope. From the very constitution of the mind, we are liable to vibrate from one extreme to the other; from a state of deep depression and despair, to a state of ecstatic joy. All have seen persons, who, under the loss of some dear friend, seemed as if they also must die, and yet, in a few days, would be light and trifling. In times of awakening, some have seemed to be filled with the terrors of hell, and in a short time, were more vain and trifling than ever.

The dying man, seeing at stake, such an amazing interest, will naturally grasp at a hope that he may be saved. It is dreadful to die in a hopeless state. Hence, he will look about him for evidence that he is a believer, and will be very liable to rest in a hope destitute of foundation.

When a hope is once acquired many things will conspire to strengthen it. Joy may succeed. The idea that he is safe, will naturally render him happy; and this false joy, by reaction, will strengthen his hope.

Friends who surround the sick bed, will rejoice to see the sufferer happy, and whether pious or not, may through a mistaken tenderness, do much to aid his delusions, and strengthen his refuge of lies.

The sinner thinks his passions subdued by the grace of God, when in fact they are merely tamed by the paroxysms of sickness. The appetites do not demand unlawful gratification, having for the present, ceased their operation. The man imagines that he has ceased to love the world, when in fact, he is only beaten off from its embrace, by the rage of disease. Because constrained to abandon the cares, the pleasures, and the vexations of life, and led to think much on the subjects of death and judgment, he presumes that he has become heavenly minded.

The fact also, that so many have been apparently pious, in the sick chamber, but when recovered, have lost their impressions, and appeared worse than ever, detracts much from that religion, which commences upon the dying bed. While they lingered on the margin of eternity, they seemed the heirs of glory, but when death made his retreat, they turned their backs upon God. We have, indeed, no authority to say, that God may not do more for those who die, than for those who recover. We must leave them with him. Still, the strong analogy in the exercises of those who die, and of those who live, leads us to apprehend, a similarity in the results. Few persons have failed to witness one or more instances in which recovery from dangerous illness, has disappointed high hopes of piety. In some cases, all doubts of the genuineness of the work had subsided, and if the patient had died, there had been the firmest confidence, that he had slept in Jesus; and yet on his return to health, like 'the morning cloud and the early dew,' his piety has vanished. When these facts are considered, it is impossible but that every prudent man, should admit with caution, the hope, that the religious exercises of the death-bed are genuine.

Finally, if the dying man should obtain the grace of God, it would be almost impossible that he should give satisfactory evidence of his piety. It is impossible that he should apply to his piety any very decisive test. He may state to us his feelings, but the mere words of the lips, cannot be relied on; and are not spoken of in scripture, as certain evidence of piety. Beyond this, what advance can he make? He cannot go out and mingle with the ungodly, and show us that he has a heart to reprove their vile conduct. He cannot engage in trade, and prove to us that he will not be hard and dishonest in his dealings.—He cannot explore the miseries around him, and show his benevolence in their relief. He cannot assemble with God's people in the sanctuary, and show us that he loves the people and the worship of God. He is not exposed to temptation, and cannot prove to us, that he has a faith that will overcome the world. In a word, the sick and dying man can bear no visible fruit of holiness, above that which consists in a few broken accents, combined, perhaps, with patience and submission.

The time in which these, at best, dubious evidences, can be exhibited, is so short that one would as soon think of expecting fruit from the blossoms of December, as piety from the exercises of a mind softened on the approach of death. If one in health, without any peculiar event of providence to alarm him, becomes the subject of conviction and hope, still, we at first rejoice with trembling, and often many months elapse, before we lose all our fears, that he may again return to a state of stupidity. Surely our apprehensions must be still greater in the case of one, whose exercises commenced, while he stood on the verge of the grave. A. D. C.

To the Editor of the Christian Spectator.

Sir,

Within a few years, a phrase has been introduced into domestic worship, which never dropped from the

lips of our fathers. A number of ministers, and private christians, in family prayer, make use of the words, *family altar;* and speak of *surrounding the family altar.* I am sensible, it will be said, that these expressions are used in a figurative sense. Be it so. Are they proper? Do they not imply, that there is an altar, provided peculiarly for family worship? Will they not be so understood, by many? And can such an idea be admitted? Is not Christ the only figurative altar, on which the prayers and praises of his people, are, at all times, and in all places, to be offered? If so, why speak of him, as though he was the altar of family worship, in a peculiar sense; and not equally the altar of private and public worship? Is not this language derived from an example, which christians ought not to imitate.

The ancient heathen had, and many of the modern heathen still have, their household gods. *These* were private property. To *them* family altars were built, and family sacrifices offered. *But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.*

It is obvious, that the foregoing hints, admit of much enlargement; but I only add, that I can see no reason to justify the phrases above mentioned; and strongly doubt both their propriety and usefulness. But if these doubts shall be judged wholly groundless, I hope that some of your numerous correspondents will prove them to be such, and remove the scruples of many; among whom is

SENEX.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

WITH the general strain of remark contained in your last number, on the "marriage of believers with unbelievers," I cordially concur. Your correspondent J. P. has, I think, discussed the subject with judgment and ability. He meets the objections, which are commonly drawn from the scriptures, against such marriages, fully and fairly. If they are absolutely, and under all circumstances, prohibited in the sacred volume, the prohibition must be sought for in other passages, than those on which the principal reliance has heretofore been placed.

But I am afraid, Mr. Editor, that your valuable correspondent will be thought to countenance a more extensive license in this particular, than he intended. He has, indeed, told us, that "a believer whose love to God has not waxen cold, will consider piety a *primary* qualification in a partner for life." And again; "in forming new connections with the world, believers are bound to inquire whether, or not, their personal religion and the cause of the Redeemer will be promoted by means of them; and their judgment on the subject, impartially formed by the word of God, must decide their conduct." All this is well; but I could wish, that J. P. had gone a little further. All things that are "lawful," are by no means "expedient." Marriage contracts with "unbelievers," even of good habits, and correct moral principles, are seldom, if ever, quite safe. There is always *some* danger, to say the least, that the "believing wife" will be hindered in her religious progress, by the "unbelieving husband."—Though she *may*, by her "chaste conversation coupled with fear," gain him over to the obedience of Christ, this is far from being certain. Many have, in this respect, been sorely disappointed. They have found their companions far less docile and seri-

ous than they expected. Their influence has proved but a feeble barrier, against the swelling tide of worldliness and of unsanctified affections, from which they had apprehended little or no danger. The disappointment grieves and disheartens them. Despairing, at length, of ever being blest with congenial religious views and feelings in their partners, they give themselves up to unavailing self-condemnation and regret:—so that while there is no gain to the church, by these conjugal alliances, there is a very serious loss of personal improvement and enjoyment in spiritual things. Or what is even more to be deplored, the believer, instead of gaining the opposite party, is insensibly drawn away from the path of duty and safety—imbibes the spirit of the world, and is beguiled into a sinful conformity to its customs and maxims, by the example of a beloved husband or wife; and after a few years, scarcely "the form of godliness" can be discovered in the family.

Pious young females are, I believe, apt to overrate their power, in prospect of becoming united to men of the world. There is less probability of the conversion of such husbands, however kind and affectionate, than they are willing to believe. They ought, therefore, to esteem it a peculiar favour, when God in his providence unites them in the strongest earthly ties, with the sons of the church. And though it be true, that in some cases they may do right in marrying those who are not, experimentally, christians, such a step ought never to be taken without much thought and many prayers.

Especially does it become professors of religion, to be well assured of the fair moral character, general friendliness to religion, and sober habits of non-professors, before they permit themselves to think seriously of contracting marriages with them. Many a profligate has forsaken his companions and his cups, for a month, or a year, and has put on a sober face, merely to gain the heart and hand of a virtuous, pious, and unsuspecting female, without any change of principle, or even any purpose of permanent reformation. Many a despiser of the gospel and contemner of all religious institutions, has suddenly appeared in the sanctuary where he was a stranger, with a serious look and a steady eye; has become one of the most regular and punctual attendants, in the whole congregation; has even been found, not unfrequently, in conferences and prayer-meetings; has changed his deportment, towards ministers and professors of religion; has professed to see a beauty in religion which he never suspected before: and all this, without the smallest revolution in his principles;—without any portion of sincerity; but merely to dupe and gain an amiable and pious woman, who he knows would not otherwise listen for a moment to his addresses: and many a young female, belonging to the "household of faith," has, in the unsuspecting simplicity of her heart, given full credit to her admirer for all this, as if a radical change had actually taken place, and has not discovered her mistake, till having given away her heart and her hand, the mask has been thrown off, and she has found to her utter astonishment, that she has suffered herself to be egregiously deceived, while her pious friends trembled and even remonstrated. "They that have ears to hear let them hear." P. J.

To the Editor of the Christian Spectator.

Sir,

There are two questions relating to the subject of charity, which are of considerable practical importance. One is, Is it right *to do our alms before men?* The other is, Is it lawful to *publish* the names of the charitable? The latter has been discussed by your correspondents. I am led by the following recent circumstance, to send you some observations on the former question. A person earnestly wishing to do something to advance

the kingdom of the Redeemer, privately put a considerable sum into my hands, requesting me to appropriate it, in the most secret manner, to some charitable purpose. Such instances of secret alms-giving are, I believe, very numerous; for in most of the lists of subscribers and donors which are published, there are many whose names are concealed. Nor can the motive always be, possibly it never is, the smallness of the sum given; for we have seen dollars, and even hundreds of dollars, affixed to the title, "A friend of Missions,"—"A lover of the Bible," &c.

But while some are conscientious in the secrecy of their beneficence, I have known others assume the principle as a sort of armour to ward off every application for their charity. If you ask their pecuniary co-operation in the cause of Missions, or any other public charity, they have only to tell you that they are forbidden to do their alms before men, and they feel that they have a sufficient excuse for doing nothing. While they thus repel your solicitations, they would have you imagine that *they* are doing their duty, and that *you* have come to seduce them into a violation of one of the most explicit precepts of the gospel; so that, in refusing your application, they arrogate to themselves little less than the merit of vigorously resisting a ruinous temptation.

The passage of scripture which is said to imply that alms are, in all cases, to be given secretly is, Matt. vi. 1—4. *Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest thine alms, let not thy left hand know what thy right hand doeth: that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly.*

This passage, I apprehend, does not require us to perform our acts of charity without the privity of others; for,

1. The original word ελεημοσυνην rendered *alms*, is, in its first occurrence, most probably used in a general sense, and refers to all the particulars immediately following,—almsgiving, prayer, and fasting; concerning which our Saviour proceeded to give his disciples some important instructions. This opinion is adopted by Henry, Guise, Scott, and A. Clarke; the last of whom informs us that δικαιοσυνην, *righteousness*, occurs instead of it in a great proportion of manuscripts, that it is in fact substituted for it in several editions of the Greek Testament, and also, that "the Latin Fathers have *justitiam*, a word of the same meaning." It is certain that the Jews considered fasting and prayer acts of righteousness, no less than almsgiving. If, therefore, we take the word ελεημοσυνην, as it occurs in the beginning of the passage, in a general sense, as referring to the several succeeding particulars, it will follow that if *alms* are, in all cases, to be given secretly, *fasting* and *prayer* are, in all cases, secret duties. But this is contradictory to Joel ii. 15. and also to the practice of Christ and his disciples.

2. It is evident from the explicit qualification which Christ gives of his meaning, that he did not intend to represent all works of charity as being secret duties. "Take heed that ye do not your alms before men, *to be seen of them.*" The thing here forbidden is not the open act, but the selfish motive. He did not direct them to retire from the *view* of men when they performed the deed. He only warns them against an improper regard to the *applause* of men. The stress of the negative falls, not upon the circumstances of the act, but upon the sinful intention of the heart. Besides, if absolute secrecy be in all cases necessary to almsgiving, the explanatory clause, "to be seen of them," was superfluous and unmeaning; for how could the disciples to

whom Christ addressed himself, be *seen of men* in rendering obedience to his command, if the obedience required implicit or absolute seclusion from the notice of men?

3. It appears to have been the only object of Christ in the passage before us, to guard mankind against the error of the Pharisees—an *ostentatious* display of outward duties. Their sole motive was to be seen of men. Thus in regard to giving alms as well as prayer and fasting, the studiously public, and boastful manner in which they performed these duties, is explicitly condemned by our Saviour.—"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, *that they may have glory of men.*" Is there no way to avoid this pharisaical ostentation, but to aim at the profoundest secrecy in bestowing our goods to feed the poor, and in appropriating our substance to the different objects of charity? If a person puts his name to a subscription for the relief of the destitute, or in behalf of the Bible or Missionary cause, does he of course sound a trumpet before him in the synagogues, and in the streets that he may have glory of men? Does he literally, or even virtually, lay himself open to any rebuke which Christ ever administered to a class of men who sinned not in giving openly, but in giving only to attract the notice, and gain the applause, of their fellow creatures? It is indeed said, "But when thou doest thine alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret." Absolute secrecy cannot be intended, for we have already seen that the thing forbidden is not doing alms before men, but doing alms *to be seen of them.* The secrecy required then, is only of a comparative nature, and differs from the publicity which the Pharisees studiously sought, only as humility differs from pride—only as modesty differs from ostentation.

The remarks of Dr. Paley on this passage of scripture, are coincident with the preceding exposition: "Our Saviour's sole design was to forbid *ostentation,* and all publishing of good works, which proceed from that motive. There are motives for the doing our alms in public, beside those of *ostentation;* with which therefore our Saviour's rule has no concern: such as to testify our approbation of some particular species of charity, and to recommend it to others; to take off the prejudices, which the want, or, which is the same thing, the suppression of our name in the list of contributors might excite against the charity, or against ourselves. And, so long as these motives are free from any mixture of vanity, they are in no danger of invading our Saviour's prohibition."*

There are other considerations which confirm the interpretation which has been given.

1. The example of Christ. The little stock of provisions which he and his disciples possessed, he increased by a miracle, on purpose to satisfy the hunger of five thousand persons. And was there nothing of the nature of charity in this illustrious instance of beneficence? The public manner also in which he healed the maimed, the halt, the blind and the sick, proves that alms-giving, which is but one species of beneficence, does not necessarily require secresy.

2. The commendations which Christ bestowed on acts of charity, that were performed in an open manner, are directly in point.

Just before he was betrayed, "there came unto him a woman having an alabaster-box of very precious ointment, and poured it on his head." This was a charitable act; for the ointment was "very precious," and "might have been sold for much." The sacrifice proceeded from love to the Saviour; and it was done in the presence of many witnesses, "as he sat at meat." But if there had been any impropriety in her performing

* Mor. Philos. p. 173, 4th American edition.

the deed in the presence of all these spectators, is it not reasonable to believe that Christ would have reproved her for it? Instead of this, however, he applauded her, and declared that she should be applauded by others. His language on the occasion was, "Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Surely she would not have had such an honorable memorial, if, in the manner of performing this charitable deed, she had violated an express prohibition of her Lord.

The widow who cast her two mites into the treasury, did it publicly, in the presence of Christ and his disciples, and of others also who "did cast in of their abundance." But the Saviour, while he blames neither her nor the other contributors, for the openness with which their respective sums were cast into the treasury, speaks of her in terms of unqualified approbation.

3. Another argument may be derived from the community of goods which distinguished the primitive church. This was of the nature of alms-giving, for the great object of the early christians in putting all their possessions into a common stock, was not for the benefit of the rich, but the more certain and abundant relief of the poorer classes of Christ's people. This object is explicitly stated: "And all that believed were together, and had all things common; and sold their possessions and goods, and parted them to all men, as every man *had need*." It was purely a charitable measure, and yet the whole business was conducted in the most public manner.

4. It appears from the account we have of Dorcas, of whom such honorable mention is made in the Acts of the Apostles, that she was generally considered as a peculiar friend to the poor. Her extraordinary benevolence was universally known in Joppa; and so far was she from doing wrong in not veiling all her charities from the notice of others, that the extensive reputation she had gained by her well known liberality, is evidently mentioned to her praise.

5. Circumstances often occur, in which the duty of charity is explicit and imperious; and yet, from the necessity of the case, must be performed "before men." Our Saviour says, "when thou makest a feast, call the poor, the maimed, the lame, and the blind; and thou shalt be blessed." Obedience to this command is certainly alms-giving. But how can the obedience be secret? Had there been a thousand witnesses present, when the benevolent Samaritan had compassion on the man who had fallen among thieves, and was left half dead, can any one believe that for the purpose of concealing the charitable deed, it ought to have been delayed till these witnesses had withdrawn? Or if any one should erroneously suppose that the only way to give alms is to bestow money, the question will then be, would the Samaritan have done wrong when "he took out two pence and gave them to the host," for the benefit of the wounded man, if there had been several persons present to witness his generosity?

6. If absolute secrecy were an indispensable part of alms-giving, it would follow that all public contributions for charitable purposes are unlawful; for though in such a contribution, the sum which each person gives may not be known, he does his alms "before men." But that this mode of raising money for charitable objects is lawful, is evident, from the manner in which the tabernacle was built. This was done by the gratuitous offerings of the people, which were made publicly, and by the command of God. "And Moses spake unto all the congregations of the children of Israel, saying: this is the thing which the Lord *commanded*, saying: take ye from among you an offering unto the Lord: whosoever is of a willing heart let him bring it, an offering of the Lord; gold, and silver, and brass," &c. "And they

came, both men and women, as many as were willing-hearted, and brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, offered an offering of gold unto the Lord."

It was much in the same way that the temple was repaired in the days of Jehoash, king of Judah. "Jehoiada, the priest, took a chest, and bored a hole in the lid of it, and set it beside the altar, on the right side, as one cometh into the house of the Lord: and the *priests* that kept the door, *put therein* all the money that was brought into the house of the Lord." Here it seems that neither the charitable act, nor the sum given, was in any instance concealed: for in the most public manner, the people came forward with their donations.

In the time of Christ there were public contributions in the temple; and the only difference between them, and those which are commonly made in our assemblies, is simply this, that in the latter case, some one goes round in the congregation to receive the offerings of the people, while in the former, each one of the people came forward *quite as publicly*, and deposited his offering in the treasury. But as Christ, who often witnessed the Jewish mode, did not censure it, so neither can we justly suppose that he disapproves of ours.

It was the practice of the primitive churches, not only to raise contributions for the relief of other churches that were poor, and to defray the expenses of the apostles, while performing their itinerary labours; but also to do this without the least appearance of secrecy. Paul frequently published their liberality, and, in epistles designed for general use, thanked them for it, which he would not have done, if either they or he had wished to conceal their charities entirely from the view of the public. But if it is right for churches to do their alms in this open and undisguised manner, it will be difficult to assign any reason why individuals may not exercise their liberality without concealment, by way either of contribution and subscription, or of donation, as they may judge most proper.

7. So far is it from being sinful, that it is an imperious duty, to do our alms before men, *whenever others should be influenced by our example.* Christ positively commands, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That acts of charity are good works, no one, it is presumed, will deny. It seems then to be as direct a violation of this precept, to conceal all our acts of liberality from the view of others, as it is, not to perform any such acts. Religion is not made up wholly of professions, nor of correct opinions, nor of holy feelings, nor indeed of all these united. One indispensable part is a godly life; and one constituent part of this godly life is practical charity. This must have a distinct visibility, that it may possess the character, and exert all the influence of example.

8. From the immense good which has been done by means of open and undisguised charities, it is proper to infer that secrecy is not a necessary part of the duty. "It does not appear," says Paley, "that, before the times of christianity, an infirmary, hospital, or public charity of any kind existed in the world: whereas, most countries in christendom have long abounded with these institutions." These institutions, let it be remarked, have, with hardly an exception, been founded and supported by a species of liberality which sought no privacy. Thousands of benevolent individuals have bequeathed their whole estates, and millions of others have openly aided in the work by donations, contributions, or subscriptions; so that almost every principal city in christendom has its hospitals, asylums, and other charitable institutions, which administer ease to the pained, bread to the hungry, raiment to the naked, instruction to the ignorant, and in instances not a few, reforma-

tion to the abandoned. I know the end does not sanctify the means: and yet, can the means be wrong, when secret, and of course divided efforts of liberality, could not have produced such vast and desirable effects?

Again: Previously to the introduction of christianity into the world, there was not, even among the most polished and humane nations, any legal provision for the poor. But I know not that there is now a single country where the gospel is received, that has not incorporated into its civil code, enactments for the support of paupers. The relief furnished partakes none the less of the nature of almsgiving, because it is demanded by the laws, and raised by a tax. And yet, if absolute secrecy is indispensable to almsgiving, this system, wherever it exists, ought immediately to be abandoned; and not a starving widow, nor a naked orphan, nor a destitute citizen of any description, ought to be encouraged to raise an eye of hope towards the organized charity of his christian country. But where is the man of a benevolent heart, who, on account of the publicity of its operations, would wish to see this liberal system universally abolished, and those myriads of poor and helpless people, that throng every nation, made wholly dependent on the capricious, uncertain, and scanty streams of individual gratuity? The good which has been done in this public and systematic manner, beyond what could have been done in any other, rescues the mode from every reasonable imputation of departure from the precepts of Christ: but if secrecy of performance may be dispensed with in this case, it may in all other cases in which the co-operation of many agents is needed.

Further: A great part of the good which has been done in the moral world, within the last twenty years, has been accomplished by means of charities which were not studiously concealed from the public eye. Contributions have been taken up in worshipping assemblies, donations have been made, and subscriptions raised, without the least concealment; and God has sanctioned the openness of these measures, by crowning them with unexampled success. They have issued in the diffusion of the gospel over islands and continents, in the conversion of Jews, Mohammedans, and Pagans, in the regeneration of thousands who have already gone to heaven, and of other thousands who will soon be with them in glory: and can such effects be the result of operations, the manner of which is forbidden in the word of God?

9. That absolute secrecy is not required in all acts of charity, is manifest from the nature and vastness of the work which yet remains to be accomplished, under God, by the united liberality of the christian public. All nations are yet to be converted to Christ. Ten times, and probably more than a hundred times greater supplies than have ever been raised, will be needed to effect this grand consummation. Systematic operations must be commenced and vigorously pursued, on a much larger scale than any that has yet engrossed the attention of the christian world. These operations must be supported by permanent charitable societies, which, from all quarters of christendom, shall steadily pour forth their streams of liberality, and thus unitedly form a river sufficiently broad and deep to fertilize all the barren places of the heathen world. This is too great a work ever to be accomplished by secret charities: for if each one who gives, does it without the knowledge of others, it cannot be known that any thing is given. There can be no concert, no harmony of views, and no general plan of pursuit. And besides, the reluctant would not be incited to give by the example of the liberal; for there would be no visible example of charity, and the talent of influence would be buried. In short, an object of such magnitude as the conversion of the world, will demand vast and comprehensive plans of pur-

suit. These will require constant streams of pecuniary supply from the public, or they must be abandoned while the work is little more than begun. These regular streams cannot be furnished without organized associations of persons, who shall voluntarily enter into some specific department of charity, which has a definite relation to the general object of pursuit, and who, by the publicity of their compact, their object, and their measures, shall exert an influence calculated to secure the co-operation of others around them: and though it may not in all cases be necessary, that the sum given by each of the members should be known to all the rest, it will be necessary that all of them be openly known to give something, otherwise they will not let their light shine before men, who will need the stimulus of their example. Indeed, I am acquainted with a few pious persons, who, because they study the utmost secrecy in all that they do for the bible and missionary cause, are generally thought to do nothing to forward these great objects, and, by many, are ranked with the opposers of all the charitable pursuits of the day.

L. P.

For the Christian Spectator.

Instructive Preaching: what does it imply, and why is it important?

From a discourse on philosophy, or ethics, much valuable knowledge might be derived, but it would be a perversion of language to call such a discourse an *instructive sermon*. It is not the design of preaching to make men philosophers, or critics, or logicians, but to make them wise unto salvation,—to give them a knowledge of the doctrines and duties of religion. Hence, the first thing implied in instructive preaching is, that it is an exhibition of *divine truth*.

2. Preaching to be instructive must be *plain*.

For want of this quality many ingenious sermons are a mere empty sound. Their style is so elevated, their sentences so long and artificially turned, and the truths they contain are wrapped up in such a cloud of metaphor, or discussed with such subtlety of logic, that the great mass of hearers are totally incapable of understanding them. They cannot enter into abstruse disquisitions, nor comprehend the force of elaborate argument; and by no law, "either of God or man, are they obliged to understand hard words, or analyze dark sentences." Now to render preaching plain, it is only necessary to have a clear head and a good heart; for the preacher who has both these, will have clear views of divine truth, and will be able and disposed to express his views in such a plain, simple style as to convey them directly to the minds of his hearers.

3. Preaching to be instructive must be *particular*.

A vague indefinite mode of preaching is fitted to make an ignorant people more ignorant. "If I were to read to a sick man a learned lecture on the benefit of health and exhort him to take care to recover it; but never inquire into the nature of his disease, nor prescribe proper medicines for the cure, he would not receive much advantage from me, nor be disposed to resign to me the care of his bodily health."

A man may preach his whole life *about* the truth, and yet not preach the truth itself. He may have the words depravity, repentance, faith, submission and love in every sermon, and by chiming upon these he may please his audience and acquire the reputation of being orthodox, but if he does not explain, if he does not prove, if he does not apply the truths which these words are meant to express, his hearers will be made no wiser by his preaching. A sermon made up of orthodox words, however musically combined, can neither penetrate the heart nor enlighten the mind.

If a preacher would instruct his hearers, he must preach with particular reference to them; he must ana-

lyze their characters and lay open the secret workings of their hearts with such exactness that each one may feel that he himself is spoken to. The doctrines of the gospel must be explained; they must be proved by sound arguments and carried home to the conscience by a particular, pungent application. This mode of exhibiting divine truth can hardly fail to be *impressive*, and this is a fourth quality of instructive preaching. If the preacher does not impress his hearers, they will not attend to him, and without attending, they can neither understand nor remember what he says.

But why is instructive preaching important? In giving a revelation, God doubtless designed to instruct men. Hence, that kind of preaching which most effectually instructs men in the doctrines of the bible, best accords with the design of God in giving the sacred volume. This is the first reason I offer to shew the importance of instructive preaching.

2. It is the only kind of preaching that can permanently interest. Declamation soon becomes insipid, and men will not long be pleased with a preacher who addresses them, as if they had no intellect. A sermon made up of fine figures and fine sayings, addressed to the fancy, may set the multitude on the gaze for once, and win for the preacher a momentary applause; but it is an applause which men of sense will never give him, and which the multitude will soon withhold.

But the preacher who brings forth from his treasure, things new and old, who unfolds in a luminous manner, the great truths of the gospel will always be interesting. To instruct his hearers, he must first instruct himself; and while he enriches his sermons with the mature reflections of his study, he will be in no danger of wearying his people by a tedious sameness in his preaching. Men have minds, and they cannot long be pleased with preaching which does not feed them with knowledge and understanding.

3. It is the only kind of preaching that can secure men against the influence of error. An uninstructed people are liable to be carried about by every wind of doctrine. The only way to guard men against being led away by corrupters of the truth, is to instruct and establish them in the doctrines of the gospel. If a minister would see his people fortified against the assaults of error; if he desires that they shall have no doubt, after he is dead, what sentiments he believed and taught; if he desires that when he is laid in the grave, his flock should choose a shepherd, and not a wolf to succeed him, then let him preach instructively; let him preach the *whole* truth and preach it so plainly as to fix it forever in the minds of his hearers.

4. It is the most *practical* kind of preaching.

To preach mere morality is not the best way to make men moral. Dr. Chalmers of Glasgow, a man of preeminent talents, has published to the world the result of a twelve years experience in a ministry *exclusively ethical*. During this period, with all the power of his unrivalled eloquence; he pressed the "reformations of honesty and truth and integrity among his people;" and the result was, as he states it, that "he never once heard of any such reformations having been effected among them." "Urging these duties," he says, "had not the weight of a feather on the moral habits of his parishoners." And doubtless the same honesty would extort the same confession from every minister who neglects to preach plainly and fully the peculiar doctrines of the gospel. These are the springs of a holy life, and without inculcating them it is vain to think of engaging men in the practice of holiness.—Christian duties are founded on christian doctrines; and no one practises the former, who does not understand the latter. The reason is obvious: a knowledge of these doctrines is necessary, to supply the motives to a good life, and to inspire in us the principles of obedience. Where peo-

ple are not instructed in the peculiar doctrines of the gospel, we do not expect to find the devoted, active disciples of Christ.

5. Instructive preaching is the appointed means of saving souls. God has set his seal to this kind of preaching by following it with his blessing. Wherever the doctrines of grace are clearly preached, sinners are converted, churches are built up, and religion enthroned in the heart, spreads around her the charms of a moral reformation. But upon preaching that excludes, or partially exhibits these doctrines, God sets his mark of disapprobation, by withholding the influences of his Spirit. Wherever the peculiar truths of the gospel are denied or perverted, we witness no revivals of religion; we hear not the anxious inquiry, what shall we do to be saved; but dwindling churches, and worldly minded professors, and careless sinners, shew us that God frowns upon a ministry that does not instruct men in the distinguishing doctrines of his word.

H. I.

To the Editor of the Christian Spectator.

Sir,

If you think the following thoughts, which have occurred to me, in contemplating a particular fact, in the history of the early establishment of christianity, are worthy of a place in your magazine, you are at liberty to insert them. The fact to which I refer is, that our Lord in his commission to his disciples, to preach the gospel, directed them to "begin at Jerusalem."* If I do not mistake, this single circumstance furnishes an argument for the divinity of our religion, which infidelity never has been, and never will be able to set aside.

Jerusalem had been distinguished as the theatre, both of our Lord's ministry, and sufferings. The visits which he had made in that city, and the frequent exhibitions which had been witnessed of his divine wisdom, and power, had given an opportunity of subjecting his claims to the Messiahship, to the most rigorous examination. But particularly, it was in and about the city of Jerusalem, that those wonderful facts were exhibited, which are most vitally incorporated with the evidence of our religion. It was here that he had been arrested by a band of ruffians, headed by his own treacherous disciple. It was here that the judiciary process, which resulted in his condemnation, had been conducted. Many thousands of the inhabitants, probably, could testify that they had witnessed his dying struggle on the cross. The magistrates of the city, had taken every precaution, which the most rigid policy could dictate, for the security of the body, after it was laid in the tomb. But after all, death could not retain his prisoner. At the appointed time, Jesus came forth, and proclaimed by his resurrection, the noblest victory that was ever gained in the universe. Let it be remembered that this was the great cardinal fact, by which his claims to a divine mission were to be tested: of course, every possible motive existed for the magistracy to exert their utmost vigilance, in preventing a fraudulent removal of the body, as well as for detecting, and exposing any subsequent imposture. And accordingly we find that the best account which they have ever been able to give of the transaction, was the foolish story, the guard was bribed to tell, that while they slept by night, the disciples came and stole the body away.

In the city of Jerusalem, then, there was the best opportunity for examining the alleged facts, upon which the claims of the gospel rested. It required nothing more than the common exercise of their senses, to determine that the person whom they saw upon the cross, was actually dead, and though his appearance after his resurrection was not equally public, yet the evidence of the fact, must have been perfectly accessible. In short, all the facts upon which the religion of Jesus rests, were within

* Luke xxiv. 47.

the sphere of every man's investigation. Now who does not see, that our Saviour, in directing his disciples to begin their ministry at Jerusalem, fearlessly puts his religion to a test, which nothing but truth could stand? If it had been only a system of imposture, and if the facts upon which its pretensions were founded had no existence, can we believe, that its very first triumphs would have been exhibited, where its claims might have been most easily disproved? If the christian religion had not been true, is it not in opposition to what we know of human nature, that its author should have directed his disciples to a city, where every man they met, might face them with evidence, that they were going about to propagate a deception? Had Jesus Christ been an impostor, he would have been found, like other impostors, artfully insinuating himself into public notice, and instead of exposing his claims to a free examination, would have retired into some obscure place, where he might have successfully practised upon the credulity of the ignorant. But such was not the conduct of Jesus.—He shrunk not from subjecting his religion, even in its infancy, to a trial which, if it had not been divine, must have crushed it forever. And what was the consequence of this command which he gave to his disciples? They went to Jerusalem; and in a few days we hear of their preaching repentance and remission of sins, in the name of Jesus of Nazareth; nay, we find the inconstant Peter, the disciple, who but a few days before, had profanely denied his master, standing up with all the intrepidity of a martyr, and charging upon his audience the guilt of murdering the Lord of glory. And what was the effect of this introductory sermon? The apostle tells us that "when they heard this, they were pricked in their heart, and said unto Peter, and to the rest of the apostles, men and brethren, what shall we do? And the same day, there were added unto them about three thousand souls."

Here then is a fact, to which we venture to assert, no parallel, can be found in the annals of imposture, and which we challenge the infidel to account for, if he can, without admitting the divinity of our religion. Admit for a moment that christianity had been an imposture: suppose the body of Jesus, at that hour, to have been mouldering in the grave: conceive of a few unlettered Jewish peasants, men of unpolished manners, and little acquainted with the world, going into the city of Jerusalem, and claiming to be the disciples of this crucified Jew: conceive of them, standing up in the presence of an immense audience, and with an air of authority, accusing them of the murder of their master, and appealing to the testimony of their senses, for the proof of his resurrection: and conceive still further, that three thousand of this assembly, should be so deeply impressed with a story which they must have known to be false, that in spite of all the reproach, and contempt, which were attached to a christian profession, they should cheerfully sacrifice all for the sake of encouraging, and aiding this gross imposture. Where were the principles of human nature, ever known to operate in this strange and contradictory manner? And yet, this is a phenomenon, of which infidelity, unfriendly as she is to the doctrine of miracles, is bound to give us a solution.

It may perhaps be inquired, if the facts on which our religion is established, really took place in this public manner, why did not the whole city of Jerusalem instantly flock to the christian standard? How was it possible for so many to resist the palpable testimony of sense; and how can we suppose that *any* should have persevered in a mistake, amidst such a mighty blaze of evidence. The answer is easy: The admission of the claims of Jesus to the Messiahship, would have involved the most painful and humiliating sacrifices. It would have been to abandon schemes of national greatness, which had been fostered by the prejudices of ages. It

would have blasted and buried those fond hopes of temporal dominion, which had been so early planted in their bosoms, and propagated through so many successive generations. It would have been a practical acknowledgment that they had imbrued their hands in the blood of the Son of God. Their rejection of the gospel, therefore, admitting it to be true, is far from being irreconcilable with the operation of depraved principles.—But on the supposition that it was false, not the shadow of a reason can be given for its effecting a single conversion. It supposes that the person who is the subject of it should violate the known principles of human nature; and should voluntarily engage in propagating an imposture, which could procure for him nothing but disgrace and wretchedness, in this world, and eternal misery in the next.

It is manifest, then, that our Lord, in directing his disciples to Jerusalem, as the field of their first ministrations, has given to the christian an illustrious evidence of the truth of his religion. It was a virtual challenge to Pilate, to the chief priests and scribes, and elders, and all the magistracy of the city, to his enemies, and murderers, to bring forth their strong reasons to prove christianity an imposture: and the fact that they have not done it, is a conclusive proof that Jesus is the Son of God, and that the religion of the gospel came down from heaven. Let the christian contemplate this fact, and admire the wisdom and goodness of God. Let the infidel contemplate it, and break away from his miserable delusions.—Let him come to the light of his own reason, that his infidelity may be reproved. Let him resign the cheerless hope of annihilation, for the animating prospect of immortality.

OMICRON.

To the Editor of the Christian Spectator.

SIR,

THE Missions which have lately left this country for the Holy Land, and the Sandwich Islands, have excited much interest in the community. Perhaps a few remarks on the present condition of these parts of the world may not be unacceptable to some of your readers who have not attended particularly to the accounts already before the public. I send you a brief view of the situation of Jerusalem and Bethlehem, which has been collected from the writings of late travellers; and if this should be inserted, an account of the Sandwich Islands may be given in a future number.

C. Y.

After the destruction of the city of Jerusalem by Titus, it was rebuilt by the Emperor Adrian, A. D. 134. He erected a temple to Jupiter Capitolinus on the ruins of the Jewish Temple, and placed a marble hog, an animal detested by the Jews, at the south part of the city towards Bethlehem. These profanations excited an insurrection among the Jews, and the emperor ordered the city to be destroyed, but afterwards rebuilt it and called it Celia. The Jews were forbidden under the severest penalties, to approach, or even look at the city, though the Christians were permitted to inhabit it. Helena, the mother of the Emperor Constantine, visited the Holy Land, and erected churches over most of the celebrated spots where miracles, or other remarkable events had taken place. Multitudes of Christians crowded thither to obtain reliques, and pay their devotions. In the seventh century, Jerusalem was taken by the Persians under Cosroes, but was soon restored. Near the middle of the seventh century it fell into the hands of the Saracens; from them was taken by the Turks in the year A. D. 868, and after a variety of changes was restored to the Christians in the year 1099, by the Europeans under Godfrey. They kept possession of it about 90 years, when it again reverted to the Infidels, and finally to the Turks, who now hold the government of the country. Since its first foundation the city has been

taken and pillaged *seventeen* times. "Jerusalem is now comprehended in the pachalick of Damascus." The Governor is appointed by the Pacha of Damascus, but is in a measure independent; for the difficulties in the communication between the two cities, arising from the intervening mountains, and the Arabs who infest the deserts, prevent the inhabitants from making their complaints when they are oppressed. Hence the *Governors* are *tyrannical*, and by a delegation of authority common in Turkey, the *inferior officers* often possess the power over property and life. "Thus executions are multiplied in every town of Judea. The only thing ever heard of in this country, the only justice ever thought of, is: "*Let him pay ten, twenty, thirty purses—Give him five hundred strokes of the bastinado—Cut off his head.*" So far from expecting relief from the Pacha of Damascus, are the people, that his coming among them is dreaded even more than the oppressions of his substitutes. Like the thief "he cometh but to plunder, to kill and to destroy." The people at his approach shut their shops, conceal themselves in their cellars, or withdraw to the mountains. Under various pretexts he contrives to strip them of their property, and resistance is sure destruction. The Turks seize upon the effects of the inhabitants, and as a late traveller observes, the shops contain few articles exposed to sale, lest they should allure the notice of these marauders. The same traveller, after mentioning the misery which appeared every where about Nazareth, and the heavy exactions from the inhabitants, which many, unable to pay, were forced to leave their native land, observes that "a party of troops were encamped about the place, ready to *seize* even the semblance of a harvest which might be collected from all the neighbouring district." But oppression from the Turks, is not all the inhabitants have to endure. The country is infested by wandering Arabs who plunder and destroy whatever they please; for the troops of the governor of Jerusalem are so few in number, that the Arabs may be said to be the real masters. Clarke mentions that it is not safe to ascend the Mount of Olives, in the neighborhood of Jerusalem, without a strong escort. These Arabs also render the intercourse between Jerusalem and Bethlehem, and a visit to the dead sea, a little distance to the S. E. extremely hazardous. The inhabitants are of various religions, and it is said earnestly desire a change of their government; and would gladly unite in the supplication that Mohammedan delusion might vanish from the earth. "Whether the armies of France, or the fleets of England, portend the approaching overthrow of the Turkish empire, the universal church of Syria, however disturbed and divided by sects, Armenians, Georgians, Greeks, Abyssinians, Copts, Nestorians, Catholics, Syrians, Druses, Maronites, together with all distinctions of Jewish worshippers, Samaritans, Katites, Rabbinists, are ready to bestow upon them their praises and their blessings."

Modern Jerusalem contains about 27000 inhabitants, and occupies nearly the same ground as the ancient city. It is surrounded by walls 2 1-2 miles in circumference, whereas formerly they were nearly 3 1-2 in circumference. *Calvary*, which was just without the limits of the old city, is now included within its walls; while Sion, formerly within the walls, is now excluded. It perhaps, should be remarked here, that there is some dispute respecting the locality of Calvary; Clarke placing it in a different part of the city, from most other travellers. The best view of the City, is from the Mount of Olives, (the same from which Christ viewed Jerusalem, when he wept over it,) which lies about a mile east of the city, and is separated from it, by the brook Cedron. "When seen from this Mount, Jerusalem presents an inclined plain, descending from west to east. An embattled wall, fortified with towers, and a Gothic castle encompasses

the city. The houses of Jerusalem, are heavy square masses, very low, without chimnies or windows: (Clarke says, "the *lower* stories have *no windows*, and *those above are latticed*,) they have flat terraces or domes on the top, and look like prisons or sepulchres. The whole would appear to the eye one uninterrupted level, did not the steeples of the churches, the minarets of the mosques, and the summit of a few cypresses break the uniformity of the plan." The streets are crooked, narrow, unpaved and lonely; and canvass stretched from house to house increases the gloom. The inhabitants of various nations live in separate streets; the Jews occupy a part of the city in which are the shambles, and are treated with much indignity. They are servants in their own land.

The most common language is said to be the Arabic, though many others are spoken. There are several convents in the city, belonging to different orders, some to the Greek and others to the Latin, or catholic Christians. According to some, these convents are supported by contributions from the pilgrims who resort thither, and from the aid of Christians in parts of Europe, while others represent them to have large funds of their own. Pilgrims while in the city, reside in these convents. On the site of the old temple is the magnificent mosque of Omar, into which Christians are forbidden to enter.

From the remarks already made it will appear that the religion of the inhabitants is very different; and there are many sects of the same general religion. "The inhabitants of Galilee and the Holy Land are as often Christians as they are Mohammedans; indeed, they sometimes consider themselves equally followers of Mohammed and Christ. The Druses worship Jonas, the Prophets and Mohammed; have Pagan rites, and offer their highest adoration to a calf. The inhabitants of Saphoury are generally Maronites; those of Nazareth are Greeks, Maronites and Catholics.—*In Jerusalem there are sects of every denomination, and perhaps, of almost every religion upon earth.* As to those who call themselves *Christians*, in opposition to *Moslems*, we found them divided into sects, with whose distinction we were often unacquainted. It is said there are no Lutherans; and if we add, that, under the name of Christianity, every degrading superstition and profane rite, equally remote from the enlightened tenets of the Gospel, and the dignity of human nature, are professed and tolerated, we shall afford a true picture of the state of society in this country. *The pure gospel of Christ is almost as little known in the Holy Land as in California, or New Holland.* A series of legendary traditions, mingled with remains of Judaism, and the wretched phantasies of illiterate ascetics, may now and then exhibit a glimmering of heavenly light; but if we seek for the blessed effects of Christianity in the land of Canaan, we must look for that period, when "the desert shall blossom as the rose, and the wilderness become a fruitful field." I will add nothing to this long quotation from Clarke, but the remark that the inhabitants of the Holy Land are very superstitious; with two or three facts in illustration, from the same author. "The Franciscan friars belonging to the convent of Nazareth had been compelled to surround their altars, with an additional fencing, in order to prevent persons infected with the plague, (then raging in the town,) from seeking a miraculous cure, by rubbing their bodies with the hangings of the sanctuary, for many of those unhappy patients believed themselves secure from the moment they were brought within the walls of this building although in the last stages of the disorder." "In addition to this penance we were serenaded until four o'clock in the morning, by the constant ringing of a chapel bell, as a charm against the plague."

Among a people of this description, what the reception of our Missionaries will be, we cannot conjec-

ture; much less can we venture to predict. As they reach the mountains which overhang the city, those places which once witnessed the preaching of Christ and his Apostles, may echo again, "Blessed is he that cometh in the name of the Lord." "How beautiful upon *the mountains* are the feet of him that bringeth good tidings, that publisheth peace, that saith unto Zion, Thy God reigneth." Or these servants of God may find from their own experience the propriety of the appellation given by Christ to Jerusalem, "Thou that killest the prophets, and stonest them that *are sent unto thee.*" If not received into this city, they propose to establish themselves in *Bethlehem*, which is a town six miles south of Jerusalem, containing according to Volney, six hundred men capable of bearing arms. The same general observations which have been made concerning the other parts of the Holy Land are applicable to this. "The manufacture of beads and crucifixes, which supports so many of the inhabitants of Jerusalem, also maintains those of Bethlehem; but the latter claim the exclusive privilege of marking the limbs of pilgrims, by means of gun-powder, with crosses, stars and monograms."

"The town is situated on the ridge of a hill on the southern side of a deep and extensive valley, and reaching from east to west; the most conspicuous object being the Monastery erected over the cave of the Nativity, in the suburbs and upon the eastern side. The battlements and walls of this building seemed like those of a vast fortress. The Turks use the Monastery, when they travel this way, as they would a common caravansary; neither is the sanctuary more polluted by the presence of these Moslems, than by a set of men whose grovelling understandings have sunk so low, as to vilify the sacred name of Christianity, by the grossest outrages upon human intellect." "In the pavement of the church, a hole, formerly used to carry off water, is exhibited as the place where the star fell, and sunk into the earth, after conducting the Magi to the cave of the Nativity." They still pretend to show the tomb of St. Jerome, whose reliques were long since carried to Rome, and many other curiosities equally spurious.

Such in general is the character and situation of the people whom our countrymen have undertaken to enlighten. May we not hail this mission with feelings of peculiar joy? May we not hope that the "time of the Gentiles is nearly fulfilled," and that "Jerusalem shall not much longer be trodden under the foot" of Mohammedan intolerance?

The *Crusaders* sought to redeem this land from the power of its oppressors by the sword of man; may we not hope that the Missionaries will recover it by the "sword of the Spirit," and unite it to the everlasting kingdom of Jesus? *Pilgrims* have visited this land for reliques, and returned loaded with those things "which cannot profit;" may we not hope henceforth they will return laden "with the fullness of the blessings of the gospel of peace," and relate to their countrymen "glorious things of the city of God?" *Infidels* have wandered to this land after weapons to overthrow Christianity; may we not hope, though much has already been done to elucidate the scriptures by references to the manners and customs of the East, to the situation of places, and to natural scenery, that the obstacles which *travellers* have met in their researches, will vanish; and that the Christian armoury, may be enriched by those weapons which have hitherto been lost to our cause from the suspicion of the Turk, and the rapacity of the Arab?

For the Christian Spectator.

LETTER V.

My Dear J——.

The instruction communicated in these schools, has not terminated its effects at the illumination of the un-

derstanding: but shed a redeeming influence over the hearts also of the pupils.

The Scriptures are the chief subject of study in the Sabbath Schools. They are taught in various modes adapted to the capacity of the learners. The simplest is that of reading, usually accompanied with explanatory and practical remarks from the teacher.

A reformation of their manners and morals, has almost universally become obvious, soon after their introduction. The vulgar and clownish, have acquired a decorum of behaviour; the swearer has abandoned his profanity; the liar his equivocation and falsehood; the thief his larceny. Taught the guilt of these practices, and subjected to reproof for them when they are discovered, they have learned to view them with abhorrence, and to dread their consequences.

Their odious passions are also checked and subdued. They catch the mild and benignant spirit of their teachers; and imitate their example. Those, who were at first impatient of control, become submissive and docile; and the irritable and impetuous, gain the dominion of their passions. They are, almost without exception, inspired with respect for divine things. They acquire greater reverence for God. He becomes the object of habitual thought and regard. They learn that they are continually in his presence, and subjected to his notice, that his goodness confers all their blessings, and that he will hereafter require an account of their conduct.

Were this the only moral influence exerted by this Institution, it is so extensive and so important, that it is sufficient to elevate it above most, to which the present age has given birth. It can however, boast of more glorious achievements.

God has chosen to make the instruction given in Sabbath Schools, the illustrious instrument, of converting many sinners from the error of their ways, and saving their souls from death. No other, if you except the ministry of the Gospel, has been signalized by so great success. It appears from the Report of the New York Female Union Society, that during the first year after its organization, twenty-four of the scholars made a profession of religion, being to the whole number who attended, nearly in the proportion of 1 to 120; and many others, by their seriousness, gave reason for the hope, that they were not far from the Kingdom of God. Other schools have been similarly blessed. Of the subjects of this grace, several have fallen asleep in Jesus, and given in their last hours, satisfactory evidence of the genuineness of their piety.

Of those, which have come to my knowledge, I subjoin an account of one lately communicated by a friend, in the following letter.

"My Dear Friend,

I cannot give a better proof of the success of our Sunday School, and the encouragement which we have to persevere in its support, than by detailing the following facts.

One of our most interesting scholars, has gone to those eternal retributions, for which we have attempted to prepare him; cheered with the hope of heaven; and giving consolatory evidence of his preparation for it. He was a youth of fourteen, of a vigorous understanding, and amiable, though somewhat ardent, temperament. His parents, indigent, and obscure, had done little more for the improvement of his mind, than to teach him to read and write; or for the formation of his morals, than to withhold him from the grosser vices. He entered the school, eighteen months since, and soon attracted the attention of his instructor, by his assiduity, a superior discernment, and a disposition to trace the relations of truth to conduct. No indication of remarkable seriousness, however, was observed, until near the close of the first year; when he was noticed to be uniformly solemn, and often deeply affected, as the teacher addressed his

class, concerning their alienation from God, and the necessity of piety in order to salvation. On this discovery, these topics of conversation, were more frequently introduced, and though not directly applied to him, more nearly adjusted to his state of feeling. His seriousness daily increased; he was often seen struggling to suppress his emotions, and to hide from the view of his companions the tear, that stole from his eye. His instructor soon availed himself of an opportunity to converse with him privately, and found him penetrated with a deep sense of his guilt, and solicitude for his salvation. These conversations were frequently resumed; and other means employed for his aid. His conviction of his sinfulness, daily increased, and at length, terminated in submission to the Saviour, and in the consolations of his grace.

During several subsequent months, he continued to attend the school, and confirmed by his deportment, the conviction, that he had indeed passed from darkness to light, and from the power of Satan to God,—when he was seized with the illness, which terminated his life.

During his sickness, which lasted several weeks, his, and the other teachers of the school, often visited him to confirm his piety, and aid his preparation for death. His disorder, making no encroachment on his intellectual faculties, and his slow advances to the tomb, enabled him carefully to investigate his heart, and explore the foundations of his hope. These researches, assisted by the conversation and prayers of his friends, resulted in the confirmation of his faith and joy.

I visited him on the day of his decease, in company with his teacher, and heard his last conversation with his friends He retained his mental vigour, and tranquility. The bitterness of death, seemed to have past away, and made it more an hour of pleasure, than of suffering—of fruition, than of hope. After some conversation, he took the hand of his instructor and said, (not in this language, but to this effect)—'My dear benefactor, I little foresaw, when I entered your school, the infinite effects, which were to result from it. I was then afar off, without hope, and without God in the world; but now, I am brought nigh, by the blood of Christ; I was deplorably ignorant of religion; I now possess its ineffable consolations. God has made you the instrument of accomplishing this happy change. I owe it to your assiduous instruction, to your affectionate expostulations, rendered efficacious by the Spirit of Grace, that I am plucked as a brand from the burning, and enjoy the peace and hope of this hour. Without your interposition, it had been an hour of anguish, and despair—and while I adore God, to whom the glory is due, and hope ever to celebrate His grace toward me, I feel no common degree of affection for you. Will it gratify you to know that I have long felt toward you, the liveliest gratitude, and delighted to invoke on you the blessings of the Redeemer? I rejoice in the assurance that he will reward you in his Kingdom, and pray that he may also give you others of the school, as crowns of your rejoicing.' He then bade an affectionate adieu to his parents and relations, speaking of their kindness, endeavouring to mitigate their grief, and reminding them of the worth of piety, and the importance of their possessing it. A short time after our retiring, he expired.

I have not often witnessed so affecting a scene, nor felt, by discovering the close connection between efforts to do good and their happy effects, so forcible encouragement to labour in the work of beneficence. Had no other good resulted from the institution of this school, the joy which the happy death of this youth has afforded us, is enough to repay us a thousand times for all our solicitude and toil."

Nor is the blessing confined to the scholars—it has in several instances extended to their friends and associates. The parent is struck with the eagerness of his children to acquire sacred knowledge, and its surprising

influence on their conduct. He sees them laboring to gain instruction, which he had refused to give, and obeying precepts wich he is accustomed to neglect. He sees himself to have been guilty in contemning those blessings, and withholding them from his offspring. A pang of remorse convulses his bosom. The voice of conscience and of the Redeemer, concur in urging him to search the scriptures, and attend to those things which relate to his peace. As he daily revolves these subjects, new arrows of conviction penetrate his heart. His solicitude and sorrow swell, till he is forced to search the neglected volume for relief. It becomes a light to his feet; and makes him wise unto salvation. He lives to rejoice in its promises, to fulfil its requisitions, and to bear his children to the altar and consecrate them to God, with thanksgivings for their instrumentality in leading him from the shadow of death.

I have before alluded to the improvement in knowledge, and the cultivation of amiable dispositions and habits, which the teachers derive from their benevolent employment. Many of them also, trace to their connection with this institution, the acquisition of infinitely greater blessings. It is believed that few means have been employed by God which have aroused from indifference to to piety, so great a proportion of those to whom they were addressed. This has long been observed as one of the most striking features of the institution in England, and obtained so much notoriety, that vacancies in the school are eagerly sought for their children, by parents, who desire their sanctification.

Nor has this effect been less obvious in some parts of this country, where the schools have been judiciously conducted, particularly in New-York. At the first anniversary of the "Female Union" of that city, it was announced, that of the teachers, who, on entering the schools, were non-professors, and who, it is believed, were a minority of the whole number, forty-five had, during the year, made a public profession of religion; and since the introduction of the schools into the city, a single church has received about thirty of the instructors into its communion.

The truths which they have attempted to inculcate and enforce on the ignorant and careless, the Spirit has caused to penetrate their own hearts; and the blessings have been poured into their own bosoms, which they endeavoured to bestow on others. In producing this happy effect, through the divine blessing, their weekly association for social prayer, is, as well as the act of instructing, an important mean. It is the object of these meetings to implore the divine blessing on their attempts to enlighten and reform their pupils, and to invoke on them the sanctifying influences of the Spirit. Many considerations will obviously concur on those occasions, to impress their minds, and urge the reflection that they personally need, as much as the objects of their benefaction, those blessings, in order to happiness and safety.

Beside these happy effects, which this institution has achieved, it has given birth to a species of charity, not contemplated at its organization, and which merits some degree of notice.

Many parents withheld their children from the schools, at their commencement, from inability to furnish them with decent and comfortable dress; and the clothes of many who attended, were so tattered and uncleanly, as greatly to annoy the instructors. Associations were immediately formed to remove this evil, and the benefactions of the community soon supplied the means, while societies of ladies were instituted to prepare garments for the children; and all who needed, were furnished with neat and comfortable dresses.—This charity being an immediate and palpable good, added greatly, in the view both of parents and children, to

the advantages of a connection with the schools, and rapidly augmented the number of scholars. These gifts, concurring with the injunctions of the teachers, contributed greatly to the cleanliness of the children; and thence to the promotion of their health, and the formation of habits of decency and neatness: and many were relieved from much suffering, during the inclement season, to which their indigence must otherwise have subjected them.

In consequence also of the search for scholars, and intercourse with them, a much better knowledge has been gained, by the instructors, of the condition and character of the poor; and many more efforts been made to aid them, both by benefactions and advice.

Such are the varied and benignant effects produced by the Sunday School Institution. Either of them contemplated singly, whether the prevention of vice and immorality, the instruction of the ignorant, the reformation of their manners and morels, the alleviation of their indigence, and the sanctification of many, gives the institution a claim to the admiration, respect, and patronage of all the wise and good; and combined, they entitle it to be ranked among the most splendid, which human benevolence has ever reared, to succour the miseries, and repair the desolation, scattered by sin, over the world.

These schools have imparted to many the choicest blessings, which cheer their existence here: and many celebrate them, as the august instrument of conducting them beyond the reach of misery and danger, to that inheritance, which is incorruptible, undefiled, and that fadeth not away.

Every day multiplies the proofs of their worth, and witnesses new triumphs of the benevolence which gave them birth. And while these splendid achievements furnish to their founders and patrons, cause of joy and gratulation, their rapid extension inspires the hope, that no long period shall elapse, before they shall have extended their redeeming influence wherever ignorance needs instruction, or wretchedness a solace: and in every section of our country, "cause the wilderness and solitary place to be glad, and the desert to rejoice and blossom as the rose."

Accept, my dear J——, these Letters, which I now close, as a proof of my desire to contribute to your improvement and happiness. If their perusal shall yield you that instruction and pleasure, which I have wished to impart, it will afford the highest gratification to

Yours, &c. N.

Review of New Publications.

An Essay on the existence of a Supreme Creator, possessed of infinite power, wisdom and goodness; containing also, the refutation, from reason and revelation, of the objections urged against his wisdom and goodness: and deducing from the whole subject the most important practical inferences.— By William Laurence Brown, D. D. Principal of Marischal College, and University of Aberdeen. &c. &c. Aberdeen. D. Chalmers & Co.

(Concluded from p. 421.)

In his second Book, our author proceeds to the consideration of the divine Attributes. The natural perfections of God he passes over with brevity; and reserves his strength for that difficult and much controverted point in Natural Theology,

the divine *goodness*. Before attempting any analysis of Dr. Brown's views on this subject, we wish to call the attention of our readers to a few general remarks, concerning the manner in which it has been treated by the greater part of those writers on Natural Theology, whose works have fallen under our inspection.

To those who have always been accustomed to view the moral perfections of the Deity through the medium of revelation, it is extremely difficult to assume the character of an enlightened heathen, and to exhibit evidence precisely as it stands before the eye of unassisted reason. Many of those writers who profess to give us the decisions of reason, concerning the doctrines of Theology, while they direct one eye to the volume of Nature, seem to us to throw the other askance upon the volume of Revelation. They are not satisfied with finding in the one a doubtful response, or perhaps total silence, on points which the other has disclosed in characters of light. Their constant aim seems to be, to identify the language of both. Whether it is productive of any important advantage, at the present period, to attempt an entire separation between the provinces of reason and revelation, and to build a system of theology or of morals upon the basis of the former alone, may admit of a question. But if it be of any importance that the religion of nature should be separated from that of revelation at all, it is of equal importance that the separation should be made with fidelity. However desirable it may appear that the light of nature should furnish evidence in favour of every doctrine of revelation, if it be a fact that the works of creation, viewed by themselves, leave us in a state of perplexity and doubt concerning the moral perfections of their Author, let us sacrifice our wishes at the shrine of truth, and have the courage to perceive and avow it.

It is an unwelcome task to attempt to weaken the confidence of others in reasonings which they wish to consider as valid, especially when these reasonings are employed in support of a doctrine, which involves considerations of the highest practical moment. But the sacred regard we owe to truth requires us to make several strictures on the mode in which the argument for the benevolence of God, *considered merely as a doctrine of natural religion*, has been frequently conducted.

1. We are obliged to lay aside the argument for the benevolence of God from the *necessity* of his nature, for reasons which have been sufficiently enlarged on in a former number.

2. Much stress is placed by many on the inference from the *natural* to the *moral* perfections of God. The mode in which the connexion is attempted to be made out, is briefly the following. "A being of boundless knowledge can with perfect ease contrive that scheme of providence which will on the whole be the best possible. A being of infinite power can with equal ease carry this scheme into effect. The happiness of the Deity must depend on his employing his power to execute what his wisdom decides to be best; for uneasiness and remorse would be the inevitable attendants of the least deviation. But he cannot but pursue his own happiness; therefore the conclusion is unavoidable that he always does what is best; or in other words, that he is a being of perfect moral rectitude." This argument is peculiarly simple, and seems to promise nothing less than demonstrative certainty. On these accounts, we have often surveyed it attentively, with the hope of finding it satisfactory. Whether it be really conclusive or not, it is not unnatural that it should be considered so, by the majority of those who enjoy the light of revelation. The attribute of goodness is so closely associated with those of power and knowledge, in all the conceptions they have been taught from infancy to form of the divine character, that the attempt to separate them, even in imagination, shocks them as impious:

and most men do not discriminate very accurately between those ideas which are linked together by early association, and those which are decided to be inseparable by reason. To this class of our readers, we take this occasion to apologize, if we should be driven to the occasional employment of language, which may seem to them to border on irreverence. The necessity of employing such language arises from the limited nature of our faculties. The human mind cannot grasp every part of a subject so vast at once. The different perfections of God must be examined in succession; some parts of his character must be viewed abstractedly from others; and suppositions must be made, which, if false and even impious, cannot be logically presumed to be such, till they have been stated and examined.

The only difficulty which we find in the reasoning sketched above, is in the last step. Is it clear that a being of infinite power and knowledge must necessarily pursue his own highest happiness? Had not experience proved the contrary, we should have applied the same reasoning to finite beings. The prince of darkness, while he retained his first estate, could not but have felt happiness to be preferable to misery. He perfectly knew that his happiness consisted in pursuing the path of rectitude. Yet he voluntarily deserted it, and chose to become a sinful, miserable being. The depravity of the human race is not owing to any want of knowledge that virtue is the road to happiness, or to any want of power to pursue it. Strange and absurd as it might appear, malignant passions are indulged at the very moment that they are felt to render their possessor miserable. Now if knowledge and power as adequate to the security of happiness as those of an angel, do not ensure the uniform pursuit of it; if, in short, among finite beings, we find no *approximation* towards rectitude of character, as we rise in the scale of intellect, where shall we fix the point at which moral perfection must necessarily commence? It is true that *certain forms* of malevolence imply in their nature a state of dependence, and can be found only in conjunction with natural imperfection. The passion of *envy*, for example, could scarcely be cherished by a being who had every possible source of happiness at his command. *Ambition* or *jealousy* could never rankle in the bosom of one who was without a rival in the universe. But do any powers of intellect, however exalted, or does any condition, however independent, necessarily exclude an *original propensity* to communicate misery?

The immutability of God may be thought to impair the force of the considerations just stated. We admit that it would be incorrect to extend any inference from a finite to an infinite being, concerning what has its sole foundation in the mutability of the former. The moral character which God now possesses, in virtue of his immutability, he must always possess. But the question still recurs: What is there in the possession of infinite power and knowledge, which renders *absurd* the supposition, that the being thus endowed may possess an original and *immutable* propensity, either to produce unmingled evil, or to make a capricious and arbitrary distribution of evil and good, among the creatures of his power?

We have stated a difficulty which we cannot but feel; and which we know to have been felt by some of the most able and pious divines in our country. We shall be pleased if it can be fairly shewn to be nugatory.

3. In arguing for the goodness of God, from the marks of contrivance which exist in the animal world, sufficient care is not always taken to distinguish between those which are gratuitous sources of pleasure, and those which are necessary to the continued existence of the individual. This distinction is recognized by Dr. Paley; and is described by him with his usual felicity. "The capacities," he observes, "which, according to the es-

tablished course of nature are *necessary* to the support or preservation of an animal, however manifestly they may be the result of an organization contrived for that purpose, can only be deemed an act, or a part of the same will, as that which decreed the existence of the animal itself; because whether the creation proceeded from a benevolent or a malevolent being, these capacities must have been given, if the animal existed at all.—Animal propensities, therefore, which fall under this description, do not strictly prove the goodness of God. They may prove the existence of the Deity: they may prove a high degree of power and intelligence; but *they do not prove his goodness;* for as much as they must have been found in any creature which was capable of continuance, although it is possible to suppose that such a creation might have been produced by a being whose views rested upon misery." It is not sufficient, therefore, to allege that "the eye is made to furnish us with the benefit of seeing, the ear of hearing, and the palate of tasting:" that "the organs of speech are mercifully intended for the purpose of articulation; the hands and the feet for their well known important uses:" that "our bodies possess a restoring power, by which disease is thrown off, and wounds are healed:"—for these and similar organizations are necessary to the continued existence of an individual, whether in a state of virtue and happiness, or of depravation and misery; whether created to answer the purposes of a benevolent, or those of a malevolent being.

4. A mode of replying to objections is often adopted, which appears to us faulty, in consequence of taking it for granted, that if the existing state of things were changed, another must take place which would leave the divine goodness in as great obscurity as before. The work of Dr. Chauncy on the Benevolence of God, and that part of Dr. Paley's Natural Theology which treats of this attribute, abound in this kind of reasoning. It is said, for instance, that if no pain accompanied injuries done to our bodies, we should become negligent in providing the means for their preservation: that if men were not subject to death, the earth would be overrun with inhabitants, and the tyrants of antiquity would still live to harrass the world: that if the lower classes of animals were not destroyed by each other, they must die a more painful and lingering death from disease. That the exclusion of the foregoing and other similar evils would be productive of greater ones, as things are actually constituted, we are not disposed to deny. But where, the heathen might ask, is the evidence that this *constitution* of things was necessary? Why might not the precaution necessary to the preservation of our bodies have been secured, by connecting the exercise of it with positive pleasure? Why were the tyrants of antiquity ever raised up? Why are animals that are incapable of guilt, so constituted as to suffer pain at all, from the decays of nature? Much labour and ingenuity are employed by the class of writers just alluded to, in shewing the uses to which particular natural evils are made subservient, and the various modes in which one contributes to diminish another. But all their reasonings presuppose man to be a depraved being. They are such, in general, as would have no application to his primitive state of rectitude. Instead, therefore, of finally removing the difficulty, they only place it over to the account of moral evil, and give a more formidable character to the difficulties attending the existence of the latter.

5. The introduction of a future state, to solve the irregularities attending the allotments of providence in the present, appears objectionable. It is admitted on all hands, that the smiles of providence, in the present world, are far from being bestowed in accordance with the moral deserts of individuals. "But the present," it is said, "is a period of probation. Vice is allowed to prosper, and virtue

is permitted to struggle with adversity, as a means of trial, and developement of character. In the future world, these irregularities will disappear: virtue and vice will each meet with its full and proper retribution." The supposition of a future state is made in order to vindicate the justice of God. But it virtually presupposes his justice. If God is a just being, the irregularities of the present state may be properly employed to prove the existence of a future one.* But if he is not just, what evidence can these irregularities furnish, that they will be rectified hereafter? The author of the Analogy of Nature has resorted to analogical reasoning to render it credible that the present state may be merely introductory to another; but the proper and direct inference from analogy is, that if there be a future state, its allotments will be marked with the same irregularities with those of the present. Admitting, however, the reality of a future state, and one of strict retribution: as moral evil confessedly preponderates in the present world, so natural evil ought to preponderate in the next. This state of things, however it might vindicate the retributive justice of God, would leave his benevolence in as much obscurity as ever: for benevolence, so far as we can perceive, can never require the adoption of a scheme of providence, comprising a greater aggregate of evil than of good.

6. We are not satisfied with the attempt to charge all the difficulties in which the subject of divine benevolence is involved, to human ignorance. Many are ready to admit, that much of what we observe in the world around us, is widely different from what *we* should have pronounced the best possible scheme: but it would be the height of arrogance and impiety, they add, for so short sighted a creature as man to set up his own wisdom in opposition to that of his Creator, or to draw any inference unfavourable to his goodness from this minute portion of his works. But why do those who reason in this manner, never think of human ignorance and weakness, when arguing from the indications of *benevolence* in our part of the universe? Whenever an apparently useful contrivance, or a system of means calculated to promote virtue and happiness presents itself, they feel no hesitation in employing it to establish the benevolence of the Deity. They do not seem to reflect that partial good is, for aught we know, as compatible with the worst, as partial evil is, with the best possible system. We most cordially acquiesce in their views of human weakness. Man cannot be too deeply sensible of the imperfection of his powers, and the narrow limits of his vision; especially when engaged in surveying objects so vast as the perfections and designs of his Creator. All we contend for, is, that this consideration should be allowed equal weight on both sides of the question; and that if it disqualifies us to draw any inference unfavourable to the goodness of God from the existence of evil, it equally disqualifies us to infer his benevolence from the existence of an equal amount of good.

The true state of the question is this: does that part of the creation which the light of nature makes known, (for more than this, we have no right to take into the account,) accord with what a mind constituted like ours, would naturally expect, from a being of boundless goodness? In several very important particulars, we feel constrained to give this question a negative answer. What possible object can a being of this character propose to himself, in the existence of a whole race of beings, possessing the opposite character? Why has he so ordered events, that not a single being, endowed with sufficient powers to be capable of moral excellence, has ever escaped the contagion of guilt, and presented an object on which his

* The necessity of a future state, *supposing* the divine goodness proved, is ably argued by Dr. Clarke; Ev. of Rev. Religion, Prop. vi.

pure eye could rest with complacency? Why are war, famine, pestilence, and vice, allowed to make such havock of human life and happiness? Why are so many of our race, on whom the gift of life has been bestowed, after a few hours, passed, it may be, in unremitted suffering, required to resign it? Why are the lower orders of sensitive beings, without sharing in the guilt, nevertheless subjected to the miseries of man? These, and a hundred other questions, could not fail to involve the mind of a heathen inquirer in the utmost perplexity. They would confound all his natural conceptions concerning the works of a benevolent being. Were he to survey the other side of the question, numberless facts would present themselves, equally repugnant to the idea of a malevolent Deity. He would find, that in the midst of human depravity man's happiness preponderates over his misery. His senses are the inlets of pleasures, not necessarily connected with their existence, nor essential to the continuance of his being. Although he is often externally prospered in the career of vice, his internal peace and genuine happiness are ordinarily best secured in the path of rectitude. Among the inferior orders of creation, the preponderance of happiness is, perhaps, still more striking than among the human race. Distracted by these contending appearances, we can scarcely wonder, that the great mass of men, who have been left to the decisions of unassisted reason, have finally settled into the belief of a mutable and imperfect Deity, or of one too elevated to interest himself in the concerns of his creatures, or of two opposite principles, the one the author of good, the other of evil.

In determining what a heathen might reasonably look for, in the works of a benevolent Deity, we readily concede two things. 1. He would have no right to demand that they should be more numerous than they are at present, that more worlds should have been created than actually exist, or that they should have been created earlier. If these considerations can be urged against the existing system, they may be pushed, till we have filled all space with worlds, and carried back their existence to eternity.—2. He would have no right to expect that all the inferior orders of beings, should be elevated to the same rank, and capacity for happiness, with the highest. Variety and subordination are elements which enter into our ideas of every perfect system. In short, he could not reasonably expect that infinite power should *exhaust* itself, either in respect to the extent, or the dignity, of its works. But we cannot perceive that it would be arrogance, in a creature of as limited views as man, to look for a great preponderance, both of virtue and happiness, in that part of a system modelled by perfect benevolence, which lay within his reach.

It is now time that we should return to our author. We feel it impossible to do strict justice to his direct argument for the goodness of God, either by abridging his language, or by quoting occasional paragraphs. To those who may read the third chapter of his second Book with attention, and compare it with the preceding remarks, it will be evident that he belongs to that class of writers, from whose views, in several respects, we feel obliged to dissent.

The course of reasoning, by which Dr. Brown, proceeds to obviate the difficulties, attendant on the existence of evil, is briefly the following. Metaphysical evil, or the evil of imperfection, is essential to the nature of created objects. Natural evil has its origin in moral evil; and moral evil could not be prevented without destroying free agency. The progress of the argument thus leads Dr. B. to introduce his views on the great question of liberty and necessity. Although a strenuous advocate for liberty, he maintains it in opposition to a species of necessity which, we presume, has had no advocate among the writers of modern times. "That is absolutely necessary," he observes,

"the contrary of which involves a contradiction, and can neither exist or coalesce in one idea." Hence "necessity and contingency, stand in direct opposition to each other. But this is not the case, in regard to certainty and contingency."—But none of the late advocates of necessity, so far as we know, have maintained it to involve a contradiction that our acts of will should be different from what they are. Priestley and the two Edwardses, are universally regarded as necessarians; but Priestley and the elder Edwards maintained no necessity as belonging to acts of will, but that with which every effect is dependent on its cause; while the younger Edwards seems willing to resolve it wholly into previous certainty. All modern necessarians inculcate the distinction between physical or absolute necessity, and that which is moral or philosophical. Dr. B. might therefore have saved himself the consequences of throwing the gauntlet, (at least, in appearance,) at those mighty champions of the doctrines of necessity, some of whom still live to vindicate them. Indeed, he himself afterwards recognizes the distinction between natural and moral necessity; and finally places the main point in controversy on nearly the same ground with Locke and his followers; viz. that man is free in regard to action, but not in regard to volition itself. "The genuine notion of liberty consists in the power of acting or abstaining from action. A free agent cannot choose whether he shall have volition or not."

In transferring his conclusions concerning human liberty to the subject of moral evil, Dr. B. appears to us to have taken an undue advantage of the ambiguity of the term *possibility*.—"It is the very definition of liberty that it is the power of electing among things different or contrary; between action, or rest; and in a moral sense, between virtue and vice. Remove, then, the *possibility* of vice, you also remove virtue; you destroy the essence of liberty. By demanding liberty in created beings, without the *possibility* of corruption, we demand fire that shall not burn; water that is not liquid; and water without gravity. For, these qualities are not more closely connected with the substances last mentioned, than the *possibility* of error and vice is with liberty."—p. 314. Now we readily grant that in the *physical* sense, the possibility of a deviation from rectitude is inseparably connected with the possession of liberty, and this is as true of the Creator as of his creatures. But it is still true that finite agents may be placed by their Creator, in such circumstances as shall render their defection impossible in a *moral* point of view; and this, without the least infringement of their liberty. Such being the case, we maintain that human depravity is not the unavoidable result of human liberty *in any such sense* as to have the least influence on the question respecting the divine goodness. That Being whose providence extends to the minutest events, could have placed such a succession of motives before his creatures as should have rendered their perseverance in holiness absolutely certain, as a matter of fact; and if he has not done it, the existence of moral evil must have formed a part of his original plan. It is futile, therefore, in discussing the subject of divine benevolence, to attempt, as is often done, to lay out of the question those evils of which *man* is the author, as distinguished from those of which God is the author. But suppose it otherwise—suppose that guilt could not have been prevented without a temporary suspension of liberty; we can by no means assent to the idea that the suspension of liberty is a greater evil than the abuse of it, or that the permission of sin is in the view of reason essential to the best possible system. If the liability to fall into sin necessarily results from freedom of will, one would rather suppose that those occasional interpositions of divine power, which were necessary to check the rising irregularities of the

moral system, and prevent it from falling into disorder, would be the highest possible proofs of divine wisdom and goodness. Do not the very men who argue thus, believe that the spirit of God exerts an influence on the hearts of the virtuous, to purify their characters and check their propensities to evil? Do they regard this as a greater evil than the increased depravity which would result from their being left to themselves? Do those good men who hope that they are in some measure under the influence of the Holy Spirit, deprecate this influence, and complain of it as impairing their liberty to evil? But we are sensible that we have advanced upon ground where we can be regarded as employing only an argument *ad hominem*. We must return to the station of an enquirer who has no other guide than the light of nature.

Let us, then, make a second concession, and suppose that the suspension of freedom would be a greater evil than the permission of sin; there was another expedient which would have secured the exclusion of moral evil. God either foresaw that *all* his creatures would fall into sin and ruin, or that a part would fall, and the rest persevere in their original state of rectitude. If the former was foreseen, benevolence could not, so far as we can see, have required the creation of free agents. If the latter, it is at least conceivable that he might have refrained from creating those, who, if brought into existence, would abuse their liberty, and have formed in their stead, a race who should be exact duplicates, in every respect, of those whose persevering rectitude was foreseen. These two systems might have no knowledge of, or influence on each other, at least during the continuance of their respective periods of probation: and no one can doubt that, (without being liable to the objection of adding to the *number* of created agents,) they would involve a far greater aggregate of good than the mixed system first supposed. Perhaps it may be thought that the non creation of those whose fall was foreseen, would produce so great a change in the circumstances of the rest, that *their* perseverance in their primitive state would become uncertain. But this objection, whatever weight it may have in the minds of others, cannot be produced by those with whom we are now engaged; for it is a fundamental principle with them that the will is independent of the control of external circumstances.

All the labour and ingenuity which have been employed on the subject of human liberty, appear to us to leave that ancient question, *whence came evil?* precisely where they found it. The purposes for which a being of perfect goodness could have adopted a scheme of providence, so abounding in moral evil as that of which we form a part, must have been forever veiled from the view of the heathen world, and to the eye of reason, shrouded in impenetrable obscurity. So far as the distribution of *natural* good and evil is concerned in the discussion of this subject, the scale of evidence will probably be allowed by all to preponderate in favor of divine goodness. But concerning the *degree* in which the amount of happiness exceeds that of misery in the present world, a difference of opinion will exist among different observers, arising from their diversity of natural disposition, and the different objects for which the works of nature may be surveyed. A man of uncommon native cheerfulness, who is happy himself, will naturally believe all that lives and moves around him happy, while he has no positive evidence to the contrary. The animalculæ which are discovered sucking the juices of plants, are described by Dr. Paley as in "a state of intense gratification." The nimble motions of insects, and the frolics of the finny tribes, he considers as indications that "they are so happy that they know not what to do with themselves."—Another, who is less prompted by his native disposition to put the most

favourable construction on doubtful appearances, may look upon these same spectacles with some degree of scepticism, if not as to the fact, at least as to the degree of happiness which they indicate. Those who will compare the rest of Dr. Paley's remarks on the relative extent of happiness and misery in the world,* or the first chapter of Dr. Brown's second volume, with Dr. Young's "True estimate of human life," will perceive how different and even opposite views may be entertained on this subject, by men who are not deficient, either in piety, talents, or observation.

For ourselves, we think such a preponderance of natural good is visible in creation, that notwithstanding the formidable difficulties attending the prevalence of moral evil, the whole aggregate of evidence, presented to reason, must be considered as *leaning* towards the side of benevolence in the Creator. We must suppose that at least so great a presumption in its favour was attainable by the heathen, as to lay a proper foundation for their homage and gratitude. This seems to be the decided language of inspiration. "The invisible things of him from the creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and godhead; so that they are without excuse: because when they knew God, they glorified him not as God," &c. "Who in times past suffered all nations to walk in their own ways. Nevertheless, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness." If the heathen nations, referred to in these texts, were incapable of discovering even a probability in favour of a Creator possessing that benevolence which could alone entitle him to their homage and obedience, it is difficult to see how they could be "without excuse" in "not glorifying him as God."—But these passages do not require us to suppose, on the other hand, that any thing more than a presumption in favour of the moral perfection of God, was discoverable by the light of nature. When St. Paul represents the "invisible things of God as clearly seen," he cannot intend that all the divine perfections are discoverable with *equal* clearness. He cannot intend that the unity of God is as clearly disclosed as his intelligence, or that the distinction of persons in the trinity is disclosed at all: he *may* not, therefore, intend that the attribute of goodness has any thing more than presumptive evidence in its favour, "from the things that are made."

The third Book of the work before us is devoted principally, to "the solution given by revelation, and especially by the gospel, of the objections against the wisdom and goodness of God." From the contemplation of the moral attributes of God through the medium of nature, to the view of the same attributes as displayed by revelation, we turn with emotions not unlike those of a traveller, who, after long groping in subterraneous darkness, or the windings of a labyrinth, has at length seized the clue, and finds himself advancing into the light of open day. Revelation dispels the cloud, through which the eye of reason contemplates the moral perfections of God. It furnishes us with a natural and credible account of the primitive condition of man, and of the manner in which moral evil found admission into the world. What is much more important, it throws new light on the objects for which evil has been permitted to exist, and the ends which it will be ultimately instrumental in accomplishing. It establishes the reality of a future state; points out its connexion with the present; and thus, while it vindicates the rectitude of the divine government, explains the irregularities of our present allotments, as essential to a state of probation. In its effects, it has been extensively instrumental in lightening the burden of human misery, and healing the maladies of the human heart. To the heathen, who

* Natural Theology, Chap. xxvi.

can be a witness only of the character and condition of heathen nations, and to the christian, who can survey also the effects of revelation, the relative amount of good and evil which has actually existed in the world must appear widely different. Still greater will be the disparity, if the christian is permitted to regard what revelation has already accomplished, as a pledge of that speedy and almost total reduction of the catalogue of human evils, which it promises. When we view the actual restoration of such multitudes from apostacy, in connexion with the approaching restoration of the whole race, and their preparation for a state of endless and unspeakable felicity, we scarcely seem to be contemplating the same world with that from which the heathen must draw his conclusions concerning the character of its Author. If any difficulty still attends the extensive prevalence of moral evil in past ages, we ought to be grateful that revelation has cleared up so much, rather than complain that it has not cleared up every thing. The fact that so many of God's mysterious dispensations have been explained, ought to leave us satisfied that the rest are in themselves *capable* of explanation.—Infinite wisdom might perceive a full disclosure of its designs, in our present state, to be unseasonable; or perhaps, to minds like ours, such a disclosure would be impossible.

In placing our chief reliance on revelation for the proof of the moral attributes of God, we do not, as some would suppose, reason in a circle, by taking for granted his *veracity*, which is a part of his moral character. We do not build our conclusions on the simple *declarations* of revelation, but on the grand scheme of *action* of which it is the foundation. That God has actually interposed, in the long series of dispensations, attendant on the progress of revelation; that miracles and prophecies have accompanied it, to which infinite power and knowledge alone are competent; none but those who trifle with all moral evidence will doubt. Now is it credible that a malevolent being should interfere with the ordinary course of events, to accomplish a scheme of incalculable utility to the human race, to convince his creatures that his character is benevolent, and to prove that his government in the future world, will be under the control of strict justice, so far as a wonderful plan of his own devising does not render justice compatible with *mercy*? To us, we confess, the supposition falls little short of absurdity. A system of operations so admirably devised, so adapted to the natural condition of man, and already so extensively effectual in mitigating the evils of that condition, can have proceeded only from infinite wisdom, combined with infinite goodness.

Had the following paragraph, with which Dr. Brown closes his second Book, been reserved for the conclusion of the third, it would have been perfectly in place:

"Thus, as we have gradually proceeded, the fogs of error have been dispersed, and the light of truth has dawned on the mind. In like manner the traveller, who has wandered in darkness, ignorant of the situation and bearings of the parts of the country, through which he strays, sees at last, the sun dart his beams across the clouds, and dissipate the mists that have surrounded him. The wanderer ascends an eminence, descries the objects before concealed from his view, and recognizes their particular and relative situation and colour. He admires the cultivated landscape; he traces the course of the streams by which it is watered; he enjoys the contrast of the lofty mountain, and of the barren heath; now, distinctly presented to him, and with inexpressible delight, remarks the villages and towns, which the view contains, and the variegated prospect which the wide compass of vision exhibits."

The high importance of the subjects discussed in this work, has scarcely suffered us to descend, in the perusal, to the minutiæ of verbal criticism. The reader will be occasionally offended by the occurrence of a favourite expression; he will often be obliged to hobble through sentences cut up by (that growing fault in wri-

ters of the present day) a redundant punctuation; he will find such a multitude of words italicised as to render all alike unemphatic: but with these and a few other exceptions of trifling magnitude, the volumes of Dr. Brown would probably be thrown aside as barren by the critic of words and sentences.

Literary and Philosophical Intelligence.

New School Geography and Atlas.—In the press, and will be published by Timothy Swan, Boston, early in December, Elements of Geography Ancient and Modern, containing between 300 and 400 pages, 12mo. accompanied with an Atlas; by Joseph E. Worcester.—It is extremely important that books intended for youth should be accurately and neatly written. We hope much from the diligence and zeal of Mr. W. which have been already exhibited in his Universal and United States' Gazetteers.

It is proposed to publish a volume of Sermons by the Rev. Joshua Huntington, late Pastor of the Old South Church, Boston, to be selected from his manuscripts, and prepared for the press by his brother, the Rev. D. Huntington of Bridgwater, Mass.—Orders to be addressed to Samuel T. Armstrong, No. 50, Cornhill, Boston.

University of North Carolina.—The number of students in this University is 118. The officers of the institution are the Rev. Joseph Caldwell, D. D. President and Professor of Divinity; Elisha Mitchell, A. M. Professor of Mathematics, and Natural Philosophy; Denison Olmsted, A. M. Professor of Chemistry and Mineralogy; William Hooper, A. M. Professor of Languages; Rev. Shepard K. Kollock, A. M. Professor of Rhetoric and Logic; Robert R. King, A. M. and Simon Jordan, A. B. Tutors.

Rev. Edward Warren.—The American Board of Commissioners for Foreign Missions, have resolved 'that the Prudential Committee, be authorized and directed to erect a suitable monumental stone over his grave at the Cape of Good Hope.'

Schenando, the Christian Indian Chief.—The Northern Missionary Society have erected a monument to the memory of this celebrated chief of the Oneidas. The Rev. Dr. Blatchford of Lansingburgh, and the Rev. Mr. Stansbury of Albany, were a committee for executing the wishes of the Society.

On the 26th ult. the committee repaired to Hamilton College where they were met by a deputation from the Oneida Nation, accompanied by Mr. Williams their catechist and minister. The Utica Gazette states, that, "having assembled in the chapel of the college, they proceeded from thence to the ground assigned as the future cemetery of the institution, at the northern extremity of which the monument had been erected, on an airy and commanding site, conspicuous from the village and surrounding country. The procession moved in the following order:

Mr. Williams, the missionary; the relatives of Schenando; other Oneidas; the students of the college; the trustees; the faculty; the president; attending citizens; the committee.

The urn, which was to complete the summit of the monument was borne immediately before the committee, and the procession having arrived at the burial ground and opened to the right and left, the urn was carried forward and placed on the top of the obelisk. The committee having followed, the Oneidas were collected before the monument, and Mr. Williams translated into their own tongue the inscription on its base; which is as follows:—

THIS MONUMENT
was erected by the
NORTHERN MISSIONARY SOCIETY,
in testimony of their respect for the memory of
SCHENANDO,
a chief of the Oneida nation,
who died in the peace and hope of the gospel on the 11th of March, 1816.
Wise, eloquent and brave,
he long swayed the councils of his tribe,
whose confidence and affection he eminently enjoyed.

In the war which placed the Canadas under the crown of Great Britain,
he was actively engaged against the French.
In that of the revolution,
he espoused the cause of the colonies,
and ever afterwards remained a firm friend to the United States.
Under the ministry of the Rev. Mr. Kirkland, he embraced the doctrines of the gospel;
and having exhibited their power in a long life, adorned by every christian virtue.
He fell asleep in Jesus,
at the advanced age of one hundred years.

Prayer was then offered up to Almighty God by the Rev. Dr. Blatchford, and immediately after, the Oneidas were addressed on the occasion by the Rev. Mr. Stansbury. The address was rendered, sentence by sentence, into the Oneida tongue, by Mr. Williams, who consented to act as interpreter. The ceremony closed, on the part of the committee, by shaking hands with all the Indians present.—The daughter of the departed chief and several of his grand children were present; and when the address was concluded, the daughter requested Mr. Williams to say that "she should reply on the part of her family, but her heart was too full."

Joseph Dennie.—A monument to the memory of Dennie, has been erected in the yard attached to St. Peter's Church in Philadelphia. On the east front of the monumental column is the following inscription:—

JOSEPH DENNIE,
Born at Lexington, in Massachusetts, August 30th, 1768,
Died at Philadelphia, January 7th, 1812.
Endowed with talents, and qualified by Education,
To adorn the Senate, and the Bar,
But following the impulse of a Genius,
Formed for converse with the Muses,
He devoted his life to the Literature of his Country.
As author of the Lay-Preacher,
And as first Editor of the Port Folio,
He contributed to chasten the morals, and to refine the taste of the Nation.
To an imagination, lively, not licentious,
A wit, sportive, not wanton,
And a heart without guile,
He united a deep sensibility, which endeared him to his
Friends, and an ardent piety, which we humbly trust,
Recommended him to his God;
Those Friends have erected this tribute of their affection
To his Memory.
To the Mercies of that God is their resort
For themselves and for Him.
MDCCCXIX.

Census of the City of New-York.—In pursuance of a resolution of the Common Council, a census of this city has been taken. The number of inhabitants is 119,657; of white inhabitants, there are 46,783 males, and 51,187 females; of aliens 6,560 are males, and 5,204 females; of coloured inhabitants, 3844 are males, and 5829 females; and there are 95 males and 155 female slaves. In 1816, the number of inhabitants was 100,619.

Western Canal.—On the 23d ult. a part of this Canal was opened. On that day, the Governor of New-York, his Suite, the Engineers, Canal Commissioners, and others, amounting to nearly eighty persons departed from Utica, in a large and elegant Canal Boat, towed by a single horse. They visited Rome, and returned to Utica, a distance of thirty miles in eight hours and twenty minutes, including several stoppages. Crowds of people were assembled on the banks. The discharge of cannon, the ringing of bells, and every demonstration of public gratulation conspired to render this scene of inland navigation, in the highest degree interesting.

The great trigonometrical measurements, which have been so long carrying on in France and England, have been lately united at Dunkirk. The agents on the part of the French, were Messrs. Biot and Arago; on the part of the English, Messrs. Mudge, Coleby and Gardner.

The following account is abstracted from the discourse of M. Biot before the French royal academy of sciences, the 22d of last March.

"M. Arago and I went to receive, at Dunkirk, the English observers, Messrs. Mudge, Coleby and Gardner. They brought with them the grand astronomical sector constructed by Ramsden, which they had made use of in all their preceding operations; and we on our part, brought one of our repeating circles. At Dunkirk the sector, by the desire of the observers, was placed within the marine arsenal.

The English brig, the Investigator, which had conveyed it thither, was also to bring it by the docks to the place where it was to be employed, and was to remain there ready to take it back with the same facility, the same care, and the same respect, as they would have paid to a vessel of our marine. We placed our little repeating circle at a short distance off, in a shed which the administration of marine had directed to be constructed for us; for it may be conceived, without our mentioning it, that the French government had given the necessary orders, that the united observers should find all the assistance which they could desire.

Owing to a continuation of good weather, which proved extremely harrassing, so little time did it leave us for relaxation, all the observations were completed in fifteen days, to which, properly speaking, we may add as many nights. By a confidence, which would not deserve to be noticed if it were as common as it is proper and useful, we reciprocally accomodated each other with our apparatus; and when we were completely satisfied with our observations, we made a full and entire communication of them to each other. They were found to agree in a surprising manner, if the different nature of the processes be considered; and what is still more fortunate, they were found also to accord perfectly with those which M. Delambre had formerly made in the same place, in the commencement of his operations. From this results the double assurance, that the arcs of France and England are thus perfectly connected with each other; and that, moreover, the observations, made on the other points of the two arcs, by processes similar to those which we had proved together, have all the precision which can be desired. It gives one unfeigned satisfaction to recognize as certain, results that have cost so much trouble. It is a great encouragement for science, to see that it can at length calculate on the methods which it practises.

The operations which had reunited us, being thus happily accomplished, the brig that had conveyed the English observers, set sail and departed from Dunkirk. I could not see this vessel depart with indifference, in which I had been so obligingly received the preceding year, in passing to the Shetland Isles, and the officers of which, had afforded me such assistance in my observations. The captain, on quitting the port, hoisted the French flag, saluted us with fifteen pieces of cannon, and, while he could render himself audible, or we could see him, continued to testify to us every mark of friendly recollection. As it was expedient that the point of junction of the English and French operations might always be reascertained, M. Arago and I thought proper to erect some lasting monument. The city of Dunkirk freed us from this care in a manner too honourable to them not to call here for our gratitude. A little marble column, surmounted with a spire, is to be erected in this place; and a short inscription will record the object of the operation, with the names of the observers of the two countries.

At the Shetland Isles, the northern extremity of the great arc has been marked in like manner, in the garden of Mr. Edmonston, by a little monument which he has caused to be erected in the place where we had made our observations. In Spain, in the Isles called *Pithiuse*, the southern extremity of our arc is consecrated by a cross."

Germany.—The lovers of Biblical literature will be gratified to learn, that the two following works were announced at the Michaelmas Fairs, 1818, at Francfort and Leipsic, as preparing for the press. They will probably be soon published.

Gesenius Guil.—Lexicon Hebræo-Latinum, seu Commentarius philologico-criticus linguæ hebraicæ et chaldaicæ Veteris Testamenti. Insunt nomina propria hominum, urbium et locorum suis locis inserta. Editio altera plenior et copiosior, imprimis uberiore linguarum cognatarum collatione adaucta. II. Tomi. 8 maj. Lipsiæ.

Schleusner Joh. Fried. Novum Lexicon Græco-Latinum in LXX. et reliquos interpretes græcos ac scriptores Apocryphos Vet. Testamenti, post Bielium congessit et variis observationibus criticis ac philologicis illustravit. III. voll. 8 maj. Lipsiæ.

Modern Greece.—The college in the island of Chios, from which it is expected the greatest benefits will result to modern Greece, by reviving a spirit of literature and national independence

in that long oppressed country, appears to be in a very flourishing condition. Students are flocking to it from every part of Greece. In April last it had seven hundred scholars; and it was expected, that within one year, the number would exceed one thousand. The publi. library already contains thirty thousand volumes, and funds are obtained for greatly enlarging it. The principal professors in this important establishment are, Mess, Vordalachos, Selepi, and Bomba, well known to their countrymen by several learned treatises in the sciences and elegant literature.

A grand printing establishment has lately been made in the capital of Chios, under the superintendence of a German, by the name of *Bayrhoffer*. The types, presses, &c. were procured in Paris.

There are published in Vienna three journals in the Greek language, which are extensively circulated among the inhabitants of Greece, both on the continent and the islands. During the present year, a new literary, scientific, and commercial journal, in the Greek language, has been commenced in Paris. It is entitled the *Minerva;* and is conducted by several learned Greeks, who have taken this method to inform their countrymen of the literature, and the commercial and political situation of the other nations of Europe.

Brazil.—Scientific travellers, are employed in Brazil, at the expense of the Austrian, Bavarian, and Tuscan Governments. On the part of Austria are employed: 1. Professor Mikan, for natural history in general, and botany in particular; 2. Dr. Pohl, as mineralogist; 3. M. Natterer, for Zoology; 4. M. Schott, as gardener; 5. M. Socher, as huntsman; 6. M. Ender, as landscape painter; 7. M. Buchberger, as botanical painter; and M. Frick, as natural history painter. Bavaria employs Dr. Spix, as zoologist, and professor Martinus, as botanist; and, in the service of the Grand Duke of Tuscany, is Dr. Rasdi, a naturalist.

Volcano in Switzerland.—A volcano has made its appearance on a mountain, near Morbio, a village in the canton of Tessin. An earthquake preceded the explosion. The flames, at first, ascended to a considerable height, and masses of stone were hurled to a great distance. A large opening has been observed, from which flames issue, with a strong smell of sulpher. No lives were lost, but considerable damage has been sustained by houses in the immediate neighbourhood. The date of this event corresponds with that of the disasters in Sicily.

Discoveries in Arabia.—Mr. Bankes, an English traveller, in company with several of his countrymen, visited the ruins of *Wadi Moosa*, so called from a village in their vicinity. They are the wreck of the city of *Petra*, which, in the time of Augustus Cæsar, was the residence of a monarch, and the capital of *Arabia Petræa*. The country was conquered by Trajan, and by him annexed to the province of Palestine. Baldwin I. king of Jerusalem, made himself master of Petra, and gave it the name of the Royal Mountain.

The first object of *Wadi Moosa*, which attracted the attention of these travellers, was a mausoleum, 'at the entrance of which stood two colossal animals, but whether lions or sphinxes, they could not ascertain, as they were much defaced and mutilated. They then, advancing towards the principal ruins, entered a narrow pass, varying from fifteen to twenty feet in width, overhung by precipices, which rose to the general height of two hundred, sometimes reaching five hundred feet, and darkening the path by their projecting ledges. In some places, niches were sculptured in the sides of this stupendous gallery, and here and there rude masses stood forward, that bore a remote and mysterious resemblance to the figures of living things, but over which time and oblivion had drawn an inscrutable and everlasting veil. About a mile within this pass, they rode under an arch, perhaps that of an aqueduct, which connected the two sides together, and they noticed several earthen pipes, which had formerly distributed water.

'Having continued to explore the gloomy windings of this awful corridore for about two miles, the front of a superb temble burst on their view. A statue of victory, with wings, filled the centre of an aperture in the upper part, and groups of colossal figures, representing a centaur, and a young man, stood on each side of the portico. This magnificent structure is entirely excavated from the solid rock, and

preserved from the ravages of the weather by the projections of the overhanging precipices. About three hundred yards beyond this temple, they met with other astonishing excavations; and on reaching the termination of the rock on their left, they found an amphitheatre, which had also been excavated, with the exception of the proscenium, and this had fallen into ruins. On all sides the rocks were hollowed into innumerable chambers and sepulchres; and a silent waste of desolated palaces, and the remains of constructed edifices filled the area to which the pass led.

'The travellers having gratified their wonder with the view of these stupendous works, went forward to mount Hor, which they ascended, and viewed a building on the top, containing *the tomb of Aaron;* a simple stone monument, which an aged Arab shows to city, formed on both sides of marble columns of the Corinthian order, and terminating in a semi-circle of sixty pillars, of the Ionic order, and crossed by another colonnade, running north and south. At the western extremity stands a theatre, of which the proscenium remains so entire, that it may be described as almost in a state of undecayed beauty. Two superb amphitheatres of marble, three magnificent temples, and the ruins of gorgeous palthe pilgrims. Having remained in this spot, consecrated by such great antiquity, they returned next morning, and again explored other ruins of Petra.

They finally proceeded to view the ruins of *Jerrasch*, 'which greatly exceed in magnitude and beauty those of Palmyra.

'A grand colonnade runs from the eastern to the western gates of the aces, with fragments of sculpture, and inscriptions mingled together, form an aggregate of ancient elegance, which surpasses all that has been spared of the former grandeur of Rome.

Patagonia.—Some Englishmen employed on the coast of Patagonia, state that 'the inhabitants consist of two distinct tribes. One of these is a wandering tribe, of the gigantic size, so often mentioned by voyagers, extending all along the coast, from the Plata to the straits of Magellan. The lieutenant (of the royal navy,) saw two caciques, who measured eight feet in height, and he had a youth with him, who was not less than six feet two inches. The women are said to be in the same proportion. They are a remarkably well featured, and handsomely proportioned race.'

List of New Publications.

THEOLOGY.

Letters to the Rev. William E. Channing, by Moses Stuart: third edition, corrected and enlarged from the second, 12mo.—Andover.

The Claims of Seamen: a Sermon, preached on Sabbath evening, Nov. 7, 1819: by Edward D. Griffin, D. D.—New-York.

MISCELLANEOUS.

A Reply to the Statements of Mr. Daniel Parker, in a late publication, entitled "Proscription Delineated": by Joseph Harvey, a member of the North Consociation of Litchfield County.—Hartford.

Sketch Book of Geoffry Crayon, Gent. Nos. 3 and 4. 8vo. New-York.

Arithmetic Simplified, being a plain, practical system, adapted to the capacity of Youth, and designed for the use of Schools in the United States: by John I. White; second edition.—Hartford.

A Memoir on the Commerce and Navigation of the Black Sea, and the Trade and Maritime Geography of Turkey and Egypt: by Henry A. L. Dearborn, 2 vols. 8vo.—Boston.

Religious Intelligence.

FOREIGN MISSIONS.

THE tenth annual meeting of the American Board of Commissioners for Foreign Missions, was held in the council chamber of the state house, in Boston, Sept. 15th, 16th, and 17th, 1819. The following members were present: viz —

Rev. Joseph Lyman, D. D. His Honor

Wm. Phillips, Esq. Rev. Jedediah Morse, D. D. Rev. Calvin Chapin, D. D. Rev. Zephaniah S. Moore, D. D. Rev. Jeremiah Day, LL. D. Hon. John Treadwell, LL. D. Gen. Henry Sewall, Hon. Charles Marsh, Hon. William Reed, Rev. Samuel Worcester, D. D. Rev. Henry Davis, D. D. and Jeremiah Evarts, Esq.

The meeting was opened with prayer by the Rev. Dr. Lyman; and on the following days by the Rev. Dr. Morse, and the Rev. Dr. Chapin.

The annual accounts of the Treasurer were exhibited, as examined and certified by the auditor, and accepted.

The Prudential Committee made their annual Report, which took up the greater part of the first day, and which was accepted.

The report of the Executive Committee of the Foreign Mission School, was read and accepted.

The Rev. Leonard Woods, D. D. Professor in the Theological Seminary at Andover, (Mass.) the Hon. John Cotton Smith, of Sharon, (Con.) Divie Bethune, Esq. of the City of New-York, and Elias Boudinot Caldwell, Esq. of Washington, District of Columbia, were unanimously elected members of the Board.

After the annual organization of the Board, the officers were as follows:—

The Hon. John Treadwell, LL. D. *Pres't.*

Rev. Joseph Lyman, D. D. *Vice-Pres't.*

The Rev. Jedediah Morse, D. D. Hon. William Reed, Rev. Leonard Woods, D. D. Rev. Samuel Worcester, D. D. and Jeremiah Evarts, Esq. *Prudential Committee.*

The Rev. Dr. Worcester, *Corresponding Secretary.*

The Rev. Calvin Chapin, *Recording Secretary.*

Mr. Evarts, *Treasurer*, and

Ashur Adams, Esq. *Auditor.*

The Rev. Dr. Lyman preached the annual Sermon, at the Old South Church, on the afternoon of Thursday, the 16th, from Isaiah lviii, 12. *And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called,* THE REPAIRER OF THE BREACH, THE RESTORER OF PATHS TO DWELL IN.

His Honour Lieut. Gov. Phillips, and the Rev. Drs. Worcester and Morse, were requested to present the thanks of the Board to the preacher for his Sermon, and to ask a copy for the press.

John Tallmadge, Esq. was unanimously elected a member of the Agency for the Foreign Mission School.

In the course of the session the following resolutions were adopted.

Resolved, That individuals, clergymen, and laymen, residing in different, and especially in distant, parts of the United States, and in other lands, be now, and as shall be deemed advisable, hereafter, elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and, by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

In pursuance of the foregoing resolution, the following persons were unanimously elected by ballot, to be corresponding members, viz.

The Rev. Francis Heron, Pittsburgh, Penn.; the Rev. James Culbertson, Zanesville; and the Rev. Robert G. Wilson, D. D. Chillicothe, Ohio; the Rev. James Blythe, D. D. Lexington, and the Rev. Daniel C. Banks, Louisville, Ky.; the Rev. William Hill, D. D. Winchester, and the Rev. Dr. Baxter, Lexington, Va.; the Rev. Charles Coffin, D. D. President of Greenville College, and Dr. Joseph C. Strong, Knoxville, Tenn.; Col. R. J. Meigs, agent of government in the Cherokee nation; Col. John M'Kee, agent of government in the Choctaw nation; Samuel Postlethwaite, Esq. Natchez, Miss.; the Rev. Sylvester Larned, New-Orleans, Lou.; Rev. Henry Kollock, D. D. Savannah, the Rev. Moses Waddel, D. D. President of the University of Georgia, John Bolton, Esq. Savannah, John Whitehead, Esq. Waynesborough, and the Hon. John Elliot, Sunbury, Geo.; the Rev. Benjamin Palmer, D. D. Charleston, and Dr. Edward D. Smith, Professor in the College, South Carolina; and Gen. Calvin Jones, Raleigh, N. C.

Abroad the following persons were elected, viz. William Wilberforce, Esq. Charles Grant, Esq. the Rev. Josiah Pratt, and the Rev. George Burder, London; the Rev. John Campbell, D. D. the Hon. Kincaid Mackenzie, and the Rev. Ralph Wardlaw, D. D. Scotland; Mr. Frederic Leo, Paris; the Rev. Mr. Jowett, Malta; the Rev. Archdeacon Twisleton, Ceylon; the Rev. William Carey, D. D. and the Rev. Thomas T. Thomason, Calcutta; and the Rev. Robert Morrison, D. D. China.

The manner in which the Corresponding members are to be informed of their election, was submitted to the prudential committee.

Resolved, That the Board will ever exercise an affectionate and provident care for the widows and children of such missionaries, as shall have deceased in its service; and the Prudential Committee are authorized, and it will be their duty, to make such provisions in these cases, as will be consistent with the principles of the missionary cause, and adapted to the circumstances of the respective missionary stations.

Resolved, That the board gratefully ac-

knowledge the liberal and increasing patronage of the christian public, extensively afforded to this institution, its measures, and objects; and that the prudential committee be directed to express the thanks of the board to all societies, churches, congregations, and individuals, from whom donations and contributions have been received.

Various interesting subjects were referred to the Prudential Committee, and to the future deliberations of the Board.

[The details of business, which annually demand the attention of the Board, in relation to funds, the duties of officers, &c. &c. and the appointment and report of various committees would not be particularly interesting to the public. The important objects and plans of the board are brought to view in the Report of the Prudential Committee.]

Resolutions of thanks were unanimously adopted, and ordered to be presented to the committee of the Old South Church, for the use of that house of worship, for the public religious services of this annual meeting;

To the choir of singers, for their attendance and aid on this occasion;

To his Honor, the Lieut. Governor of Massachusetts, for his kindness and politeness in procuring the use of the council-chamber for the board during the present session; and

To those individuals and families in Boston, whose hospitality has been experienced by the members.

The Prudential Committee were directed to compile and publish a Report, comprising the various annual documents.

The next annual meeting was appointed to be held at Hartford, Con. on the third Wednesday of September, 1820, at 10 o'clock, A. M. The Rev. Dr. Nott having been appointed to preach on that occasion, the Rev. Dr. Proudfit was appointed to preach in case of his failure.

The meeting was concluded with prayer by the Rev. Dr. Worcester.

MISSION TO JERUSALEM.

The Boston Recorder gives the following account of the departure of the Missionaries for Jerusalem.

"Messrs. Levi Parsons and Pliny Fisk, the gentlemen designated for this Mission, reached town on Saturday morning, expecting to sail on that day for the Mediterranean, had they not been prevented by unfavorable winds. On Sabbath noon the Old South and Park Street Churches at the request of the former, united with the Missionaries in the Old South Church in celebrating the Lord's Supper. On this occasion, the services were performed by Rev. Dr. Worcester, Rev. Messrs. Codman, Fisk, Jenks, and Dwight. It was eminently a feast of love, and greatly refreshed the hearts of all who were present. On Sabbath afternoon, Rev. Mr. Parsons preached a sermon in Park-Street Church, connected with the subject of the Mission, from Hosea iii. 4, 5. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." In the evening, Rev. Mr. Fisk preached at the Old South Church to an overflowing audience, from Acts xx. 22. "And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befal me there." Both the sermons are to be printed. We shall only say, therefore, that they were heard with the deepest interest by those who were present; that they are admirably calculated to promote the great object in view, an interest in the enterprise in which they are engaged, and that we hope they will be extensively read by the Christian public. Clear we are, they have done much good in Boston. After the sermon by Mr. Fisk, and a collection of more than $300, Rev. Dr. Worcester read the Instructions of the Prudential Committee of the Board of Commissioners for Foreign Missions.

On Monday evening, at the United Concert of the Old South and Park-Street Churches, the two Missionaries addressed them, and united with them in prayer. This interview was peculiarly interesting and affecting to the members of those Churches. In a sense, the Mission had originated among them. At their united monthly concert for prayer, during the last twelvemonth, they had contributed a sufficient sum to support one of the Missionaries. During the year they had become deeply interested in the Mission itself, and personally attached to the two gentlemen engaged in it, both as preachers and as men. This was probably their last interview. We cannot but look upon it as a gracious interposition of Providence that the Missionaries were detained by a head wind through the Sabbath and Monday. Much good, we believe has been done, in consequence of it, to the cause of Christ. On Wednesday morning the wind becoming directly favourable, and the weather remarkably fine, the Missionaries embarked in the Sally-Anne, Capt. Edes, for Smyrna. The vessel is to touch at Malta for a few days. From that island we may expect to receive interesting intelligence from them. It was a most favorable circumstance for the Missionaries, that the steward of the ship, a native of Trieste, converses freely both in the *Modern Greek*, and in the Italian. They may derive much assistance from him, espe-

cially in the pronunciation of the former of these languages, which is in a sense his mother tongue.

While at Smyrna, the Missionaries will early visit the Seven Churches of Asia, which are all still in existence; if the fact that a few Christian families (at least) still remain in each of the places formerly occupied by those Churches, will justify such an assertion. We hope they will send us, by the time when the spring opens, such accounts of those Seven Churches, that some of our Churches in New-England will send out and support Pastors sufficient to take the oversight of them. What a field of benevolence is here laying open to those who love our Lord Jesus Christ. The Missionaries are to direct their course to Jerusalem, as soon as they shall have been prepared at Smyrna for their operations in that city.

It is a most pleasing circumstance, that through the enlarged benevolence of an individual, a foundation has been laid for the establishment of a Bible Society, if practicable, in Jerusalem, where the Apostles first began to preach the gospel, and to which our churches are now sending it back.

MISSIONARY SOCIETY OF CONNECTICUT.

Extracts from letters from Missionaries in the service of the Missionary Society of Connecticut, addressed to the Trustees of the Society.

1. From the Rev. Isaac Reed, dated, New Albany, Indiana, October 5. 1819.

"Aiming to follow the spirit of the instructions, accompanying the commision you were pleased to send me, as also the explanatory letter of your Secretary, I have, as opportunity of absence from this place has offered, spent several weeks in missionary labor in various places; and the knowledge, which I have thus gathered, from actual observation of the moral and religious state of these parts of our country, resolves itself in these words, *The harvest truly is plenteous, but the laborers few.*

"In May last, I spent 8 days in Harrison and Crawford counties, and preached four times in Corydon, the seat of justice in Harrison county. Here an infant presbyterian church exists; and there are a number of intelligent people, who would do something to support a presbyterian minister. In Crawford county, I preached in two towns of 20 or 30 families each. The people seemed very thankful for my visit, attended well, and desired me to come again.

"In August, I visited the counties of Clark and Jefferson, and attended the installation of the Rev. John M. Dickey at New Lexington, the first presbyterian minister installed in this state. This is a church gathered and organized by your missionary, the Rev. O. Fowler, the last autumn. But, alas! the majority of the people, among whom I travelled, in this tour, are literally as sheep having no shepherd; and every one does that which is right in his own eyes. Here and there one has known better days; enjoyed greater privileges; and is now mourning over the destitute state of the country. At Madison, in Jefferson county, I found a missionary just arrived from the Missionary Society of young men, in New York city: and there seemed considerable prospect that the people will settle him. I think he merits their confidence. Madison has nearly 1000 inhabitants, but very few presbyterians. There is, however, a brick meeting house building for that denomination; and religion seemed to have gained since I was there a year before. On my return, I preached in Charleston, one evening, during the week of the circuit court. The attendance was numerous. One of our brethren preaches there two Sabbaths in a month. Another place of my preaching was New Providence, on Silver Creek, where there are a number of Connecticut people; and among them one male and several females professing religion. They are very anxious for missionary labors. It would encourage your hearts, and strengthen your hands, in the cause of missions, to hear them converse, and pray for you and your servants

"Soon after I again visited that part of the state, and preached in a settlement on Indian Creek, where are several people who were educated presbyterians. Some of them have been there eight years, and have never before seen a Presbyterian minister in their settlement. On my return, I stopped a while with a man in the woods, who was clearing a little spot round his cabin. He said he had the bible in his house, but had been but twice at meeting in a number of months, and that because he had not known where to find one.—Oh! how much we need Missionaries in these parts!"

2. From the Rev. Joseph Treat, dated Windham, Ohio, October 14, 1819.

"You have doubtless observed that, for some time past, your Missionaries in this vicinity have received very little, either by public contributions or private donations, to aid the funds of your society. The people have adopted a different mode of aiding the same general object. A Missionary Society was formed last December at Hudson, (Ohio,) styled the Portage Missionary Society, the object of which is to supply the destitute settlements in the Presbytery of Portage, which includes the four west counties on the Reserve. The Society held its first annual meeting in September, at Charleston, at which time the Treasurer reported that he had received about 140 dollars. This money has been, in part ex-

pended to promote the object for which it was contributed, and the remainder, it is expected, will be soon. I mention these circumstances to inform you that the people are doing something to advance the good cause, although they have withdrawn their direct patronage, to a great extent, from your Society. This is a mode which appears to meet with the feelings of the people, and from which much good may be expected. And if the cause of Christ is promoted the great object of benevolent institutions is secured; and in this way the people here are still, virtually, aiding your Society, one to which, under God, they owe all their religious privileges."

PERSECUTION OF THE PROTESTANTS IN FRANCE.

A contribution has been raised in Great Britain, amounting to £6374, 13s., for the relief of the persecuted French Protestants. A committee of English Protestant Dissenters, appointed in consequence of these persecutions, have published a Report, of which the following is an extract:

When the general body of the ministers of the three denominations commenced those proceedings in favour of the Protestants of France, which the committee appointed by them have now happily terminated, the most timid or prudent calculator could not have imagined that their duties would have become so delicate or difficult as they have been rendered by subsequent events. Impelled by the principles of the Christian religion, and pursuing its simple but sacred dictates, they found themselves suddenly assailed by violent opposition, involved in political disputes, and exposed to the most offensive calumny and abuse. To have abandoned the cause, or to have relaxed their efforts in the face of such unmerited and unexpected hostility, would have been as base on the part of the committee, as it would have been gratifying to their envious or intolerant opponents. They persevered; and success has rewarded their motives and their constancy. Independently of the real and important benefits which they have been able to confer on the victims of oppression and cruelty, they have eminently served the general interests of truth and freedom. They have cleared away the misrepresentations and aspersions under which virtue was obscured and guilt was concealed, and have given a great moral lesson to persecutors of this and succeeding ages.

The existence of a religious persecution, more extensive and more fatal than the Committee had represented, is now acknowledged through France, and is become rather a subject of history than dispute. The mission and the report of the Rev. C. Perrot have produced national discussion; and the most eloquent orators and the ablest writers of France, have justified the calumniated Protestants, and recorded the infamy of their unprincipled oppressors. The solitary voice of an intrepid deputy, Mon. D'Argenson, is no longer drowned in clamour and invective. In the present Session, the father-in-law of M. De Cazes, the first minister of Louis XVIII. has exposed from the Tribune, the spoliations and murders in the Department of the Guard, of which he is a representative. The truth which the lamented Romilly (at the request of the Committee) revealed in the British Parliament, M. De Serre, keeper of the Seals, and invested with all the authority of his high office, has proclaimed amidst the acclamations of the Senate, to his country and to all Europe. "We can no longer be silent (said he) however afflictive may be the scandal; and let me observe, it is crime that is scandalous, and not its exposure—not the cry of blood unjustly and profusely spilt. Shall this Tribune, which exclaims against abuses, be dumb when general and notorious outrages exist?"

The historical relation of these deplorable events, which the Committee had announced, prepared, and printed, they have determined not to publish, because, though substantially correct, as far as it embraced the subject, and as far as facts could be collected under the tedious reign of terror, there was an inevitable incorrectness in some of the minor details; and because, from the mass of documents which has been since obtained, it is evident that that work would have been too limited, and exceedingly incomplete. While they have, therefore, thought it their duty to withhold an imperfect narration, they hope and expect that a full and authentic statement will be presented to the public by a member of their body.

With peculiar satisfaction, they renew the assurances of their respect and

gratitude to those who nobly advanced to vindicate a just cause, and to relieve Protestants suffering for conscience' sake. The names and contributions which are subjoined, will demonstrate, that amidst all the efforts and artifices which embarrassed public opinion, the Committee were honoured with general and liberal support; and they are placed in one list, that they may be preserved as a practical and honourable memorial to this and future generations, of the sentiments and virtues of the Protestant Dissenters of England, and of the friends of truth and liberty in Scotland, of the present day. The amount, deducting the necessary expenses, has been remitted to those for whom it was justly and generously designed. Providence has opened for its distribution, channels peculiarly suitable and satisfactory. With special adaptation to the circumstances of the sufferers, and a studied and scrupulous economy, the refreshing streams of Christian benevolence have been conducted to the scenes of protracted and inconceivable desolation.

The alarming disturbances which occurred at Nismes, as late as last March, will satisfy you that it would be most impolitic and dangerous to give a particularity to their information, which, in ordinary circumstances, the Committee would have thought it their duty to have communicated; but they can state generally, that widows have been relieved from immediate necessity, and permanently assisted; orphans have been clothed, educated, apprenticed, and taught to provide for their own future independence; prisoners have been furnished with means to procure legal assistance, and to pay the expenses of the tribunals; tradesmen have been enabled to re-commence their business; artisans have been supplied with implements and tools; weavers with looms; agriculturalists with ploughs, carts, horses, cows, &c.; houses have been rebuilt or repaired; furniture stolen or destroyed has been replaced; pensions have been given to the old and decrepid; bread, meat, clothes, and bedding have been distributed as exigencies required; and the money thus applied has been spent as much as possible with persons connected with the sufferers, and almost invariably with meritorious Protestants.—Many who must have sunk into the grave under the pressure of want, disease, and despair, or have dragged on a miserable existence, or have grown up in penury, ignorance and vice, have been snatched, by the kindness and wise arrangements of the almoners of your bounty, from their miseries, and spared to their families and to their respective Protestant communities.

A member of the committee passed part of the last autumn in the south of France. He saw the widows, the orphans, and the sufferers, who have received and are receiving your supplies, and witnessed the mode of administering relief. Houses still in ruins are partially restored, the tears and sorrows of the injured and bereaved, and the numerous and horrid recitals which he heard from persons who reflect honour on their country and on Protestantism, attested the melancholy certainty of all that has transpired.

The elements of mischief are still latent and powerful; the oppressors, though restrained, are neither dispersed nor disunited; the criminals, tho' unpunished, are implacable; and a favourable moment would be infallibly embraced. It is only the continuance of a liberal administration, and the protecting care of Providence, that can even now preserve the Protestants of the Gard from the most fearful calamities.

The committee sincerely hope, that the tranquility and security of their brethren in France, will be confirmed and established: but should persecution unhappily revive, consolation is already prepared by your past conduct. It is now known, that there is at least one body of men in Europe to whom the persecuted may confidently appeal, and by whom, as long as public justice lingers in the world, their oppressors will be exhibited to public view, and exposed to virtuous indignation.

SWEDISH NAVAL BIBLE SOCIETY.

A Naval Bible Society has been established at Carlscrona. This place is styled the 'Portsmouth of Sweden,' it being a depot of nearly twenty sail of the line. The following is an abstract of the proceedings:

'His Excellency, the Governor of the province, took the chair; supported on the right by the commanding admiral; and, on the left, by the commandant of the town; while a number of officers, civil and military, occupied

the more prominent places in the assembly. We had also the assistance of the superintendent and dean, and several of the clergy. The royal chaplain, the Rev. W. Holm, having solemnly deposited a large folio Bible on the table, and briefly, but most appositely, referred to it, as the fittest symbol of the Society to be formed, the Governor stated the object of the meeting, and then called upon me to step forward, and communicate to the gentlemen present what I had already stated to him in private. Having done this, I promised them assistance to the amount of 200l. from the British and Foreign Bible Society. His Excellency read to the meeting a plan for the Constitution of the Society, of which a provisional committee was formed, out of the gentlemen whose names had been entered on the lists as subscribers to the institution. His Excellency charged me to convey to your committee the high sense which the meeting entertained of the obligations under which you have laid the Swedish nation, by the generous assistance which you have given to the Bible Societies in this country; thus furnishing so many poor with the means of acquiring the most important of all knowledge, that of *the only true God, and of Jesus Christ whom he hath sent.* He then took me affectionately by the hand, and wishing me all possible success in my future exertions to spread the divine word, dissolved the meeting; while aspirations of praise and thanksgiving ascended to that God whose providence had brought about this joyful event.

MORAVIAN MISSION.

London, June 7, 1819.

Ever since the public papers have given an account of an invasion of the Cape colony by the Caffres, we have been under no small concern for the safety of the new missionary settlement of the United Brethren on the Witte Revier, which has been formed with the best prospect of success. Yet, while the reports in the newspapers seemed not to rest upon any good authority, we were willing to hope, that if not altogether unfounded, they might originate in some trifling occurrences, creating temporary alarm. Yesterday's post, however, brought a confirmation of the painful intelligence, and that the danger to our settlement, and the missionaries on the Witte Revier, was greater than we had supposed. The following letters, which have been long on their passage, will give to our brethren and friends some account how they have fared, during the beginning of this herrid war with one of the most fierce and cruel nations of South Africa; but as to what they may have suffered in the sequel, we are left in suspense. We have no hope, but in the mercy of our God and Saviour, which has in so many instances been made manifest in the miraculous preservation of our brethren and sisters employed in the missions, in the midst of the most imminent dangers. May these reports excite all who read them to fervent prayer in behalf of those dear servants of God, and their congregation.

We have since seen a proclamation issued by the governor, Lord Charles H. Somerset, dated the 3d of March, calling out the farmers to assist the military sent to the frontier under General Wiltshire, and placing the districts of Uitenhagen and Graaf Reynet under martial law, till the disturbance is over. His Excellency, on his late journey into the interior in 1817, having penetrated into the Caffre country, established peace with their chief or king T'Geika. Other chiefs not acknowledging him as king, have made war upon him, and extended their predatory incursions into the colony, as stated in the proclamation.

C. I. Latrobe.

Copy of a letter from the Rev. Hans Peter Hallbeck, to the Rev. C. I. Latrobe, dated Gnadenthal, Feb. 27, 1819.

Previous to my setting out for the Witte Revier, in the beginning of this month, I wrote to you on the 6th inst. and informed you of my intention to visit the new settlement. You will wonder how it happens, that you are again addressed by me from this place, so soon after my departure for the interior. It is owing to very melancholy events on the frontiers of this colony, which have already involved many families in distress and ruin, threaten destruction to the infant settlement on the Witte Revier, and expose our brethren and sisters there to the most imminent danger of being all massacred.

On my leaving Gnadenthal, on the 9th inst. we supposed that all was safe and peaceful along the frontier, particularly as we knew that the Caffres had been but lately severely chastised. But in the neighbourhood of the Caffre Kuyls Revier, beyond Zwellendam, I met a Hottentot, bringing letters from brother Schmitt, by which I received the first intelligence of robberies and murders committed by the Caffres in the neighbourhood of the Witte Revier. Soon after, on the Gowritz Revier, I met a courier, who brought sad news of the alarming state of the country between the Sunday's and Great Fish Reviers, and a long catalogue of murdered soldiers and inhabitants. This news

was but too strongly confirmed when I arrived at George-town. The landdrost, Mr. Van Kervel, informed me that 220 farmers, and other inhabitants of his district, had been commanded to march against the Caffres, part of whom were already on their way; and that on account of the many horses and waggons required for the public service, I should find it impossible to proceed any farther, though I was furnished with a government order for relays. No waggons were going that way, on account of the disturbed state of the country, and the Caffres were already on this side of the Witte Revier. For these reasons, and knowing that if I even should be able to penetrate as far as the new settlement, my journey would not answer the end for which it was undertaken, I resolved to return home as soon as possible, in order also to relieve the anxiety of my wife, and the Brethren at Gnadenthal, and before the commando from Zwellendam should put itself in motion.

I left George-town in the evening of the 16th, and arrived here on the 21st, to the great joy and surprise of all the inhabitants, who had already been under considerable concern for my safety.

Our anxiety about the Witte Revier increased every day, till on the 27th, it was—shall I say, relieved, or rather, augmented by a letter from brother Schmitt, dated the 10th and 14th inst. and by a second from the landdrost of George, Mr. Van Kervel. The latter wrote as follows:—

'Col. Cuyler informed me by letter of the 15th inst. that he heard that the institution on the Witte Revier, belonging to the Moravians, had been attacked, but that they had bravely beat off the Caffres, and killed thirty of them, but lost all their cattle: I beg leave, therefore, to acquaint you therewith; and remain ever,' &c.

Col. Cuyler's information, however, does not appear to have been correct, as will be seen from the following extract of brother Schmitt's letter, which I will give you in his own words. On the 10th of February he writes:

"Yesterday between five and six o'clock in the evening, our herd being about five minutes walk from our house, feeding upon an open plain, above two hundred Caffres rushed out of the woods upon them, (though all the men instantly hastened with their fire-arms to the spot,) drove off 235 head of cattle before our eyes. A great many of these naked fellows ran close to our dwellings towards the herd. A general hue and cry was raised, and the Hottentots fired upon the thieves, but nothing could stop their progress. It is supposed that two of them were killed, and five wounded. We are astonished at the escape of nine of our men, who were watching the herd, and got all among the Caffres. Some of them were in the greatest possible danger. One was in the river, when the Caffres plunged into the stream, and saved himself only by keeping under water, while the banditti were swimming across it."

Brother Schmitt then describes the attack made upon their neighbour, Jacobus Scheeper, jun. at the Slagboom farm, whose cattle they stole, and killed his European servant, and were prevented murdering his wife only by the great dogs defending their mistress, after which the family took shelter with the brethren at the Witte Revier. He continues:—

"We now resolved to send two horsemen with a letter to the landdrost, Colonel Cuyler, at Uitenhagen, to represent to him our distressing situation, and to beg for speedy assistance. But our messengers returned in the evening, declaring it impossible to cross the Sunday's river.

Caffres having been seen this evening (the 10th) close to our place, we expected nothing less than to be attacked during the night. The women and children had already yesterday night slept in the church, thinking themselves safer there than in their dwellings, the place being also well watched.

On the 11th, I again sent off two men on horseback, with the letter to Colonel Cuyler. Meanwhile we and our Hottentots were employed in making a kind of rampart around our houses, with waggons and heavy pieces of timber to guard against any sudden attack. Behind each projection two, three, or four men were posted. In the evening came on a tremendous storm of thunder and lightning. The rain was so very violent, that I have hardly ever witnessed such a shower. The messenger returned, and reported that they had reached the crossing-place of the Sunday's River, but found the ferry-boat sunk.—Two men from the opposite bank attempted to swim across and fetch the letter, but the stream was so powerful, that the rope by which they meant to work themselves across broke, and the poor men were carried down the stream out of sight. Whether they saved their lives or not, remains unknown.

The night passed quietly, for which we gave thanks to our heavenly Father and Protector. Towards evening, some families came hither with a waggon from Graham's-town, with whom we obtained a reinforcement of seven men and four muskets.

The accounts these fugitives brought from the eastward, filled our people's minds with fear and dismay. To us the most painful of all was, a proposal of our Hottentots to quit the place, and fly into the interior towards the Bosjeman's Revier. I told them that we could not possibly admit of it, but that if the Sunday's Revier had been fordable, we should have had no objection to retreat towards Uitenhagen. But as it had pleased God to shut

up that road, we should wait here with patience, trusting to Him for deliverance, and not lose our confidence in his mercy. Many of them then declared, that they were ashamed of having so soon spoken of running away, and they all remained quiet.

On the 13th we had a peaceful day, and employed it to strengthen our fortifications. But in the night of the 14th, twenty or thirty Caffres approached close to our place, without our perceiving it, and formed themselves into two parties, opposite our houses. This alarm prevented our meeting at church, as we had intended, being obliged to keep on the look-out. As a Hottentot offered to take this letter, and to try to swim across the Sunday's Revier, I sent it together with the letter to Colonel Cuyler. The farmers are assembled in the neighbourhood of the Bosjeman's Revier, where the Caffres have robbed them of their cattle, set fire to the houses and corn-stacks, and murdered many people. As we could not but suppose that numbers of them are lurking about in the thickets all around our settlement, we set thirteen men as guard over the remaining cattle, three of them mounted on horseback.

Our brethren and sisters may easily conceive the anxiety we suffer. Many of the children cry out for food. Our people have lived chiefly on milk, and as the Caffres have stolen the whole of the first herd, among which were all the milch cows, they are in great distress. We are most afraid of a violent attack, the Caffres taking us by surprise, from which may God in mercy protect us. Pray for us, for the help of man is vain! Thank God, we all enjoy good health."

J. H. Schmitt.

I think this extract is sufficient to give you an idea of the perilous situation of our poor brethren and sisters on the Witte Revier, and to excite you all to fervent prayers for their preservation. I wish for nothing more than that they may be able to fly; for, if they remain, they must either defend themselves, and perhaps spill the blood of their assailants, or themselves be massacred; for the Caffres will certainly not rest, till they have avenged the death of those who fell on the 9th.

Throughout the whole colony, a so-called Caffre commando is now raising, and we expect Mr. Cobus Linde, the commander-in-chief, to come in a day or two, when he will call out the most able of our men to join the troops. The distress of our poor Hottentots will thereby be greatly increased; the more so, as corn and provisions of all kinds are enormously dear. A muid of wheat, which at the time you were here cost four or five rix-dollars, now costs from twenty to twenty-six. Meat likewise is about four times as dear as it was three years ago, and every other article of provision is in proportion. Pray do not forget our suffering poor. Several individuals here must perish, if they are not assisted by us; and our poors' box, owing to the high price of corn, is quite exhausted. Please to communicate what relates to the Witte Revier, as soon as possible to our brethren and friends. I hope soon to be able to give you further advice from that quarter. I remain ever, &c. &c.

Hans Peter Hallbeck.

Better accounts have been since received, as appears from the following

Extract from a letter, dated London 23d *July*, 1819.—"Brother Schmitt, at the Witte Revier, in a letter dated March 7th, says,—'That they considered themselves as delivered from their dreadful situation, since the Caffres had left their immediate neighbourhood, and were vigorously pursued by the colonists.'

Brother Hallbeck, at Gnadenthal, writes, March 27,—'Here we have also had our share of the public calamity; 99 of our ablest men are taken for the public service; and many a woman and child are left here without a supporter, which is particularly distressing in the present scarcity and high price of provisions, our poor's cash is quite exhausted, and we have debts into the bargain. I am happy to say the Landdrost of Swellendam has paid every attention to us, and eased our burdens as far as lay in his power.'

'In Gruenekloof, 21 men have been ordered for the public service.'

'All my fellow-labourers here. (Gnadenthal,) Gruenekloof, and the Witte Rivier, are well.'

Brother Hallbeck adds, 'Our Saviour has in a most conspicuous manner glorified his grace and power in the preservation of our brethren and sisters, and all the inhabitants at the Witte Revier; no one has been hurt or wounded by the barbarous foe; their houses and gardens have also been preserved.'

My heart while writing this, feels truly glad and thankful that I am enabled to send you so favourable an account, and have no doubt but that it will have the same effect on all our dear friends in Scotland to whom it may become known, as well as to, Sir, your's &c.

RUSSIAN BIBLE SOCIETY.

Speech of Prince Galitzin, at the Fifth Anniversary.

After describing, in glowing terms, the enlightening and vivifying influence of the Bible on all who cordially receive it, Prince Galitzin traces the extent to which it has been made known, more particularly in the Russian Empire:—

Bible Societies now see more than they did at first, of the blessed effects resulting from the reading of the Scriptures; and they have the happiness to witness the marked success and rapid advancement of the great work in the present day. Copies of the Scriptures are pouring into almost every known region, from one extremity of the earth to the other; and we find, that they are every where received, and read with spiritual advantage; they are every where multiplied, and every where sought after. Soon there shall not be remaining upon the earth one people, among whom the word of God is not read and affectionately received. *I have sworn by myself*, saith the Lord by the Prophet, *the word is gone out of my mouth, and shall not return, that unto me every knee shall bow, and every tongue shall swear.*

The Russian Bible Society, upheld and perpetuated by the Providence of God, and protected by a Christian Monarch, is rapid in its growth, like a wide-spreading tree, planted beside fountains of waters. There now remains scarcely a single Government in the Russian Empire, in which Branch Societies do not already exist, and participate and co-operate with us in the work. The far distant regions of Siberia, where the rays of the natural sun are not sufficiently strong to melt the perpetual snows, have been visited by the rays of the grace of God, and begin to be beautified with the fruits of his Holy Word. Heathen Tribes, ignorant of the Sacred Scriptures, discover a desire to possess them. Already the Jews, the Tartars, the Persians, the Calmucs, the Kirgisians, the Buriats, begin to read, *in their own tongues the wonderful works of God*, or are thirsting after the Word of Life. Into the Karellian and the Schuwaschian Tongues, the Gospel of St. Matthew is already translated.

The Moldnini, the Cherinissi, the Voguli, the Ostiak, and the Samoeids, have become the objects of the benevolent concern of those who love the Word of God; while many professed christians, awakened by the voice of the Living God, speaking to them in the Scriptures, begin to discover in themselves a something which requires nourishment no less than their bodies, and are eagerly stretching out their hands to obtain it.

MADAGASCAR.

A Mission has lately been established in this island by the London Missionary Society. Messrs. Bevan and Jones went to Madagascar on a visit of investigation. Of this visit, and of their settlement, the following account has been published:

'They were kindly received by the Chief Jean Réné; and by Mr. Bragg, an English gentleman, who resides in the vicinity of the town. Here they commenced a school, (Mr. Bragg having allowed them the use of his own house) and shortly obtained ten scholars, children of respectable parents; and received numerous applications in behalf of others, which they were compelled to decline, as the attempt was merely experimental. They had great reason to be satisfied with the docility and proficiency of their pupils; among whom was a son of a Chief, about twenty years of age, and heir to his father's honours and influence. This young man shewed much anxiety to improve himself, was extremely diligent, and promised that on his return home he would exert himself in the instruction of others.

During the continuance of Messrs. Bevan and Jones in the island, they visited Vandroo, a small town about nine miles south of Tamatave. At this place they met with a very hospitable reception from the Chiefs; who, as well as the people generally, were extremely solicitous to have their children instructed.

Shortly after their arrival in Madagascar, they received a letter from Radama, one of the Chiefs in the interior, inviting them to his capital; but, on account of its distance, the badness of the roads, and the great expense which would have been incurred by the journey, they respectfully declined the invitation.

Having at length accomplished the object of this preliminary visit to Madagascar, they engaged a passage to the

Mauritius, where they arrived in the month of October. They immediately commenced preparations with a view to return to Madagascar, accompanied by their wives and families. On the 14th of November, Mr. and Mrs. Jones sailed for Tamatave; Mr. Bevan intending to follow as soon as Mrs. Bevan was recovered from an indisposition, which had prevented them from embarking in the same vessel. On their landing, they were saluted with great joy by the Natives, who exclaimed 'Finart! Finart!' which signifies, 'Welcome! Welcome!' Soon after their arrival, they received visits from many of the people, among whom were some of the Chiefs. The children whom they had taught, shewed much pleasure at seeing them again, and were anxious for the commencement of a school. These children had been teaching others what they themselves had learnt during the first visit of the missionaries; the consequence of which was, that the children thus taught, were as impatient for the opening of a school, as those first instructed. The Chief, Jean René, having given to Mr. Jones a piece of ground, the latter had begun to build a School-house; and it was his intention, when this was completed, to erect a dwelling-house for the mission.

Mr. Jones, subsequent to his return to Tamatave, had been visited by some chiefs from Foulepointe, who intreated him to come over and teach their children. In the opinion of Mr. Jones, Foulepointe, including the adjacent villages, will form a very eligible Missionary station.

Mr. and Mrs. Bevan left the Isle of France for Madagascar, on the 27th of December. The vessel in which they sailed, was bound, in the first instance, to Foulepointe; and it was the intention of Mr. Bevan to recommence his missionary labours in the island of that place.

Mr. Bevan had begun to form a vocabulary of the Madecasse language; which he understands is written by the chief Radama, and by many of his people, in the Arabic character.'

NEW-ENGLAND TRACT SOCIETY.

This very useful institution has not received that attention from the Christian public, which its importance requires. It has not indeed been forgotten, but, mingled with the other charities of the day, its comparative merits have not been duly estimated. We are happy to perceive that an effort is now making for the relief of this Society; and that an active, intelligent, and pious man has accepted an agency for conducting its affairs.

The following is a list of the depositories already established. *Maine*, William Hyde, Portland; Zina Hyde, Bath; Daniel Pike, Bangor. *New-Hampshire*, Harrison Gray, Portsmouth; S. Smith, Hanover; Abijah Kingsbury, Keene; Richard Boylston, Amherst; M. Halliburton, Exeter; S. Kimball, Concord. *Vermont*, Nathan Coolidge, Windsor; E. P. Watson, Montpelier; Francis Burnap, Middlebury; Horace Jane, St. Albans: Rev. William Jackson, Dorset. *Massachusetts*, Lincoln & Edmands, Boston; Henry Whipple, Salem; Charles Whipple, Newburyport; Ebenezer Phelps, Northampton; S. Wells, Greenfield; Jacob Scales, Andover; Fisher Howe, Haverhill. *New-York*, P. W. Gallaudet, New-York City; Merrill & Hastings, Utica; Rev. Robert Hubbard, Angelica; Rev. David M. Smith, Lewiston. *Connecticut*, James R. Woodbridge, Hartford; Nathan Whiting, New-Haven; Elisha Stearns, Tolland; Lambert Lockwood, Bridgeport. *Rhode-Island*, John Johnson, Providence; Rev. Calvin Hitchcock, Newport. *Georgia*, Rev. N. S. S. Beman, Sparta; and one at Savannah. *Ohio*, Thomas L. Paine, Cincinnati; Rev Colin M'Iver, Fayetteville; Rev. R. G. Wilson, Chillicothe. *Kentucky*, Alexander Graham, Bowling-Green. *Tennessee*, Rev. David M. Sherman, Knoxville. *Mississippi*, Rich'd Pearce, Natchez. *Louisiana*, New-Orleans. *South-Carolina*, Charleston. *District of Columbia*, James Lawrie, Washington.

Any information relating to suitable places for Depositories, and persons to become Agents, or any proposals from such persons, may be addressed to Flagg & Gould, Andover.

The Agent of the New-England Tract Society acknowledges the subscription, or donation, of twenty dollars, from each of the following ministers to constitute them life-members; Rev. Leonard Woods, D. D. Rev. Ebenezer Porter, D. D. Rev. Sereno E. Dwight, Rev. Justin Edwards, Mr. Eb-

enezer Burgess, Rev. John Codman, Rev. Levi Parsons, Rev. Samuel Worcester, D.D. and Rev. Henry Blatchford.

The Constitution provides, that every subscriber may receive three-fourths of the amount of his subscription in Tracts at cost. These gentlemen gave their subscriptions without this right, and it is very desirable, in the present state of the Society's funds, that others should relinquish this right, when they become life-members. Four of the gentlemen above-mentioned, had given at least, twenty dollars each, to the Society, five years ago, but determined, in consideration of the present emergency, to renew their subscriptions.

LOUIS DWIGHT, *Agent.*

Andover Nov. 13.

N. B. These subscribers' names, without the others are noticed, because a special effort is now making to have Ministers made life-members.

REVIVALS OF RELIGION.

A revival of religion exists in Pleasant Valley, Dutchess County, N. Y. About forty are 'rejoicing in hope,' and many others are the subjects of deep religious impressions.

Extracts from a letter from the Rev. Henry Axtell, dated Geneva, N. Y. 18th October, 1819.

Within the last six or seven months, there has been, in the congregation under my pastoral care, what is commonly and very properly called *a revival of religion.* This revival, though it appears to be a genuine work of the Holy Spirit, and demands the gratitude of Zion's friends, has not, as yet, been very general in the congregation; probably not so much so as has been represented: for, undoubtedly, it too often happens, that verbal accounts of revivals of religion, are so highly coloured, as actually, though unintentionally to mislead the public mind.

Permit me to communicate to you, and, (if you think proper,) through you, to the public, the following brief statement of facts.

During the five last years, this church has been gradually increasing in numbers. In the year 1814, we received 14 members; in 1815, 29; in 1816, 26; 1817, 26; in 1818, 28; amounting to 123. Some of these were received from other churches, but the greater part, on examination. During these five years, there was scarcely any time, when there were not some who were seriously impressed, and anxiously inquiring concerning the way of salvation: and we frequently thought we could see indications of a general awakening. But in February last, our hope of such an event seemed almost gone. At our communion season in that month, we received only *one* member on examination, and one on certificate.

But in March and April, our hope was again revived. There was manifestly an increasing attention to spiritual concerns. In April *nine,* (the greater part young people,) were added to our communion: and nearly as many more were then anxiously inquiring.

During the months of May, June and July, I was absent from my congregation on account of ill health. The last Sabbath before I left home, was to me, and, I believe, to many of my dear people, a most solemn and interesting day. It was evident that numbers, and especially many of the *members of the church,* were then very much awakened.

While I was absent, my pulpit was supplied, partly by order of the Presbytery, but principally by Mr. *Brace,* an active, zealous young man, lately from the Theological Seminary at Andover. Through his instrumentality, the religious excitement was evidently increased, and the attention of friends and foes very much roused.

In July the Lord's Supper was administered by the Rev. Mr. Lansing of Auburn, and *thirteen* new members were added to the church. At that time, as I have been informed, the awakening was more general than it had been before; and more so, than it has been since.

On my arrival at home, about the first of August, the meetings for prayer and religious conference were frequent, and well attended. But there had then been, as I was told, no new cases of awakening, for more than a week, and there have been very few since that time.

On the first Sabbath of the present month, I administered the Lord's Supper, and received to the communion of the church, *fifty* persons on examination, and *one* on certificate. *Three* others had been examined and approved, but were providentially prevented from attending on that occasion. Of the number received there are some from almost every class in society—a majority, perhaps, are young people, and a great proportion of them females.

Among those who indulge a hope that the Lord has recently changed their hearts, there are some who have not yet presented themselves, as candidates for admission to the church; and there are, also, some who are now anxiously inquiring what they shall do to inherit eternal life.

DONATIONS TO RELIGIOUS INSTITUTIONS.

It is stated that at a late Council, the Choctaws made the Mission at Elliot 'donations to the amount of thirteen hundred dollars, beside eighty cows and calves.'

The Boston Baptist Foreign Mission Society, held their annual meeting on the 13th instant, when it appeared that their Treasurer received, the last year, from societies and individuals $1049,10.

The Treasurer of the American Education Society, acknowledges the receipt of $1018,42 in the month of Oct.

The Treasurer of the American Bible Society acknowledges the receipt of $1822,38 in the month of October.

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of $5708,39 from Sept. 16th to Oct. 23d.

Ordinations and Installations.

Oct. 20th. The Rev. Rufus Pomeroy, was installed pastor of the first church and society in Chester, Mass.—Sermon by the Rev. Mr. Packard of Shelburn, Mass.

Nov. 3d. The Rev. Bela Kellogg, was installed pastor of the third church and society in Farmington. Sermon by the Rev. Mr. Porter of Farmington.

Nov. 7th. The Rev. Henry Ripley, was ordained as an Evangelist in the second Baptist Meeting-House in Boston. Sermon by the Rev. Dr. Baldwin. Mr. Ripley has been requested by a Missionary Society at Savannah, Georgia, to preach, for several months, in the Southern States, and has accepted the invitation.

To Readers and Correspondents.

It will gratify the patrons of the Christian Spectator, to learn, that since the commencement of our publication, the number of subscribers has been gradually increasing. In almost every State we have more or less subscribers. As an organ of communication to the reading men of the United States, it is probably as good as any which exists in the Union.

To our numerous correspondents, we believe that this information will be a motive to increased exertion.

We wish also to state that several communications have, for some time, been on file, which it is our intention to print, when the state of religious feeling, and that regard to variety which, in a work of this kind must ever be observed, will permit.

We would express our gratitude for all the communications and all the support we have hitherto received. We feel that the person who writes an essay, however short, for the Spectator, demands our respectful acknowledgments. We consider it a proof of his inclination to befriend us, and to promote the cause of truth.

To our readers, generally, we wish to state that although the publication of the work will be continued, and a greater number of copies than have hitherto been published, be issued, we need all the assistance which can be given us for rendering the circulation of the work more general. It is true that *all* our subscribers could not, with convenience to themselves, make any considerable additions to our subscription list; but it may perhaps, with truth be said that a very great proportion of them could, individually and with perfect ease, induce some other person to subscribe for the work. Should they do this, and many might do much more, it would give to the Christian Spectator a circulation and an influence which might materially contribute to the prosperity of the Church.

It is intended that the Christian Spectator shall, beginning with the first month of the next year, give a *summary* from month to month, of the interesting events which occur in the christian world. It is intended that this summary shall be prepared with great care, and many foreign journals will be taken that this department of the work may be both full and interesting.

Calvin; two communications from W. C.; U. V.; and Parens have been received, and are under consideration.

S. S. E.; R. T.; and O. P. S. will be inserted.

THE

CHRISTIAN SPECTATOR.

No. XII.] DECEMBER, 1819. [Vol. I.

Religious Communications.

For the Christian Spectator.

Biographical Sketch of the Rev. Thomas Clap, formerly President of Yale College.

President Clap, was the son of Mr. Stephen Clap, a farmer of Scituate in Massachusetts, and born June 26, A. D. 1703. In his boyhood he indicated a fondness for learning. He usually carried a book, and seized every interval of labour for reading. His parents were therefore induced to give him a liberal education. It is related of him that while pursuing his preparatory studies, he would frequently remain in a fixed position to observe during the night, the motions of the heavenly bodies.

His parents being pious, early taught him to read the scriptures; and he states of himself, in one of the solitary papers which escaped the general destruction of his manuscripts, by the British soldiers, at New-Haven; that in his childhood he had convictions of sin, and was not able to remember the time when he began to pray to God in secret. At the age of seventeen years, his second year at college, he read Mr. Stoddard's treatise on conversion, and was brought under much concern and distress of mind. He was at length enabled by the Spirit of Truth, to accept of Christ and to trust wholly in his merits.—He united himself to the church in Cambridge, and solemnly giving himself up to the Redeemer, engaged by divine assistance to forsake all sin, and to live a life of holiness and obedience. Many times, he enjoyed great delight and satisfaction in religion.

Having distinguished himself by an uncommon progress in the arts and sciences, he received his first degree at Harvard College in 1722. Anxious to secure, as he states, the best means for communion with God, and the salvation of his soul, he chose the work of the ministry for the business of his life. While resident at Cambridge the church at Windham applied to him, as a candidate for settlement in the ministry, and he was ordained August 3, 1726, pastor of the first church and society in that town. In the duties of his station, he was devout and punctual. As a preacher he was more impressive from the weight of his matter, than from the neatness of his style, or the elegance of his manner. In private conversation he was apt to teach, and took much pleasure in adapting his instructions to the most limited capacities. Always active, always studious, scarce any thing escaped his attention, and he was particular in recording whatever could yield instruction or gratify curiosity. The records of the acts of the church, and of many of his ministerial labours, were kept with the most exemplary accuracy.

It was Mr. Clap's practice to visit successively the several families of the society, and to catechise and instruct the children. On the first of January, 1737, he writes thus:—"I have this last week finished my pastoral visitation of each family in my parish, and catechising the several children in them. And I have also taken down the names and ages of every one, that so I might have a more full knowledge, and clear remembrance of every

soul committed to my care and charge, and the circumstances and condition of each particular person. I find the number of them to be seven hundred and twenty two—a great number of souls to depend upon the care of one weak and sinful creature. May God direct and enable me, to go through this great work and charge, that I may bear the names and circumstances of every one upon my heart at all times, and especially when I approach unto the throne of Grace, as Aaron bore the names of the children of Israel, on the breast-plate, upon his heart, when he entered into the holy Place: and may God pour out plentiful effusions of his Holy Spirit upon all those who are committed to my care and charge, and cause religion to have a real and powerful influence upon all their hearts; that our young persons may be favoured and blessed with an early conversion from sin to holiness; that the rising generation may seek the God of their fathers, be truly pious and closely adhere to the principles and practice of religion: that the middle aged may not be so engaged in the cares and hurries of this world, as to neglect the great concern of their souls: and that those who are advanced into old age may be powerfully assisted and directed in their last and finishing work; and may he excite and assist me to lay out myself every way that lies in my power to forward and promote the salvation of their souls."* This extract, is a conclusive testimony of the order, diligence and faithfulness with which he discharged the labours of his ministry.

Having thoroughly examined the scriptures, the fathers, schoolmen and reformers, as to the principles of church government and discipline, he received the form of the consociated churches of Connecticut, with unwavering confidence, as being "the true medium between the unscriptural encroachments of prelacy on the one hand, and the confusions of independency on the other. The sacred scriptures he studied with diligence, wherein he found clearly taught the glorious, sublime doctrines of grace, the true Calvinistic doctrines of the Reformation. These he well understood; had the highest veneration for them, justly esteeming them to be truths of very great importance."*

Being eminently distinguished among his brethren for his talents, acquirements and piety, he was on the 31st of October, 1739, chosen Rector of Yale College. "The committee of the Trustees, appointed to treat with Mr. Clap and his people, in order to obtain his acceptance of the office, moved for the calling of a council of the churches in the county, to advise in this important affair. After a public hearing of the objections, which some of the people made against his removal, they gave it as their opinion and advice: 'that it was Mr. Clap's duty to accept of the office of Rector of the College, as being a call of Providence, to greater and more extensive usefulness.'" "His dismission being effected with much harmony, he visited the College in December; and was installed Rector by the Trustees on the 2d April, 1740. One of the first objects of his attention was the compilation of a body of laws for the orderly government of the Institution. This body of laws was sanctioned by the board of Trustees in 1745, and was afterwards, translated into Latin and published in 1748." He also arranged the books in the library in a very convenient manner, and prepared a perfect catalogue of them, which was printed.—In 1744, the Rector framed a new charter wherein the Trustees were incorporated by the name of, *The President and Fellows of Yale College in New-Haven.* This charter was sanctioned, with enlarged privileges, by the general assembly, May, 1745. The assembly in this charter granted one hundred pounds to be paid annu-

* M. S. in the hands of the late Mrs. Wooster, daughter of President Clap, and widow of General Wooster.

* President Daggett's Sermon at the funeral of President Clap, 1767.

ally "for the special encouragement and support of said College." In 1748, "the number of students being about one hundred and twenty, more than half of them for want of room were obliged to live out of the College, which was upon many accounts inconvenient. The President therefore projected a scheme for building a new College." The foundation of the building, one hundred feet long, and forty feet wide, was laid April 17th, 1750. At the Commencement in 1752, the President and Fellows directed that this edifice should be named CONNECTICUT HALL.

The high estimation, in which President Clap was held by the fellows of the College, is evinced by the following vote:—

"Whereas, the Rev. President Clap hath had the care and oversight of building the new College, called *Connecticut Hall*, and laying out the sum of 1660 pounds sterling, which appears to have been done with great prudence and frugality, and the College built in a very elegant and handsome manner, by means of his extraordinary care, diligence and labour, through a course of several years: All which the said President has generously given for the service of said College: And the said President having also of his own proper estate, purchased a lot for the professor of divinity, which has cost 52 pounds lawful money, and given it to the College, for the said use for ever: This corporation think themselves bound, and do accordingly render their hearty and sincerest thanks to the Rev. President Clap, for these extraordinary instances of his generosity: and as a standing testimony thereof, voted, that this be entered on their records."

In 1746, "the corporation voted, that they would choose a public professor of divinity, as soon as they could procure a sufficient support." At this period, Dr. Taylor's learned and sophistical *Key to the Romans*, and the writings of Dr. Foster, and others of the high Arminian and Arian schools, were making an alarming progress in New-England, and some ministers and respectable civilians, were avowing their assent to those works. Against the progress of those sentiments, President Clap opposed himself with all his talents and influence. The fellows of the College were sensible of the importance of having a professor of divinity, by whom the students might be instructed in those doctrines which the pious founders of the College had designated, as contained in the *Assembly's Catechism*, Dr. Ames' *Medulla, and Cases of Conscience.* Supposing the College in danger of being infected with those errors, "they, in 1753, desired the President to undertake and carry on the work of a professor of divinity, by preaching to the students in the College hall on the Lord's day, until a professor of divinity could be obtained, which he accordingly did, with the assistance of sundry ministers, in pursuance to the advice of the General Association."

The attention of the General Assembly was also, the same year, excited to this subject; and in order to provide a support for a learned, pious and orthodox professor of divinity in the College, "they recommended a general contribution to be made in all the religious societies in the colony for that purpose."*

No precautions were omitted by the President and Fellows of the College, to secure in the institution, *purity of doctrine, discipline and worship.* For this high purpose, at a meeting in November, 1753, they detailed the principles and rules, to which every person who should be chosen President, Fellow, Professor of Divinity, or Tutor in that College, should give his consent, previously to his entering on the duties of his office.

On the 4th of March, 1756, the Rev. Naphtali Daggett was inaugurated and installed professor of divinity

* "The French war and extraordinary taxes coming on," it was thought best to change the contribution for a subscription, which amounted to 136 £. 8 S. sterling.

in Yale College. This object so long anxiously pursued by the President, being happily obtained, was followed by another equally important: the organization of a church under the ministration of the professor, as the pastor. These proceedings excited opposition from those who were in favour of Arminian doctrines; and gave rise to no inconsiderable controversy, concerning the powers and privileges of the corporation of Yale College. A memorial, by the leaders of opposition to President Clap's prudent and restrictive system, to preserve purity of doctrines, was preferred to the General Assembly in May, 1763. They represented, "that the General Assembly were the founders of the College, and as such, had right to appoint visitors, to reform abuses, if any were found." Against these memorialists and their principles, the President made a very dignified and effectual defence, which is given at length in his History of Yale College, published in 1766. The Assembly, after hearing the President's defence of the privileges of the corporation, dismissed the memorial, and confirmed the right of visitation in the President and Fellows of Yale College, according to the charter of 1745. This charter of Yale College, as modified by agreement with the corporation thereof, in pursuance of an act of the General Assembly, passed May, 1792, is confirmed by the new Constitution of the State. To the sagacity, firmness and piety of President Clap, Yale College is primarily indebted for its preservation, security and prosperity.

In the midst of these peculiar difficulties, the President, ardent and unremitting in his plans and endeavours to promote the welfare of the College, proposed a scheme, to build a chapel for religious and scholastic exercises, the upper story to be appropriated for the library and philosophical apparatus. By his indefatigable exertions, this building, fifty feet long, and forty wide, was so far completed, as to be opened for service in June, 1763.

Thus far having pursued the history of President Clap, as to the improvements which he introduced into Yale College; it will be proper to notice the labours of his office as instructor, and his qualifications to perform them with advantage.

His official labours were numerous and complicated. He constantly instructed one class. The whole weight of the government, and the entire management of the property of the institution, lay daily upon his hands. Amidst the multiplied avocations of his office, in the departments of science, his attention was called to devise plans of improvement, and to create the means to carry them into effect, which required untiring assiduity, patience and wisdom; and the buildings which by his care and industry were erected, are proof that his labours were immense and his industry unremitting.

Among his qualifications for the discharge of so many and so arduous labours, was his love to science and the strong parental attachment he felt to the institution over which he presided. Had the institution been his own, and the students his children, his zeal, diligence and sacrifices could have been no greater. He cheerfully deprived himself of many of the comforts of life, to save something to contribute to the necessities, and advance the good of the seminary. He felt the importance of this institution, to the interests and the purity of religion; for the preservation of the doctrines revealed in the gospel and professed by the reformed churches.—Upon promoting and perpetuating the knowledge of these saving truths his whole soul was intent. He was often heard to say, "that learning is evidently of such great advantage to any community, that he had no doubt but that such a colony as this would take care to see it promoted and encouraged. But religion is the great object of my fear and concern: and considering what human nature is in the present state, and how the most christian states in the world have de-

generated into carelessness about religion, I cannot rationally have the same assurance, that the community will continue to pay an equal attention to this, as they likely will *merely* to the interests of learning."

President Clap was well versed in the three learned languages, in Geography, Chronology, and Civil and Ecclesiastical History. He read more than most of his cotemporaries, and his knowledge of civil law, was used to much advantage in his defence of the Charter of the College before the Assembly in 1763, when a violent attempt was made to wrest its privileges out of the hands of the Corporation. This dignified and able defence is published in substance, by himself, in his *History of Yale College*, and will be preserved so long as that institution shall have a friend remaining. His triumph over the enemies of the College was complete, and by his labours the question was put to rest as to the right of visitation being solely in the hands of the Corporation.

His knowledge of canon law, was as extensive as the History of Councils from A. D. 34, to A. D. 1714, in 11 vols. by Hardouin, could make it, and in his 'Brief History and Vindication of the Doctrines received and established in the Churches of New-England,' he has given proof that his researches on theological subjects were methodical, critical and profound. With a vigorous body equal to his unceasing labours, he possessed a mind strong in perception, clear in discrimination and solid in judgment. His talents were peculiarly adapted to logical, metaphysical and mathematical studies. Astronomy was a favorite pursuit. He delighted to survey the heavens, to calculate the motions and magnitude of those worlds, which exhibit in such grandeur the power, the wisdom and munificence of the Creator.

Thus furnished with a love to his duties, and with knowledge and understanding for their correct and faithful discharge, he filled with uncommon success his arduous station for almost twenty-seven years; at a time when more difficulties were to be encountered in his progress, than have existed at any previous or subsequent period.

He was an example of industry and a perfect master in the art of redeeming time, any moment of which he thought too valuable to be lost. It is almost incredible that he should be able to go through with such a multiplicity of different and arduous services at the same time; but it was a governing maxim with him, to *mind his own business.*

He undertook no trust in which he was not eminently faithful; nor sustained any relation, whether of a husband, a parent, or a friend, in which he was not conscientious and punctual in discharging its duties. He was grave and judicious, deliberate in planning his schemes, and unwearied and immovably resolute in their execution. Patient under abuses, he held a most entire command of his passions, and endured censure and reproach without reviling again. A perfect economist in his affairs, he was frugal without parsimony, and liberal without profuseness. An enemy to vain and useless ceremonies, his mind was intent on the solid and useful. His piety was exemplary, and his zeal according to knowledge. His sense of the divine presence and providence was devout and habitual; and when he apprehended death to be near, he expressed an entire resignation to the will of God, and an unshaken hope of eternal life. When it was observed to him, that he was considered to be dangerously sick, he said 'that the situation could not be properly called *dangerous*, in which he was advanced so near to the end of all his toils and labors, and so nigh to the haven of eternal rest.' Composed and submissive, the king of terrors could not daunt him, or shake the foundation of his hope. Exercised with strong pains through the night, he, without a groan closed his eyes in the slumbers of death, Janu-

ary 7th, 1767, aged 64 years. Soon after the rising of the sun, this luminary in the church and in literature was extinguished.

President Daggett, who was long and intimately acquainted with him, sums up his character by saying—"I shall think myself supported by truth and acquitted as doing justice to the deceased, while I say: that few of the human race had more excellencies, attended with fewer defects than President Clap—That he was a great genius, improved by extensive universal learning—That he diligently devoted his time and talents to the service of God and mankind—"

He resigned the Presidency of the College at the commencement, Sept. 10th, 1766. After this, he devoted his time as his infirmities would admit, to the important task of collecting materials for a History of Connecticut.

List of Publications.

1. A Sermon preached at the Ordination of Rev. Mr. Little, Colchester, Sept. 20th, 1732.

2. Letters to the Rev. Mr. Edwards, of Northampton, April 1st. 1745.

3. Defence of the Doctrines received in the Churches in New-England, with a specimen of the New Scheme of Religion beginning to prevail—1755.

In this publication of 44 pages, the following paragraph deserves to be remembered—

"The doctrines contained in our Catechism and Confession of Faith, particularly the divinity and satisfaction of Christ, original sin, the necessity of spiritual grace in regeneration, justification by faith, &c. have been universally received, established and taught in all ages of the christian church: and upon all the search I have been able to make into antiquity, I can find no single instance of any public Confession of Faith, drawn up by any Council, or generally received and established in any christian country in the world, wherein any of these doctrines have been plainly and expressly denied."—p. 28.

4. Religious Institution of Colleges.

5. History of Yale College; 1766.

6. System of Ethics; for the students.

7. Treatise on Terrestrial Comets, published after his death, in 1781.

He left many manuscripts, arranged in the most perfect order; historical facts—astronomical calculations—the sermons of a long life, &c. These were entirely carried off or destroyed by the British troops, under Gov. Tryon, at New-Haven.—President Stiles made application to Tryon, but could hear nothing from him about the chest of manuscripts which was taken from the house of his daughter, Mrs. Wooster.

Mr. Clap married Miss Mary Whiting, daughter of his predecessor at Windham, the Rev. Samuel Whiting, by whom he had two daughters, viz. Mary, who married General David Wooster, and Temperance, who married the Rev. Timothy Pitkin, of Farmington.

After the decease of his first wife, he married Mrs. Saltonstall, of Branford.

For the Christian Spectator.

Thoughts for the New Year.

It is written of David, that he 'encouraged himself in the Lord his God.' He had become distinguished in the eyes of the Jewish nation, by the victory which he obtained over Goliah, by the bravery which he in various instances manifested, and by the success which uniformly attended him. In proportion, however, as he rose in the estimation of the Jews, he declined in the favour of their sovereign, who first viewing him with envy, and then with hatred, desired and attempted his destruction. Constrained for the preservation of his life to leave the land of his fathers, he sought and obtained the protection of Achish, the king of Gath. At the request of Da-

vid, "a town in the country," was assigned for the residence of himself and followers.

After residing for a season in this place, David and his band left it for a short period, and upon their return they found that it was burned with fire, and their wives, and their sons and their daughters taken captives.—'And David was greatly distressed, for the people spake of stoning him.' It is written, however, that he 'encouraged himself in the Lord his God;' and we learn from succeeding portions of scripture, that all circumstances were ordered for him in mercy.

To encourage one's self in God, is to obey his will, and leave with joy all events with him.

That obedience to the will of God, must be involved in taking encouragement in him, is evident for this plain reason, that while transgressing the law of God, and thus going counter to his will, we are exciting his indignation, and making him our enemy. We can therefore in this case take no encouragement in him. If in distress we cannot look to him for protection, nor in any situation expect his favor. We can encourage ourselves in him, only when we obey his will, and can then with confidence make an appeal to him as children to a father, or as dutiful subjects to a gracious sovereign.

There are various periods in human life in which all with a greater or less degree of seriousness, reflect upon their condition. As a traveller who is engaged in an arduous journey, when he has arrived at an interesting stage in his progress, for a moment reflects upon the dangers he has passed, and who is oppressed with a variety of emotions at thought of those which are to come, so man, engaged in the journey of life, has seasons of reflection upon the past; and of anticipation of the future, seasons in which his eye leaves the prospect by which he is more immediately surrounded, when his attention is occupied by thoughts of his own destiny, when he, as it were, sits in judgment upon futurity, considers the grounds of hope or of fear, what he should avoid, and what he should pursue.

Few seasons can be more calculated to produce such conduct, and excite such consideration, than the commencement of a year; than the conclusion of one, and the commencement of another of those divisions by which most of the nations of the earth agree to distinguish portions of that time whose progress is uniform, and which carries them uniformly forward in its flight to the eternity from which it sprang.

As our future actions may be in a great measure determined by our reflections at such a period, it becomes important that we should not err in the opinion of what demands our regard.

Men often err by yielding to improper discouragements. During the period which has passed, some may have had their lives often endangered, and have been conducted by a long illness to what seemed the borders of the grave. In looking forward, they fear that their future sensations are to be only a repetition of those which are past, and they either suppose that they shall not be permitted to continue long upon the earth, or that if they barely exist, pain will deprive them of their enjoyment. Others may have led a life of embarrassment proceeding from penury. They anticipate the future with dread, and permit themselves to be discouraged. Various other ills afflict humanity. The experience of some of these and the dread of others, or a recurrence of what they have endured, may cause in other breasts, a similar heaviness of heart.

A being in the condition of man should not be influenced by such discouragements. How improper is it for one who is rational and immortal, to be discouraged at the thought of those evils which may oppress him for a few moments at the commencement of his existence! From these evils the spirit will one day soar aloft.—

Whatever in its new state of existence may be its condition, the things of time, here so much dreaded, will not influence it. In looking forward upon our course, these are not the evils which should have the power of causing our hearts to fear.

Men err also, by permitting themselves to be encouraged by what is precarious or delusive. To many the future appears a bright prospect. No clouds of adversity may seem to hover around them. They behold bright skies and flowery fields, and permit their breasts to glow with pleasure. They consider life as sure, prosperity as certain, and these are thought sufficient grounds for their encouragement.

Life, however, at the longest, is but short. The minds of the most eminent men have been on the rack for expressions which might denote its brevity. Plato speaks of one generation in passing away, as handing to another the torch of life, and this in quick succession. Young compares our earthly existence to a train of powder, one part of which is already consumed, and another is on the blaze. Of the flower of human life, it may in the language of inspiration, be said, 'in the morning it flourisheth and groweth up, in the evening it is cut down and withered.' Granting then that life will be prolonged unto a good old age, this consideration would be no ground of encouragement—no proof that we should be at ease for futurity. Rarely however is it thus prolonged. How often is the torch of life extinguished in its feeble glimmering, or at the meridian of its brightness. How often is the flower of human existence destroyed as in the bud, or in full bloom, smitten from its support, its leaves scattered, its beauty withered.

Riches, by many so much desired, are a dangerous possession. In some few instances, and these more conspicuous for being rare, great wealth is found in connection with eminent piety. It more frequently, however, binds the soul to earth, and the man who attentively considers its influence upon the mind, who sees the idolatry of the worldling, and how it leads men through scenes of difficulty, of danger, and of guilt, will acknowledge the folly of indulging in the 'love of money.'

Riches also are an uncertain treasure. A succession of losses often undeceives him who anticipates prosperity; and the great truth that to temporal enjoyment death assigns a limit, renders such enjoyment of little value. Life and wealth can have no supreme attractions for him who suitably meditates upon the condition of man, who remembers that death is ever at hand, and will one day surely terminate his existence.

There are other reasons which should prevent a human being, in consideration of the future, from permitting himself to take encouragement because his earthly prospects are bright. God hath appointed a day, in which he will judge the world in righteousness. To this judgment all are hastening. It is here that the destinies of all will be determined, and that forever.

With such a prospect before him, how can a man rejoice, because in his progress to this tribunal, he wears a better garment, is nourished by more dainty food, or proceeds in a smoother path, than others, who are likewise hastening to the consummation of their destiny. Is he proceeding to the climes of bliss, are these worthy to command his attention from those rivers of pleasure, whose blissful murmurs already fall upon his ear? Is he marching to the world of woe, what satisfaction can it give him, while lifting up his eyes, being in torment, to remember that in this life he received his good things?

To our spiritual condition then let us turn, as the subject to which our attention should, at such a season as the present, be directed in a peculiar manner. It is with respect to this condition that we should be sorrowful or joyful. Here we ought to be able to take encouragement—with David

we should encourage ourselves in the Lord our God.

To encourage one's self in God, has already been shown to consist in doing his will, and leaving with joy all events at his disposal. As then we can derive no encouragement respecting the dispensations of God concerning us, while we are in a state of alienation from him, let us briefly enquire what is necessary to be done, in order to be in a state of reconciliation and favour.

"*He* (that is God) commandeth all men every where to repent.—And this is the will of God, that they should believe on him whom he hath sent." Jehovah therefore, requires us to exercise repentance and faith, duties whose nature and importance have often been explained. These exercised, he receives the subjects of them into favour. Mansions of bliss, and rivers of pleasure are provided for all who here walk by faith, and not by sight.

To christians then we would say: your lot is appointed by your Creator. The path of life before you may appear rugged and difficult, but it is short. Indulge in no undue anxiety. He who feeds the sparrow will give you sustenance. He who clothes the lily will not leave you without raiment. Trials you may endure, but even these shall be converted into blessings.

By enlarged and correct views of the providence of God, you will arm yourselves against the trials of life. This providence is ever employed for the execution of those great and precious promises which are made to the believer in Jesus. Go on then without fear in the journey of life; proceed with calm serenity amid the dangers which may surround you, encouraging yourselves in the Lord your God.

Happy the man who sees a God employed
In all the good and ill that checker life!
Resolving all events, with their effects,
And manifold results, into the will
And arbitration wise of the Supreme.

If any, whose eye rests upon these pages, are sensible that they are sinners, to them we would say: in the Lord your God you cannot encourage yourselves: and there is for the children of men no other source of consolation. It is he who assigns the limit to human life. It is he who gives the bright or the gloomy colouring to every scene through which you may pass. Neither yourselves, nor all the powers you can summon to your assistance, can determine any event, whether relating to your continuance in life, or to the circumstances under which life may be continued. To him who directs the concerns of men, of individuals, you are enemies. While continuing impenitent, nothing has a just power of giving you encouragement respecting your future condition.

Your property, your health, your life, are not yours for a single moment beyond the present. Seriously consider your condition, and conduct in such a manner, that, if when the year has revolved, your death shall come up with the recollections of it, those who drop the tear of affectionate regret may be enabled to thank God that they mourn not as those who have no hope. E.

For the Christian Spectator.

On the Imprecations of David.

In what manner shall the imprecations of David in Ps. v. 10, *and in other places, be reconciled with the spirit of piety, and the inspiration of the Psalms?*

Psalm v. 10. "Destroy thou them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions; for they have rebelled against thee."

Hammond, Horne and Scott, construe this passage, and all similar passages in the Psalms, as mere predictions. "The original verbs," say they, "might be translated in the future tense." But it is found, upon

examination, that a very considerable part of these verbs are in the imperative mood. These are mixed so promiscuously with those that are in the future tense, and both are so frequently employed to express the same thought, that identity of use may be fairly inferred. All are doubtless either predictions or imprecations.—And since, according to Hebrew usage, the future, in innumerable instances, becomes imperative, and the imperative never, at least in no case resembling those in question, becomes future, it follows that our translators were correct in rendering these verbs uniformly in the imperative. The fact that the writers of the New Testament quote the passages under consideration as imprecations, places the matter beyond a doubt.

Some insist upon construing those passages, in which the future tense is used, as predictions, though the rest be regarded as imprecations. Apply this principle to the verse before us, and what will be gained? "Destroy them," and "cast them out," both in the imperative in the original, are expressions of stronger import than "let them fall," which happens to be in the future. A mind burdened with difficulty on this subject, would find no relief from reading the latter phrase as a prediction, "they *shall* fall," if the two former must stand as they are.

Others, regarding all the passages in question as imprecations, consider them as marks of imperfection in the character of their author; and rank them with those in which Job and Jeremiah curse the day of their birth. But the latter are accounts of solitary facts left on record, just as Aaron's idolatry and David's adultery are; whereas the imprecations in question run through almost every Psalm of David's composition, and, if marks of imperfection, they are more; they are proofs of a great and constantly besetting sin. Why then did his pious soul never mourn over this sin, in strains as deeply penitential, as any in the fifty-first Psalm? And why did he not manifest his penitence by retracting his words? They who adopt this explanation, adduce Balaam as an instance, in which a man entirely wicked spake by the inspiration of God. God might indeed compel Satan to bless, when he meant to curse; but surely this does not prove that he would suffer one of the most distinguished writers of the Sacred Canon, to be constantly mingling expressions dictated by private revenge with divine truths, in such a way as to mislead the honest reader.

It is now time to seek for some solution of the difficulty, presented by the imprecations of David, more satisfactory than any to which allusion has been made.

If we take the inscriptions of the several Psalms as genuine, when they accord with the matter—but more especially, if we peruse the Psalms that are known to be David's, with this object in view, we shall find that the imprecations respect, primarily, sometimes the idolatrous heathen, and sometimes rebellious and treacherous Israelites.

First. How can David be justified in praying for the destruction of the idolatrous heathen?

He was the anointed of Heaven, set upon the throne of Israel by the manifest and direct election of Jehovah. God's command to his chosen people, with respect to the nations that troubled them, was, *cut them off*. Disobedience to this command had been punished with signal judgments, before David was called to the throne. Such an act of disobedience, was the immediate occasion of the kingdom's being taken from his predecessor, and given to him, as one disposed to yield implicit obedience to all the commands of God. Being thus called to lead the people of God, in the work of executing his wrath upon his enemies, it would have been inconsistent in him not to pray for success. Who can doubt that Joshua prayed for the destruction of the Canaanites, when he was acting under the commission and guidance of Jehovah, in march-

ing against them? There may be no imprecation of his on record, nothing being left of him but a history in prose. And who would know any thing of David's imprecations from his history? In Psalms only, the public prayers and anthems, are imprecations found; and in these they are found, in various parts of the Old Testament. Since, then, God had made David an instrument, in executing his sentence of excision on the idolatrous heathen that troubled his own people; and since it is absurd to suppose that God would make an action a duty, and then make it a sin to pray for the performance of that action, no difficulty remains with regard to those imprecations which respect the idolatrous heathen. But this class comprises a larger portion of the whole, than the first appearance indicates; for instance: the fifty-ninth Psalm would seem, from its inscription, to relate to the persecuting Saul; and yet twice, in the course of the Psalm, the heathen are mentioned as the object of its imprecations.

Secondly. How can David be justified in praying for the destruction of rebellious and treacherous Israelites?

If these imprecations can be defended from the charge of personal enmity, they will stand on the same ground with those which respect the heathen, and admit of the same solution; for rebels and traitors are always treated as in league with foreign foes, and as the more guilty of the two.

1. That David spoke from personal enmity can, in no case, be inferred from his using the pronoun "my;" because, when speaking of the heathen, he says, "*my* enemies," and not "*our* enemies," just as an eastern monarch would naturally speak.

2. That David did not pray for the destruction of domestic enemies merely because they were *his* enemies, may be presumed from his identifying his cause with the cause of God; and his enemies with the enemies of God; and it is worthy of remark that almost every imprecation is accompanied with some reference to rebellion against God, as the reason of its being uttered. See the verse placed at the head of these remarks for an example. It is objected by readers who are unacquainted with the original language, that the prosperity of Zion on the earth did not require David to pray that her enemies might be sent to hell; and *that* prayer, therefore, could be dictated by no motive, but deep-rooted personal hatred. This objection is founded on the fifteenth verse of the fifty-fifth Psalm: "Let death seize upon them; let them go down quick into hell." The objection is obviated at once by the fact that when our translation was made, the word *hell* had not lost its primitive meaning. The word is Saxon, signifying originally *a dark cavern*, and thence *the region of the dead*. The Hebrew word, here translated *hell*, is שְׁאוֹל, which is uniformly used as synonomous with the Greek ἅδης, meaning the common receptacle of the dead. See Ps. xvi. 10, Isa. xiv. 9, Rev. xx. 14. "Let death seize upon them; let them go down quick into hell," means therefore simply temporal destruction. It is the same idea repeated, according to the doctrine of parallelism; a doctrine, the importance of which in the interpretation of Hebrew poetry, Bishop Lowth, in his own elegant way, has clearly illustrated and established.

3. That David did not pray for the destruction of domestic enemies from personal animosity, may be inferred from his private character. While he was in a private station, how often did he spare the life of Saul, his most deadly enemy, when Providence had placed it in his power. Witness his conduct towards the raving Shimei. When false witnesses rose up against him, and rewarded him evil for good, he behaved himself as though he were their friend or brother.

4. We must allow a secondary sense to most of the Psalms; at least to those that are quoted in the New

Testament. David being the most eminent type of Christ, his prayers for the destruction of the enemies of Israel, a type of Christ's spiritual church, are quoted as the prayers of Christ for the destruction of the incorrigible enemies of him and his kingdom. For instance: the one hundred and ninth Psalm, which contains the strongest and most unqualified imprecations to be found in the whole book of Psalms, is quoted by Peter as relating to Judas, though it was doubtless written with a primary reference to Ahithophel. The verse quoted is the eighth: "Let his habitation be desolate, and his office let another take." The quotation is made in the twentieth verse of the first chapter of Acts.

Now who can tell how much of the strength of David's imprecations belongs more appropriately to their secondary application?

To conclude. If we take into the account the age in which David lived, as being but the infancy of revelation, the dawn of the full and perfect day of the gospel, and if we give due weight to the arguments that have now been advanced, namely, the command of God to his chosen people to destroy their enemies—the office of David as being anointed by God to defend his people—his private character—his being the most eminent type of Christ, and his imprecations being quoted by the inspired writers of the New Testament, as having an ultimate reference to the enemies of Christ and his spiritual Israel—there will remain no reason for hesitating to pronounce the imprecations in question, consistent with the spirit of piety and the inspiration of the Psalms.

This conclusion gives liberty to no others to pray for the destruction of their enemies; for no others are placed in the circumstances in which David was. Moses and Joshua, and indeed most of the distinguished saints among the Jews, *were* placed in circumstances similar in many respects to those of David; and this accounts for the occasional expressions of the imprecatory kind, found in various parts of the Jewish Scriptures. Imprecations are violations of the express precepts of the gospel, and inconsistent with the general spirit of christianity. A christian may pray that God would thwart the designs of the wicked, formed against the church; but this he may do, and at the same time pray for their repentance and salvation, instead of their destruction. On account of the fact that imprecations are contrary to the spirit of christianity, Doctor Watts is fully justified in altering the imprecatory passages in the Psalms, so as to make them refer to sins rather than to sinners, in order to accommodate them to the situation of christian assemblies; though Bishop Horsley, in his zeal to defend the more ancient and literal versions, has denounced these alterations as "the meretricious ornaments of modern poetry." The verse that stands at the head of these remarks in the Scotch version, reads thus:

"O God, destroy them; let them be
By their own counsel quell'd:
Them for their many sins cast out,
For they 'gainst thee rebell'd."

If this be not a prayer for the destruction of sinners, it is difficult to see that it has any meaning. These remarks will be closed with the same verse from Watts.

"Lord, crush the serpent into dust,
And all his plots destroy:
While those that in thy mercy trust
Forever shout for joy."

W. C.

For the Christian Spectator.

Exposition of Matthew xxii, 41—46.

Christ met with much opposition in the course of his public ministry. In general, his opposers began by asking some question, which in their opinion was difficult to be answered. Their object was to betray him into some inconsistency in his answers, or to perplex and confound him, that they 'might have whereof to accuse him.'

In the following portion of scripture, we find him beginning a conversation with the Pharisees, by proposing to them a question which respected himself. "What think ye of Christ? whose son is he?"*—The Pharisees admitted the divine authority of the Old Testament; professed to hold it in high estimation, to receive the prophetical parts relating to the Messiah, his advent, and kingdom; and from their knowledge of these, they were anticipating the Messiah's coming and kingdom.—Christ with perfect knowledge of their belief and professions, began with the question;—"What think ye of Christ?"—Obviously this, to them, was a pertinent question, it implied that they had studied the prophecies contained in their scriptures, and had formed from them some opinion of the character of Christ.—"What think ye of Christ?—whose son is he?" In other words what are your views of the Messiah? From what family is he to spring?—In reply to the first question, "they say unto him, the son of David." It was the received opinion among the Jews, that Christ was to spring of the family of David, i. e. in the line of genealogical descent from David. The prophecies of the Old Testament made known, that he was to spring from the tribe of Judah, and from the family of David, and that he should be born in the city of Bethlehem.—Accordingly in John's Gospel, (vii, 42,) we find some making enquiry thus—"Hath not the scriptures said, that Christ cometh of the seed of David, and out of the town of Bethlehem where David was?" It will be remembered that Bethlehem was the place where David was born, and where he lived until he was elevated to the throne. The Pharisees therefore correctly and without hesitation replied, that Christ was the son of David? On receiving their answer, in reference to one of the prophetical Psalms, he said—"How then doth David in spirit call him Lord; saying, the Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool." Next comes the perplexing question—"If David then call him Lord, how is he his son"?

The following things may be remarked:—

1. That the Pharisees considered the prophecy applicable to Christ.—It is contained in the 110th Psalm, which is entitled a psalm of David, in which the Psalmist describes the reign of the Messiah. He begins thus, "The Lord said unto my Lord, sit thou at my right hand, until I make thine enemies thy footstool." Here David calls Christ his Lord;—the Lord said unto my Lord. *The Lord* here denotes God, the Father, and in the original is (יהוה) Jehovah, who is represented as addressing Christ, whom David calls in relation to himself, *my Lord.* That the Pharisees applied this prophecy to Christ is evident from their silence. They were confounded at the use made of it, and had it been possible for them to have denied its pertinency, they would have availed themselves of this alternative.

2. It is evident from the words of Christ, that David was influenced by the spirit of God. "How then doth David in spirit call him Lord?" The phrase *in spirit*, may mean under the guidance of the Spirit, when inspired to declare his character and to foretel his future triumphs. It seems that Christ took it for granted, and as being also admitted by them, that David spake and wrote, as he was moved by the Holy Ghost.

3. The Pharisees correctly understood one part of the prophecies, relating to the person of Christ; and according to their knowledge, they correctly answered one question.—Assuming or admitting this truth, Christ proposes a second question.—*How then doth David in spirit call him Lord? if David then call him Lord how is he his son?* It is a truth, that David has called him *Lord?* You assert, that he is son of David. How can he be both the Lord of Da-

* The whole portion may be read here.

vid and son of David? The Pharisees could make no reply: both truths were taught in prophecy, and therefore they could not consistently deny either: yet how he could be son of David, and at the same time Lord of David, was to them unaccountable. No man was able to answer him a word, neither durst any man from that day forth ask him any more questions.

It does not appear that Christ was ever after troubled with questions from his opposers.

But the question of Christ to the Pharisees claims a more particular answer—*How is he then the son of David?* We answer, he is son of David, because he was born in the line of descent from David. The phrase, *son of David*, has respect to his humanity. The Messiah was to be man, uniting in his person all the properties of human nature, sin excepted. Accordingly he had a human body and human soul, was born of the family of David in fulfilment of the predictions of the Old Testament, and as man passed through the same changes and manifested the same properties as other men. He ate, drank, slept, grew in *stature*, and increased in *knowledge* as other men; and in respect to his humanity, he was a complete man, and was properly styled son of David.

But the expression *Lord of David*, presents him in another point of view, and is predicated of him in reference to another part of his character. He is divine, because he possesses the attributes of the divine nature, and in reference to this nature, and in illustration of these attributes, he is styled *Lord of David*. David does not call him Lord, as man simply, but as *God-man*, the Divine Saviour, uniting in his person divine attributes with human attributes. This constitution of the person of Christ is the mystery of the incarnation. The Pharisees did not appear to understand it; and probably it was the design of Christ to point to it, in referring to both parts of his character, as described in prophecy.

From this portion of scripture, we learn on the one hand, the error of those, who deny the Divinity of Christ, and on the other, the error of those who deny his humanity.—Both errors result from the same source, which is a deliberate neglect of some part of the representations of the Bible concerning him. Many admit, that *he is son of David*—a complete man, uniting a rational soul with a human body; and some of this class, will admit, that he was an extraordinary man, perfectly holy, and called to fill an extraordinary office, yet they can go no further.—While their minds are absorbed with this view of his character, they boldly reject that view of him, in which he is exhibited as *Lord of David* The other class of errorists, dwelling on the latter view of his character, receive all the evidence in favour of his Divinity, and reject that in proof of his humanity. In our view, the scriptural proofs of his humanity are no less convincing, than those of his Divinity. We have the same evidence that Christ was a human being, a complete man, as we have that Paul was, or Peter, or any other one of the Apostles. The evidence of his Divinity, (i. e. that he possesses all of those attributes which belong to the Supreme Being,) does not disprove his humanity, any more than the evidence of his humanity disproves his Divinity. In admitting the evidence of his Divinity, and in acquiescing in this part of Christ's character, we do not necessarily reject the other part of his character. We may be fully convinced that he is *Lord of David*, and Lord of all, and yet be equally confident, that he is son of David, that he possesses a nature like our own, that he is able to sympathise with us in our sufferings, and that having been tempted in all points, like as we are, he is able to succour us when tempted.

Again, we learn the mysterious constitution of the person of Christ. His character is different from that of any other character, of which we

have knowledge in the universe: and he sustains a different office from that of any other being. The mysterious union of the two natures in his person is the wonder of the universe. How he is both Divine and human, God and man, is to us a profound mystery. It is the mystery, which forms the stumbling block in the minds of many when reading the representations of the Bible concerning Christ. He is beyond the power of human investigation. The common reader of the Bible may have as much knowledge concerning it, as the most acute philosopher. The Apostle Paul calls it the mystery of godliness.—"Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the word, received up into glory."

Nearly all the objections to the character of Christ arise from the mysterious constitution of his person.—Against this is pointed the whole artillery of unbelievers: yet sound philosophy has no claims to urge against it, for it is not the object of philosophy to explain mysteries, or to investigate that which cannot be understood. The philosopher does not extend his researches into the nature and essence of things. The substratum of bodies, the mode of existence in every kind of life is as truly a mystery to the philosopher, as to the plain unlettered man. *Neither has any knowledge of it.* But the philosopher is concerned with the external properties of bodies—with the phenomena of matter, and the phenomena of mind. To find out these and arrange them in their classes, form the province of his investigations.—Admitting this to be the object of true philosophy, it is obvious, that the philosopher, in investigating the character of Christ, will come to the same conclusion concerning the mysterious constitution of his person, to which the common reader of the Bible is brought. In the representations of the Bible, he finds two distinct classes of attributes manifested by Christ—on the one hand, he finds all the phenomena, the known properties of human nature, and on the other, the attributes, works, names and claims of divine nature. Now it is obviously philosophical to infer from the consideration of these two classes of attributes, two distinct natures, and to refer the two distinct classes of attributes and actions to the mysterious union of the two natures in his person. This is philosophical reasoning, and we introduce it to shew, that they who admit the mysterious union of two natures in the person of Christ are not to be charged with inconsistency and absurdity. They reason with as much consistency as the philosopher in any branch of natural science.—The fact, that they cannot explain this mystery throws no objection in the way of their belief. The evidence on which their belief rests is as conclusive, as if the mystery could be penetrated by the human intellect.

All nature is full of mystery. Man is a mystery to himself; the union of two natures in his person is as complete a mystery as the union of the divine and human natures in the person of Christ. Our readers, we trust, will agree, that it is unphilosophical to urge objections against the character of Christ, on account of the mystery attending his person; yet if objections are urged on this ground, they who urge them, to be consistent, ought to reject mystery in every subject.—Let it then be assumed, as a first principle in moral science, (as indeed it is by many of our modern freethinkers) that we are not to believe any truth which we do not comprehend, or fully understand. We at once plunge into universal scepticism, for we are surrounded with mystery on all sides.

We would ever caution the readers of our pages against the admission of this principle in their reasonings upon the truths of revelation. The powers of the human mind are limited: we may be absolutely certain of many truths, which we cannot fully com-

prehend. While we investigate the truths of revelation, we would receive its entire testimony concerning the Divine Redeemer. In full confidence in this testimony, we would rejoice in him as our wisdom and righteousness, and commit the keeping of our souls to him, not as a man simply, not as a creature simply, not as a dependent being, but as the almighty, all-sufficient, divine, and infinitely benevolent Saviour. In prospect of the glories of the upper world, and in hope of participating in the joys of the redeemed, we would hold our hearts and our voices in requisition, and in our humble strain, we would unite with the myriads of the heavenly worshippers, in their anthem in honour of Christ, 'saying, worthy is the Lamb, that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory and blessing.'

O. P. S.

For the Christian Spectator.

Further remarks on Matt. xi. 11. *Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven, is greater than he.*

This is what Walker calls a loose sentence. Reduced to a more compact form, it would stand thus: *John, though greater than any preceding prophet, is yet inferior to a secondary one, under the new dispensation.* The sentence, even when thus expressed, is, I acknowledge, like most others, detached from their connexion, not in itself sufficiently definite. The principal reason perhaps here is, that it does not appear *wherein* John was superior to those before him, and inferior to those after him. This want must be supplied from the context and the attendant circumstances. By consulting these, we shall find that the penmen of the law, and the ancient prophets, merely *prophesied*, that is, spoke of the gospel times as yet future. See verse 13.—John, on the contrary, saw and conversed with the Messiah, and was his fore-runner to prepare the hearts of the Jews for his reception. See verse 10. But the apostles of Christ were still more highly favoured. They enjoyed the personal instructions of our Saviour, were witnesses of many interesting events in his life, of which John the baptist was not, and of course were much more fully initiated in the things pertaining to the kingdom; and all this at a time when the greatest anxiety was manifested respecting the new doctrine, and the mass of *common* people laid hold of it almost by violence. See verse 12. and compare Luke vii. 29. which is introduced by our Saviour in exactly the same connexion, and is, I apprehend, explanatory of Matt. xi. 12.

In favour of the above explanation it may be observed, 1, that εγηγερται (has risen) is in the *past* time, which shows that those who had *preceded* John, were spoken of.

2. That εγειρομαι is too formal a word to be used of ordinary men. It is generally applied to kings, prophets, or others who are distinguished from their fellow men. See, for example, John vii. 52. Matt. xxiv. 11. 24. Luke i. 69. Acts xiii. 22. This may account for the omission of προφητης after μειζων; but the insertion of προφητης in the parallel passage, Luke vii. 28. removes every doubt that this word is to be supplied in the sense.

3. That no peculiar force is to be attached to the phrase γεννητοις γυναικων, (born of women,) it being a mere periphrasis for *men*. The two expressions are evidently synonymous in Job, xv. 14. "What is *man* that he should be clean? and *he that is born of a woman*, that he should be righteous?" Also, Job, xxv. 4. xiii. 1. The phrase cannot have been intended to exclude our Saviour, as a late writer* appears to suppose, especial

* Christ. Spect. for October, p. 512.

ly as he was already excepted by the use of the past tense, (ἐγήγερται.)

4. The word μείζων, even when restricted to persons, has various significations. Sometimes it denotes greater in age or stature; as, Rom. ix. 12. Sometimes, perhaps, *more eminent in piety and holiness;* but frequently, greater in dignity and station. See John, xiii. 16. xv. 20. 1 Cor. xiv. 5. Heb. vi. 13. Luke, xxii. 24. The first of these is entirely irrelevant. The second has no support from the context. The last signification suits the connexion, and may be given to μείζων in both cases where it occurs.

5. The least, (ὁ μικροτερος) rather the less, that is, one of secondary rank in the kingdom of heaven, should probably be restricted to religious teachers, because, in the first place, the subject of discourse was the dignity of the prophetic character; and secondly, because our Saviour having those constantly before him who were educating to be ministers, might very naturally be supposed to have had them in view. In discourse, a single inflection of the voice, or direction of the eye, might have made the whole perfectly plain. But the context, I apprehend, was sufficient of itself. The second reason will also lead us to restrict the words to the contemporaries of our Saviour. Those he must principally have had in view. That his words have been recorded, and can, considering the bare letter, be applied to others, must be regarded as an incidental circumstance. Concerning the propriety of such application, we must judge from the reason of the case. The writer referred to above, supposes Christ to call himself the least in the kingdom of heaven. This does not follow from the circumstance that David (Ps. xxii. 6) calls himself a worm, nor from the fact that Christ took upon him the form of a servant, (that is, a servant of God,) and that he came to minister (that is, to be useful,) to the wants of men. There is nothing really degrading in all this. If he appeared contemptible in the view of the Jews, the disciples of the despised Nazarene would, I suppose, have been so to an equal degree. But my principal objections to the explanation in question, are, first, that Christ, though often mentioned in connexion with the kingdom of heaven, is hardly said to be *in* it, much less, to be the *least* in it: secondly, our Saviour had already implied his superiority to John, his forerunner, in the 10th verse, and the designation of himself by such a title on this occasion, would appear unworthy of his dignified character.

The interpretation, however, which these remarks are designed to oppose, has been advocated by very respectable critics. Euthymius Zigabenus, a Greek monk of the 12th century, comments on the passage thus: "Christ calls himself the less, because he appeared so to the Jews. For they thought John the baptist superior to Christ, because he had inured himself to an austere life in the desert; but they reproached Christ for conforming to the world. He is who less, say Christ, who seems less than John, has greater power than he in the kingdom of heaven, since he is not only man, but also God." But I see no reason why our Lord, who had so often assumed and implied his superiority to John, should go back to assert it. Nor does the contrast of John and our Saviour appear to be the prominent object of the discourse. They are indeed contrasted in verses 18 and 19; but the object there evidently is, not to disparage either John or our Saviour, but to reprove the Pharisees for giving credence to neither.

It may be useful to give the sense of the whole paragraph. Matt. xi. 2—19.

John the baptist, like the apostles, probably had imperfect views of the new dispensation. Impatient at our Lord's delay in publicly acknowledging himself as the Messiah, anxious to see the good cause flourish, to which he had devoted his life, disappointed that the authority of the Messiah, whose forerunner he had been, was

not established with some marks of external greatness, and hoping, perhaps, himself to be liberated from confinement, he sends a message to Christ. Art thou the Messiah? Do you not give us, by your conduct, reason to doubt it? Verses 2, 3. Jesus answers in substance thus: Actions speak louder than professions. My doctrines and works, if men will attend, are sufficient to demonstrate my true character. More haste in making a public acknowledgment would be injurious. Happy is he that takes no offence at the prudence of my conduct, and that my kingdom is not accompanied with external splendour. Verses 4—6.

After the departure of John's disciples, Jesus addressed the multitude, who had been admirers of John, and were surprised, perhaps, at his strange message. What went ye out into the wilderness to see? a reed shaken with the wind? Not at all. John is not a fickle inconstant person, as you might suspect from hearing his message. But what went ye out for to see? an effeminate courtier, bending his conscience to the will of his prince? Not at all. John inured himself to hard living in the desert, and you well know the cause for which he is now imprisoned. But what went ye out for to see? a common prophet, like the many you have already had? Not at all. John is the messenger of whom Malachi spoke, who was immediately to precede the Messiah. Verses 7—10. His allotment is more honourable than that of any preceding prophet, yet the dignity of God's ministers is hereafter to be more exalted. Verse 11. For great eagerness has begun to be exhibited in reference to the new dispensation and vast multitudes press into it. Verse 12. Comp. Luke, vii. 29. The law and prophets only, foretold these things. Verse 13. If ye will credit it, this is the second Elijah, of whom the prophet spoke. Let him that hath capacity to understand these things, reflect upon them. Verses 14, 15.

Our Saviour then turns his thoughts to the pharisees and lawyers, whose conduct, as St. Luke informs us, (chap. vii. 30) was very different from that of the common people.—They rejected the will of God, and the admonitions of John the baptist. To what, said our Lord, shall I compare these pharisees and lawyers? They are like fretful children, whom their more pleasant companions could not persuade to join in any of their amusements. Verses 16, 17. John came neither eating nor drinking, like other men, and they say he is mad. The son of man came, eating and drinking like other folks, and they accuse him of excess, and of keeping the company of the profligate. But it cannot be expected that my conduct, and that of John, however wise and virtuous, should be approved, except by those who are wise and virtuous themselves. Verses 18, 19.

U. V.

P. S.—Permit me, Mr. Editor, to subjoin a note in reference to the communications of T. H. D. in your number for October. I would congratulate your readers that the principles of sober interpretation have found so able an advocate as that writer. I would rejoice with him in the hope that the time is not far distant, when "a liberal and enlightened criticism" shall generally prevail. His communications, I have no doubt, may contribute much to this desirable end. I would, however, propose a query, whether this able writer, in his observations on the parable of the ten virgins, (p. 506) is correct in saying, in opposition to Dr. Clarke, that the foolish virgins did not provide themselves with oil. Does the 3d verse mean any thing more than to deny of the foolish virgins, what is affirmed of the wise virgins in the following verse? Ought not the phrase εν τοις αγγειοις αυτων μετα των λαμπαδων αυτων (in their vessels with their lamps) to be transferred, εκ κοινου, (as the critics say) from the 4th verse

to the 3d, that is, be considered as belonging in common to the two verses? In this way I am able to understand why the foolish virgins afterwards said, our lamps are going out, or will soon be extinguished. I know that the other idea makes the folly of the negligent virgins more palpable; but will it not detract just so much from the verisimilitude of the parable, on which subject T. H. D. has offered so many excellent remarks. U. V.

Miscellaneous.

To the Editor of the Christian Spectator.

Sir,

It is the desire of several respectable individuals, to see in your miscellany, a discussion of the following questions, pertaining to ecclesiastical discipline.

1. Can a complaint be maintained on the ground of *general character*, without any specification?

2. Can any person be convicted, except by the testimony "of two or three witnesses" to the *same* overt act?

I submit to your disposal the following discussion, hoping, that if it shall be deemed worthy of insertion, and the reasoning which I have employed be thought inconclusive, some more able correspondent will expose its fallacy, and set the subject in its proper light. Calvin.

Is the direction of the Saviour, Matthew, xviii. 15–17, binding in all cases of discipline?

This direction is in the following words: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

From these words arises the question—Is the course of proceeding with an offending brother here enjoined, to be adopted when the offence is of a general and public nature? Though it may seem somewhat remarkable, that such a question should even be proposed, and much more remarkable, that the rule here given should, in our country, be so generally considered as binding in all cases of ecclesiastical discipline; still it is well known that such is the fact. So far as I can learn, this view of the subject is confined to the United States, and is of modern date: it is to be found in no commentary which I have had opportunity to consult; and, from some of the formularies which have come down to us from the fathers of the New-England churches, it appears that they put no such construction on this injunction of the Saviour. From attentive consideration of the words, in which it is contained, I conceive it must appear, that they require no such construction.

The phraseology, "If thy brother shall trespass against thee," denotes that the trespass is committed directly against an individual; from other considerations to be brought into view, it will appear, I trust, that it is also of a private nature. If this is not its application, if a breach of the general laws of christianity is intended, the words of the Saviour must appear ill adapted to convey his meaning; they must indeed seem calculated to lead his disciples into error. Had he designed this direction to be understood in the general, the unrestricted sense, in which it is received by our churches, would he not have spoken so as naturally to convey the idea of a brother's sinning directly against God?—so as obviously to denote *every* breach

of his covenant obligations? A slight variation of this kind, in his form of speech, would have effectually guarded his hearers against the danger of mistake. But the mode of expression now adopted, is precisely such as he might be expected to employ, with regard to a personal offence. Does it not hence appear obvious, that such an offence is the only thing intended?

But on supposition that the trespass is of a general nature, that it does not particularly affect any individual, where is the propriety of the expression, "If thy brother trespass against thee"? Every offence against a fellow creature is a violation of the law of God, and is directly a sin against him; but it is not consistent with the common use of language to speak of sinning against any individual, unless he is immediately affected. Now if my christian brother comes short of his obligations to the Most High, or sets at nought any of his requirements, he may be guilty of aggravated sin, but if his conduct has no direct influence on my person, my feelings, my property, or my good name, should I be authorized to say he has sinned against me? I may be grieved at the exhibition of his depravity, or the dishonour done by him to the cause of truth. I may suffer a measure of disgrace in common with other members of the christian community, but would it not still be improper to assert, that I was the object of this person's offence? Obviously this would not be true, except in an indirect and remote sense. Hence from the form of expression employed by the Saviour in the passage under consideration, we conclude the injunction contained in it must have respect only to an offence committed by one member of the church directly against another.

This conclusion is strengthened by reference to the following words of the Saviour, Luke, xvii, 3, 4: "Take heed to yourselves; if thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." From the similarity of this direction to that Mat. xviii, 15—17, it is manifest that they both relate to the same subject: but it is most obvious that the words just quoted must have reference only to a personal offence. Were the trespass here contemplated, of a general nature, then clearly the forgiveness required must be by the whole church; but the frequent repetition of it enjoined shews this to be impossible, and evinces clearly that the offence in this case must be directly against some individual.

From the fact, that in the passage under consideration, the person offended is required to go to the offender and tell him his fault in secret, I argue that the offence must be of a *private*, as well as personal nature. In such a case it is obviously requisite, that the first rebuke be in private. It is wholly contrary to the spirit of our religion, for members of the family of Christ to publish each other's faults unnecessarily. The very genius and spirit of christianity require that a private and personal injury be first mentioned to him who has committed it; that the person offended make it known to no one, till the offender has had opportunity to make satisfaction. But the Apostle directs Timothy, doubtless with regard to offences of a general and a public nature; "Them that sin, rebuke before all, that others also may fear." But this direction is clearly inconsistent with the command to tell the offender his fault in secret, on any other supposition, than that this latter relates to a private offence. A similar direction is given to Titus: "A man that is an heretic, after the first and second admonition, reject." This man is a public offender—one who sets himself to disturb the peace and harmony of the church. He is to be once and again publicly admonished by the pastor; a mode of treatment materially diverse from that enjoined by the Saviour towards him who trespasses

against his brother. But does not this difference of treatment evince that there is likewise a difference in the offences committed—that while one is of a *public* nature, the other is both *private* and personal? The Saviour does not direct that any public admonition be given to the offender: if, after his offence has been told to the church, he refuses to humble himself and make satisfaction, he is to be accounted as a heathen man and a publican;—in other words he is to be separated from christian communion and fellowship. Not so with a heretic, and, as I conceive, with every public offender: he must be twice publicly admonished before his exclusion from the church. But had the passage under consideration respected a public as well as a private offence, the direction of the Apostle must have been given in a form consistent with that of the Saviour.

The view now taken of this subject derives support from what we learn respecting the practice of the primitive churches. St. Paul, addressing the church at Cornith, concerning the incestuous person, says, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." No intimation is here given of any private or public admonition of the offender, nor of any attempt to bring him to repentance previously to his exclusion from the church. This seems to be the only thing which was to be done in order to effect his reformation. It is the opinion of the venerable Andrew Fuller, that in cases of notorious and high-handed sin the offender should be immediately cut off; that even his apparent penitence and humility ought not to prevent his being, for a season, excluded from the communion of God's people. Then, manifestly, the direction of Christ now under consideration, would not, in such cases, be applicable. The reasons offered above seem to establish the position, that this direction is strictly *binding* in no case, unless the offence is of a private and personal nature. In all other instances the administration of church discipline may be considered as valid, as according with the instructions of the New Testament, though what are usually styled *the first and second steps* be omitted.

Still, however, that which is *lawful* may not be *expedient*. Since a construction different from that given above, has been put on the Saviour's direction respecting the treatment of an offender, and has been reduced to practice by most of our churches if not by all; since public sentiment is in favour of this construction, and no peculiar evil is seen to result from it, an immediate departure from the usual mode of proceeding would probably be unadvisable. Such a departure would excite the prejudices of some; by some would be viewed as a deviation from the instructions of holy writ; by others would be complained of as unkind and oppressive: it would thus impair the influence and authority of the discipline of the church, and might produce extensive mischief. Before a change of this kind could be introduced with safety, the churches must become more enlightened on this subject, and be prepared to act with a good degree of unanimity.

For the Christian Spectator.

Remarks upon the Sermon delivered at the late Instalment at the Tabernacle in Salem, by Lyman Beecher, D. D.

Pleasing, indeed, is the idea expressed in this sermon, that the time is at hand, when christians of various sentiments, *without fear, and undefended, shall dwell safely side by side.* Our hearts respond to the joyful sound of their being no more cause for our standing armed one against another, to resist mutual aggressions; and for wasting that time and strength

which we wish to employ solely for the help of a perishing world, in exertions for our own safety, and the preservation of our dearest interests.

But, painful is the view of the fact, that in the same sermon causes of offence and unavoidable strife among brethren, are thrown out unsparingly, and attended with circumstances peculiarly aggravating. How deeply contrasted are the feelings excited by the messenger who comes thus, preaching peace; but at the same time does not refrain from advancing sentiments, in a very positive manner, known to him to be in opposition to what a great majority of his Presbyterian brethren hold as most dear? I refer chiefly, to what is advanced in this sermon, respecting the constitution of the visible church, and the character and relation to the church, of the children of believers.

Should my brethren who adopt new sentiments, come forward and advance them in the Spectator, or in any such way, they shall be cordially received, and their views be coolly examined; but for them to go from church to church, and from State to State, and avail themselves of public occasions, to decry sentiments believed to be warranted by the word of God, which were the sentiments of our forefathers, and upon which our churches were founded: this can be regarded in no other light than that of sounding the trumpet of war. I agree with the preacher, in the sermon before me, that 'there can be no peace,' and there ought not to be peace, until the spirit of revolution, which regards exclusively the interests of one party, and disregards the feelings and interests of other brethren, 'is frowned into non-existence.' I will pledge myself to this brother, that so long as this spirit stalks abroad, and I can hold a pen, or utter a word, there shall not be peace. I will not fall under his just sarcasm by being one of those 'good natured people,' who by leaving their militia undisciplined, and their posts unfortified, 'would much oblige the invading enemy; who, both before and after their subjugation, would doubtless eulogize them, as pre-eminent in liberality and the social virtues.' This sermon has furnished, amply, the apology for my coming forward in the unwelcome way of opposition to a dear brother.

The circumstance that this sermon was delivered at the Tabernacle in Salem, cannot but be noticed as one that aggravates the aggression: *this* is an ancient church; and for nearly two hundred years, it has been clothed with a distinct profession of faith in the covenant of grace, as being made by God with believing parents and *with their children.* In their first covenant, consented to, August 6th, 1629, is this Article: "We do also give up our offspring unto God in Christ Jesus, avouching the Lord to be our God and the God of our children; and ourselves with our children to be his people; humbly adoring the grace of God in Christ Jesus, that we and our children may be looked upon as the Lord's." This church has often renewed their covenant, from generation to generation, and in every instance have expressed their full belief that the children were inseparably connected with the adults in the church state; and so lately as October 30th, 1797, this church adopted agreements, among which is the following: "The children of the church we view and consider as being *holy*, and belonging to *the Kingdom of Heaven*, and such as God claims for his peculiar property: and they are to be watched over, trained up, and treated as church-members, as much as their parents, according to their capacity." Now, when one of our pastors goes into a church thus established, and preaches down their professions, solemn covenants and agreements, what shall we say! Could the most daring revolutionist do more?

I can offer, however, for this subversive attempt, a small apology: it was doubtless known to the preacher, that the senior pastor at the Tabernacle agreed with him in his views; and that he had made attempts to

bring his church off, as to these articles, from their primitive establishment; but it is believed, that with all his talents, and with all the auxiliary strength that has come forward on his side, he has not succeeded so far, to this hour, as to induce them to change, in these respects, their written articles of faith. So true it is, that creeds and confessions of faith 'create a rugged warfare to the invader;' and it is presumed that one generation must pass away, and another generation come, before such a change can be effected: but that time will soon arrive. It is easy to foresee, that if the course of proceeding adopted by some men of high standing and great influence, is not checked by a firm resistance from some quarter, it will not be long before their victory will be complete. With this prospect before us, of having our old articles of faith blotted out, let us see what are the articles to be substituted in their room.

"Baptism in infancy cannot constitute adult membership in the visible church. It neither secures nor evidences the existence of personal holiness in those who are baptized, when they come to years of understanding. And we are not at liberty to suppose, that God has required personal holiness as a qualification for membership in his church, and for purposes essential to its existence, and which unholy men never did, and never will accomplish, and then that he has contravened his own appointment, and insured the defeat of his own designs in organizing the church, by admitting the unholy to membership, by means of a rite administered in infancy."

The old article is, the children of believers are *holy*, and therefore are suitable inhabitants for the holy house. The new article is to be, the children of believers are *unholy*, and their presence in the church will defile it. Which is the most scriptural?

The old article is, the children of believers belong to *the Kingdom of Heaven*; which is a name used in the New Testament for the church of God; and, therefore, they are to be baptized. The new article is to be; 'The children of believers, when they are baptized, do not belong to the Kingdom of Heaven, and are not fit to be looked upon as members of the church of God.' Which of these articles will bear examination?

I ask; do the annals of the church shew, that her children are of such a character, that their admission to her membership would ensure the defeat of the designs of God in her establishment? Or, on the contrary, does it not appear, that it has been owing to the support which the church has received, chiefly from this quarter, that these designs have not been defeated? It is acknowledged that infant baptism does not secure, nor certainly evidence the existence of holiness of heart in the subject when it comes to adult years But, neither is this secured, nor certainly evidenced by adult profession. There may be, however, sufficient grounds for a charitable hope that the subjects, in both cases, will prove to be blessings to the church, and such as shall be saved.

"The children of the church baptized in infancy, are the objects of her peculiar care, and if in any sense church members, they are not in any *such* sense, as supersedes the necessity of a credible profession of religion by them when they come to years of understanding. If they are members of the church at all, it must be on the ground of membership in the family of the faithful, so that when family membership ceases, their connexion with the church ceases of course."

Here we see how the new article of faith is to be worded and framed, with an if upon if, *if in any sense church members*, and *if they are members of the church at all*; and with *such* sense, as leaves the whole matter in doubt and darkness. In how many senses, I ask, may a person be said to be in the visible church?

What denomination is to be given to the different senses in which per-

sons may be said to be in, or to be out of the visible church? Are some to be called half-way members? That sense is exploded. In the nature of the case, there is but one sense, in which a person may be said to be in the visible church. To talk about different senses, in which persons are members of the church, is of no use, except that of confusing the thoughts of people upon the subject.

But a sense is fixed upon before us, 'It must be on the ground of membership in the family of the faithful, so that when family membership ceases, their connection with the church ceases of course.' Of all the senses that I have ever heard guessed at, in which our children may be considered as members of the church, when they are not allowed to be members of the church; this is the most distressing, and yet, this is the positive sense; *it must be.* What believing parent knows in whose family his child will be to-morrow? Poor consolation this! Where are the thousands of the children of believers scattered over the world, orphans and others, in the alms-house on the land, and in the bark on the sea? All are lost as to their relation to the church! When in the providence of God, I was called to the trial of putting out my motherless children, one in one state, and one in another; and carried them from a father's door, and put them out of my arms, struggling with the pain of parental affection; the precious promise that my God, and their God, has made to the orphan, came to my support; 'When my father and my mother forsake me, then the Lord will take me up.' And when I could see them thus taken up into the arms of the great Shepherd of the sheep and of the lambs, my tears were wiped away. But, now I am told by a teacher in Israel, that by this circumstance was lost to them what is of infinitely more value than all the treasures of the world. I deplore this darkness!

This passage is felt to be injurious in another respect, as it is observed that all those who hold strictly to the membership of infants, are here classed with those, who suppose that such a standing supersedes the necessity of a credible profession of religion by them, when they come to years of understanding.

"I cannot but believe, however, that language more accurate, and less liable to produce mistake and controversy, may be employed, than that which denominates baptized children church members, without intending in reality what is included in the term as applied to adult membership."

The scriptures denominate the children of believers, as being of the *kingdom of heaven;* i. e. members of the Church. We often hear proposed, a modification of doctrines, so that the language may be more accurate, and less liable to produce mistake and controversy; which modification appears to be but little short of that revision of the Bible, which draws the obliterating pen across its doctrinal contents.

I am at some loss to conjecture what was meant by the closing words of the paragraph, "without intending in reality, what is included in the term, as applied to adult membership." The preacher certainly knew that our profession is, that infants and adults are in the church as being all one. Was this said, because it was conceived that there is some inconsistency between our profession and our practise of receiving our baptized children to full communion upon their confession? But, why do we thus practise, and require of them confessions and vows? Because they are entering upon responsible ground, and taking in hand duties of high claims. Why does the authority of your state require oaths of your Governor, and Judges, when they were citizens, as much before, as after, these acts? Because they are to fill responsible stations, and discharge solemn duties. And, why do communities, in times of war and peril, require of their own people, the oath of allegiance? Not to make them members; but to guard

against danger. There is no inconsistency in this matter; and we have the light of the scriptures to direct us. In the former dispensation, circumcision was not the only requisite for an approach to the passover; every communicant was to be admitted upon examination, and being found clean. In the celebration of this great feast, in the days of Hezekiah, many did partake without this preparation; but it was considered as a transgression, although they were men of Israel, and good men too; and the King prayed for them, saying, *The good Lord pardon every one.*

Te hold communion in the body and blood of Christ, is a business in its nature, for which we are in the highest degree responsible; and when we know that the hand of him who betrayeth the Lord, may be with him on the table, we must feel that it cannot be too strongly fenced.

The views which are offered in this sermon, as to the constitution of the church appear scanty. They seem to embrace little more than what is contained in the voluntary association of religious people for religious purposes. Here, perhaps, is the root of the evil. It was an aphorism of our fathers, often repeated, that they and their children were found in the church state, not by their own acts, but by the calling of God. They therefore entertained high views of that state; and were filled with wonder, and admiring thoughts of that rich and sovereign grace, which had seated them in such heavenly places. It was this that made them linger there, as though they wished to dwell in the house of the Lord for ever. They were never asked, 'Are thirty-six hours in a year too much to be devoted for the promotion of the great ends for which every church is founded?'

I wish success to my brother, in his exertions to maintain a strong and *impassable* barrier between the church and the world; and hope, that whenever he meets the foe, who has laboured long to break down this partition, he will be crowned with victory. But his effort, at the tabernacle was unfortunate. The effect of it, in a great measure, was lost, by his taking a back position, and carrying his fire across his own front line, galling the veteran men, who before his day, had breasted the enemy, and held him in humbling check.

His denying that the children of the church, are members of the church, must be forever fatal to his cause; for they bear the distinguishing mark of the flock of Christ, and the sign and seal of the kingdom and righteousness of God; his name is upon them, of whom the whole family in heaven and earth is named; and numerous, great and precious promises are made to them, in common with all saints; and the conclusion is most certain, that if they are not in the church, then an entire distinction between the two kingdoms, the church and the world, is not made by the word and ordinances of God.

D. M.

For the Christian Spectator.

A description of the Sandwich Islands.

'A cluster of islands extending from latitude 18° 54′ to 22° 15′ N. and from longitude 199° 36′ to 205° 6′ E. from London, discovered by Captain Cook in the year 1778, was called by this name in honour of the earl of Sandwich, under whose administration he made the discovery. The murder of this enterprising navigator, on Owhyhee, the largest of the groupe has always given a melancholy interest to this *really insulated* part of the globe; and the young heart has often beat with sorrow, as amid the wide expanse of waters the eye met on the map the well known inscription "Owhyhee, the spot where Captain Cook was killed." These Islands are eleven in number, and with the exception of two, are all inhabited. Owhyhee from the most northern to the most southern extremity is 100 miles long and about 239 in cir-

cumference, and contains 150,000 inhabitants. The whole number in the islands is estimated at 400,000. They are divided into three classes, the Erees or chiefs, those who appear to enjoy a right of property, without authority, and the servants who have neither rank nor property. Property and titles are thought to be hereditary, as is also the government. The king appears to be supreme, but is assisted by the principal chiefs, some of whom he keeps always about his person. He has also a guard of about fifty soldiers at his residence. Crimes are not frequent, being prevented by the strict execution of justice, and the influence of superstition. Tamaahmaah, king of all the islands, except two or three, has made a formal surrender of his sovereignty to the king of Great Britain. He is represented as a great warrior and politician, and a very acute trader. His mode of life is very simple, though the natives pay him the most profound respect. His attention has been much turned to ship-building, and he understands the mode of constructing a ship. He has a navy of about thirty vessels, some of them with three masts, and copper-bottoms. He has purchased a vessel of considerable size from the United States, and gives every encouragement to his own people to engage in navigation. Foreign sailors also receive liberal compensation. The situation of the Sandwich Islands is very favourable for commerce; as all the vessels bound to the North-Western Coast on the fur trade, and also many of those bound to the Coasts of Asia, stop here for provisions, and to make repairs. The natives supply them with the necessary articles and in return receive European manufactures. The present king, however, has found that more profit is gained by exchanging the products of his Islands for silver dollars. Many ships which have not completed their cargoes, return to winter here. A few years since, the king offered to supply the Russian settlements on the coast of America with provisions, for which furs were to be received in pay.—These he designed to send to Canton, on his own account, and it is said this speculation has actually taken place. Traders have been induced by the advantages offered, to settle in this region, and there is a considerable number of resident whites on several of the islands. By intercourse with these, and with the crews of the ships, the natives have advanced in civilization with much more rapidity than any other inhabitants of Polynesia, and will undoubtedly take the lead in power and refinement. They have made some progress in the mechanic arts, and many of the natives are carpenters, blacksmiths, coopers and tailors. Their lands are well cultivated, and the soil productive. Indian corn has been introduced into the Islands, and horticulture receives some attention. Taro however is the great object of cultivation, and affords the principal source of their food. They possess the art of distilling spirits from this root, and almost every chief has his still. The bread fruit tree grows here and produces an uncommon quantity of fruit; and the sugar cane, which also they use for food, is unusually large. The only quadrupeds found on these islands at their discovery, were hogs, dogs and rats. These were in great plenty, and the flesh of the two former were highly esteemed. Horses, horned cattle, sheep, goats and poultry are now not uncommon here.

The climate is little different from that of the islands in the West Indies in the same latitude. The mountains are numerous, well covered with forests, and some of them very lofty.—Mouna-raa in Owhyhee, is 18,400 feet in height, and may be seen a great distance at sea. They are usually covered with clouds, and produce frequent showers in the interior, while the sea coast is pleasant. The hurricanes so frequent in the same latitudes in the Atlantic, are said not to exist in these islands.

The natives of the Sandwich islands differ less in their manners and

customs from the New-Zealanders, than from their less distant neighbors of the Society and Friendly islands. They live in villages consisting of one or two hundred houses, built closely together without any regularity. The houses are of various sizes, some of them forty-five feet by twenty-four. Some of the better sort have a court-yard neatly railed in, with smaller houses built round it for their servants. Their religion is much like that of the other South Sea Islands. They acknowledge a superior deity who they suppose created the world, and beside him, whom they call Eatoo, they have numerous objects of worship. Their priests have the principal care of executing the laws, and they collect the revenue. The high priest, next in dignity to the king, is treated with much respect, and can procure the sacrifice of any one by representing to the king that it is necessary to appease the gods. The sacrifice of human victims is more frequent in these than in the Society or Friendly Islands, and takes place not only at the commencement of a war—before a battle or any great enterprize, but also at the death of a chief of much note, when the number of victims is regulated according to his rank.—They have their holy days, and their festivals, one of which lasts a month. A sect exists in the Islands who claim the power of praying people to death. When any one incurs their displeasure, they give notice that the homicide litany is to begin, and so great is the effect of imagination on the ignorant and superstitious wretch, that he soon pines away, or is driven to suicide.

A hasty view of the situation and fertility of the Sandwich Islands, is enough to show the wisdom of an attempt to introduce among the inhabitants the religion of the gospel, and the arts of civilized life. When we consider the value of our trade to the North Western Coast, and our increasing settlements on the shores of the Pacific, especially when we extend our view to a period in the history of this country not far distant, when cities shall line the western shore of the continent no less than the eastern—does it not seem that *policy*, if we leave religious principle out of the account, would dictate to the people of the United States the advantage of taking the lead in uniting these Islands to the civilized world. The natives could not but feel a great attachment to the nation which had bestowed on them the blessings of the mechanic arts, of commerce, of science and of religion. The ease of communication with Asia and America, points out these Islands as the most proper place for a missionary establishment, from which the gospel may be diffused to other idolatrous lands. The present time appears peculiarly favourable to commence the mission; the natives desire instruction; the islands are united under one enterprising chief, who wishes the civilization of his subjects; and by previous intercourse with the traders, the inhabitants have been prepared to estimate with some accuracy the advantages to be derived from teachers and missionaries. As men of business, as patriots, or as christians then, we cannot but say to the missionaries now hastening to these distant shores "go up, and prosper."

C. Y.

Review of New Publications.

Sermons preached in the Tron Church, Glasgow, by Thomas Chalmers, D. D. Minister of that Church. New-York. Kirk and Mercein. 12mo. pp. 375.

An Address to the inhabitants of Kilmany, by Thomas Chalmers, D. D. Minister of Glasgow.

The name of Chalmers, and his

reputation as an author, are so familiar to most of our readers, and indeed to the reading part of protestant christendom, that any new production of his pen is sure to be received and read with interest and avidity. He certainly possesses a mind of no ordinary stamp. In one of his publications, the first which attracted attention on this side the Atlantic, he has exhibited a familiar acquaintance with these principles of investigation, the discovery and application of which have rendered Bacon and Newton immortal, and a power of applying those principles with irresistible force, to demonstrate the truth and inspiration of the Holy Scriptures. In another, his lofty and vigorous imagination indulges in vast conceptions of the truths and conjectures of modern Astronomy, while those truths or conjectures are shewn not to be in any way inconsistent with the peculiar doctrines of christianity. In some of his smaller productions he descends to paint the scenes of common life, and throws all the rich colouring of his fancy over the tender and affecting pictures of domestic feelings, or turns his reasoning powers to the intricate investigations of political philosophy. But whatever is the subject, he brings to it a mind ardent and vigorous, and an eloquence at once prevailing and captivating. Criticism may indeed detect numberless faults of language and composition, but the public has unequivocally decided that they are insufficient to destroy the pleasure afforded by uncommon excellencies.—If we were to designate *that*, in the mind of Chalmers, which infuses such a charm into his writings, we should mention first, an uncommonly vigorous and glowing imagination, which pours a richness of imagery and colouring over his composition, that fascinates the reader, in spite of its *mannerisms*, its redundancies, and repetitions—we had almost said, of its violations of the established rules of grammar and rhetoric. His pictures please, even when brought the second and third time before the mind, with scarcely the variation of a stroke, or a shade of colouring. In fixing on the *imagination* of Dr. Chalmers, as that which renders his productions universally popular, we do not forget that he exhibits also uncommon reasoning powers, and a glow of pious feeling, which cannot fail to interest readers of a similar character. There are also circumstances in the history of Dr. Chalmers' religious opinions and ministerial life, which add to the interest excited by the general character of his mind. When he was settled as a minister of the gospel in the village of Kilmany, it appears from his own confession, that he was totally ignorant of the first principles of the religion of Christ, and of its power on the heart. He was of course ignorant of the method in which the gospel should be preached to others. For about twelve years, his sermons were no better than moral essays, and produced no better effect; for, in that time, it is not known that his ministry produced a single conversion, or even one instance of that moral reformation which he designed to effect. His efforts, we may presume, were principally directed to the improvement of his own mind, by scientific and literary studies. Report has reached us of the method and means by which he was led to examine and embrace the truth as it is in Jesus; and we should rejoice, if like Scott, (to whose *life* his seems to bear a close resemblance, however great may be the diversity of their native talents and literary acquirements,) he would favour the world with a record of the manner in which he was brought, step by step, from the barren and cheerless region of heresy and scepticism, to the paths of light and life. Interesting as it is to view the exercises of *any* mind, when the convictions of reason and conscience are successfully struggling with its rooted prejudices and favourite errors, we should look with peculiar interest on the conflict in such a mind as that of Chalmers. We are anxious to know from himself, what first suggested the doubt,

or produced the conviction, that all his pre-conceived opinions were erroneous, and especially what moral consideration had power to humble the pride of science and literature, and the still loftier pride of genius and conscious superiority, and to lead their possessor, with the docility of a little child, to sit at the feet of Jesus, and receive the doctrines of grace, and the self-denying precepts of the gospel. It is not merely, or principally to gratify curiosity, however, that we wish to see the process of this mental revolution exhibited to the world. The record could hardly fail to improve the hearts of its readers, and thus become a blessing to mankind. Perhaps the most useful, certainly the most interesting of the publications of Mr. Scott, is the statement of the manner by which his mind was brought back from the abyss of error, to the truth and humility of a genuine disciple of Jesus. Dr. Chalmers, in his address to the inhabitants of Kilmany, on his leaving them to take the pastoral charge of a church in Glasgow, has *alluded* to the change in his sentiments, and has forcibly described the effects of a correspondent change in his preaching. The passage is to us, by far the most interesting in that address, not only for reasons to which we have already alluded, but as affording a faithful record of the different effects of ethical and evangelical preaching; which are substantially the same in every part of the world. We shall make no apology for giving it entire.

"And here I cannot but record the effect of an actual, though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me, that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to him, as before. In a word, though I might have made him a more upright and honorable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptances on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Law-giver, whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time. I certainly did press the reformations of honour, and truth, and integrity, among my people; but I never once heard of any such reformations having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship, to all who ask him, was set before them as the unceasing object of their dependance and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid, at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a

delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you: and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."—pp. 308—311.

'The doctrine which,' in the language of our author, 'is most urgently, and most frequently insisted on in the volume of sermons before us, is that of the depravity of human nature, and it were certainly cruel, he adds, to expose the unworthiness of man for the single object of disturbing him. But the cruelty is turned into kindness, when, along with the knowledge of the disease, there is offered an adequate and all powerful remedy.' He could not have selected subjects of more radical importance, or more practical interest to every child of Adam. The doctrine of human depravity, may, in a sense, be said to be the foundation of the christian system, since it is to remove the guilt of this depravity, that the Saviour died, and to restore believers to purity and meetness for heaven, that the Holy Spirit is given to men. Dr. Chalmers, in these discourses, does not attempt *to prove* the depravity of men, by an array of passages from the word of God; but taking the doctrine as there stated, he labours to carry the conviction of this momentous truth to the consciences of his readers, and attempts to make them feel their need of the salvation offered in the gospel. To effect this purpose, he *illustrates* the doctrine in the actual characters of men; and as his discourses seem principally intended for the higher classes in society, he selects for examination the character of the refined and respectable classes of a civilized and moral population. He does not deny, that among such persons there is much of outward morality and of human virtue, which recommend them to each other, and render them the objects of admiration and love; while, at the same time, their hearts are not right with God, and they are utterly destitute of any one moral quality, on which he looks with approbation. They may 'be guilty of no one transgression against the peace of society'—they may be correct, and regular, and completely 'inoffensive,'—they may contribute 'many a deed of positive beneficence to the welfare of those around them,' and even in 'the strength of their many decencies, and many observations, hold out an aspect of religiousness to the general eye of the world,' and yet there may attach to them a deep and practical *ungodliness*,—a disregard to his authority and a want of love to him, which will stamp their whole character with entire depravity in his sight. He acknowledges also that there exists in the bosom of man 'compassion for the unfortunate, the shame of detection in a thing mean and disgraceful, the desire of standing well in the opinion of his fellows—the kindlier charities, which shed a mild and quiet lustre over the walks of domestic life, and those wider principles of patriotism and public usefulness which combined with an appetite for distinction, will raise a few of the more illustrious of our race to some high and splendid course of beneficence;—and these principles, he contends, would exist, if the belief of a God were expunged from the world,—even if this world could be broken off altogether from the system of God's administration.'

"Here then, you have compassion, and natural affection, and justice, and public spirit—but would it not be a glaring perversion of language to say, that there was godliness in a world, where there was no feeling and no conviction about God?"—p. 98.

"You are just;—right, indispensably

right. You say you have asserted no more than your own. But this property is not your own. He gave it to you, and he may call upon you to give to him an account of your stewardship. You are compassionate;—right also. But what if he set up the measure of the sanctuary upon your compassion? and, instead of a desultory instinct, excited to feeling by a moving picture of sensibility, and limited in effect to a humble fraction of your expenditure, he call upon you to love your neighbour as yourself, and to maintain this principle at the expense of self-denial, and in the midst of manifold provocations? You love your children;—still indispensably right. But what if he should say, and he has actually said it, that you may know how to give good gifts unto your children, and still be evil? and that if you love father, or mother, or wife, or children, more than him, you are not worthy of him? The lustre of your accomplishments dazzles the eye of your neighbourhood, and you bask with a delighted heart in the sunshine of glory. But what if he should say, that his glory, and not your own, should be the constant aim of your doings? and that if you love the praise of men more than the praise of God, you stand, in the pure and spiritual records of heaven, convicted of idolatry? You love the things of the world; and the men of the world, coming together in judgment upon you, take no offence at it. But God takes offence at it. He says,—and is he not right in saying?—that if the gift withdraw the affections from the Giver, there is something wrong; that the love of these things is opposite to the love of the Father; and that, unless you withdraw your affections from a world that perisheth, you will perish along with it. Surely if these, and such like principles, may consist with the atheism of a world where God is unthought of, and unknown,—you stand convicted of a still deeper and more determined atheism, who, under the revelation of a God challenging the honour that is due unto his name, are satisfied with your holding in society, and live without him in the world."—pp. 98—100.

Our author, desirous of carrying the conviction of this truth to the heart, exposes himself to the charge of diffuseness and even of repetition, by turning the subject before the mind, that it may be seen on different sides and in different lights. Having shewn, in his twelft hsermon, that the Bible every where speaks of the inhabitants of the world as divided into two classes, 'the vessels of wrath and the vessels of mercy—the travellers on a narrow path, and on a broad way—the children of this world, and the children of light—men carnally minded and men spiritually minded,' he states the difference between these classes, which apparently resemble each other in some 'superficials,' to consist in the possession or the want of *love to God*. To illustrate the thought, he holds up to observation a man abandoned to sensuality and selfishness, whose heart is steeled 'against the atrocity of murder' for money. Such an one, it will be granted, is destitute of love to God. His conduct proves it. Suppose the character of this monster of cruelty and lust, to be softened down, first by giving him a sympathy, which shudders at the thought of murder—then the more amiable and social feelings, which may render him as lovely as the young man of the gospel, and lastly the most upright and honourable principles. His 'pulse now beats high with the pride of integrity,' his 'every word carries security along with it'—'his faithfulness in the walks of business has stood the test of many fluctuations.' All this process of civilization and refinement may take place, without any change in the state of the heart towards God. There may be, and there often is, with all these amiable and respectable virtues, a total want of love to God—a disregard of his authority, and even an entire forgetfulness of him. Such is not a spiritual man.

"But, if not spiritual, we are told in the Bible, that there are only two terms in the alternative, and he must be carnal. And the God whom he has disregarded in time, will find, that in the praises and enjoyments of time, he has gotten all his reward, and that he owes him no recompense in eternity."—p. 270.

"We want to guard him against the delusion, that the principle which he has, can ever be accepted as a substitute for the principle he has not,—or, that the very highest sense of duty, which his situation as a member of society, impresses upon his feelings, will ever be received as an atonement for wanting that sense of duty to God, which he ought to feel in the far more exalted capacity of his servant, and candidate for his approbation. We stand on the high ground, that he is the subject of the Almighty,—nor shall we shrink from declaring the whole extent of the princi-

ple. Let his path in society be ever so illustrious, by the virtues which adorn it; let every word, and every performance, be as honourable as a proud sense of integrity can make it; let the salutations of the market-place mark him out as the most respectable of the citizens; and the gratitude of a thousand families ring the praises of his beneficence to the world:—If the actor in this splendid exhibition, carry in his mind no reference to the authority of God, we do not hesitate to pronounce him unworthy,—nor shall all the execrations of generous, but mistaken principle, deter us from putting forth our hand to strip him of his honours What! is the world to gaze in admiration on this fine spectacle of virtue; and are we to be told that the Being who gave such faculties to one of his children, and provides the theatre for their exercise,—that the Being, who called this moral scene into existence, and gave it all its beauties,—that he is to be forgotten, and neglected as of no consequence? Shall we give a deceitful lustre to the virtues of him who is unmindful of his God,—and with all the grandeur of eternity before us, can we turn to admire those short lived exertions, which only shed a fleeting brilliancy over a paltry and perishable scene? It is true that he who is counted faithful in little, will also be counted faithful in much; and when God is the principle of this fidelity, the very humblest wishes of benevolence will be rewarded. But its most splendid exertions without this principle, have no inheritance in heaven. Human praise, and human eloquence, may acknowledge it; but the Discerner of the heart never will. The heart may be the seat of every amiable feeling, and every claim which comes to it in the shape of human misery may find a welcome; but if the love of God be not there, it is not right with God,—and he who owns it, will die in his sins: he is in a state of impenitency.

Having thus disposed of those virtues which exist in a state of independence on the religious principle,—we must be forced to recur to the doctrine of human depravity, in all its original aggravation. Man is corrupt, and the estrangement of his heart from God, is the decisive evidence of it.—Every day of his life the first commandment of the law is trampled on,—and it is that commandment on which the authority of the whole is suspended. His best exertions are unsound in their very principle, and as the love of God reigns not within him, all that has usurped the name of virtue, and deceived us by its semblance, must be a mockery and a delusion."—pp. 277—279.

Having given so full and so favourable a picture of human virtue, founded on sympathy and social feelings, but destitute of godliness, our readers may be pleased to see contrasted with it, the benevolence which the gospel requires, and through the Holy Spirit bestows.

"Benevolence may make some brilliant exhibitions of herself, without the instigation of the religious principle. But in these cases you seldom have the touchstone of a painful sacrifice,—and you never have a spiritual aim, after the good of our imperishable nature. It is easy to indulge a constitutional feeling. It is easy to make a pecuniary surrender. It is easy to move gently along, amid the visits and the attentions of kindness, when every eye smiles welcome, and the soft whispers of gratitude minister their pleasing reward, and flatter you into the delusion that you are an angel of mercy. But give us the benevolence of him, who can ply his faithful task in the face of every discouragement,—who can labour in scenes where there is no brilliancy whatever to reward him,—whose kindness is that sturdy and abiding principle which can weather all the murmurs of ingratitude, and all the provocations of dishonesty,—who can find his way through poverty's putrid lanes, and depravity's most nauseous and disgusting receptacles—who can maintain the uniform and placid temper, within the secrecy of his own home, and amid the irksome annoyances of his own family,—who can endure hardships, as a good soldier of Christ Jesus,—whose humanity acts with as much vigour amid the reproach, and the calumny, and the contradiction of sinners, as when soothed and softened by the poetic accompaniment of weeping orphans, and interesting cottages,—and, above all, who labours to convert sinners, to subdue their resistance of the gospel, and to spiritualize them into a meetness for the inheritance of the saints. We maintain, that no such benevolence, realizing all these features, exists, without a deeply seated principle of piety lying at the bottom of it. Walk from Dan to Beersheba, and, away from christianity, and beyond the circle of its influences, there is positively no such benevolence to be found. The patience, the meekness, the difficulties of such a benevolence, cannot be sustained without the influence of a heavenly principle,—and when all that decks the theatre of this world is withdrawn, what else is there but the magnificence of eternity, to pour a glory over its path, and to minister encouragement in the midst of labours unnoticed by human eye, and unrewarded by human testimony? Even the most splendid enterprises of benevolence, which the world ever witnessed, can be traced to the operation of what the world laughs at, as a quakerish and methodistical piety. And we appeal to the abolition of

the slave trade, and the still nobler abolition of vice and ignorance, which is now accomplishing amongst the uncivilized countries of the earth, for the proof, that in good will to men, as well as glory to God, they are the men of piety who bear away the palm of superiority and of triumph."—pp. 279—281.

We cannot avoid adding to this sketch of christian benevolence, certain other characteristics of a good man, which are less obvious to the men of the world.

"It is true, there is much in the character of a genuine believer which the world cannot see, and cannot sympathize with. There is the rapture of faith, when in lively exercise. There is the ecstacy of devotion. There is a calm and settled serenity amid all the vicissitudes of life. There is the habit of having no confidence in the flesh, and of rejoicing in the Lord Jesus. There is a holding fast of our hope in the promises of the Gospel. There is a cherishing of the Spirit of adoption. There is the work of a believing fellowship with the Father and with the Son. There is a movement of affection towards the things which are above. There is a building up of ourselves on our most holy faith. There is a praying in the Holy Ghost. There is a watching for his influence with all perseverance. In a word, there is all which the Christian knows to be real, and which the world hates, and denounces as visionary, in the secret, but sublime and substantial processes of experimental religion."—p. 181.

We had sketched an analysis of the seventh sermon, 'on the folly of men measuring themselves by themselves,' which our author illustrates with much ingenuity and novelty—intending to present it to our readers; but the length to which our remarks have extended, warns us to leave the first part of our author's subject. We would just remark, that the men, whom our author is endeavouring to convince, *must* accompany him in his conclusions to this point, because they are conscious to themselves, that they do thus live without any supreme regard to God—and that their amiable and boasted virtues do not flow from any true love to God, or conscientious regard to his authority and will. Yet they will reluctantly go along with him to the conclusion, that this same character is 'enmity against God.' Yet, if it is granted that there is authority and command on one side, reaching to every action and purpose, and on the other no regard to this authority, but constant disobedience and rebellion—if the whole affections of the soul are required to be supremely fixed on one infinite object, and they are wholly and idolatrously fixed on others—there must be enmity. The demands of God are in direct opposition to the practice of men. Their affections are diametrically opposite to his requirements.

"But when he claims that place in your affections which you give to many of the objects of the world,—when he puts in for that share of your heart which you give to wealth, or pleasure, or reputation among men,—then is not God a weariness? and does not the inner man feel impatience and dislike at these grievous exactions? and when the will of God thwarts the natural current of your tastes and enjoyments, is not God, at the moment of urging that will, with all the natural authority which belongs to him, a positive offence to you?"—pp. 290, 291.

"How would you like the visit of a man whose presence broke up some arrangement that you had set your heart upon; or marred the enjoyment of some favorite scheme that you were going to put into execution? Would not you hate the visit? and if it were often repeated,—if the disappointments you received from this cause were frequent and perpetual,—if you saw a systematic design of thwarting you by these galling and numerous interruptions, would not you also cordially hate the visitor, and give the most substantial evidence of your hatred, too, by shunning him, or shutting him out? Now, is not God just such a visitor? O how many favourite schemes of enjoyment would the thought of him, and of his will, if faithfully admitted to the inner chambers of the mind, put to flight! How many fond calculations be given up about the world, the love of which is opposite to the love of the Father. How many trifling amusements behoved to be painfully surrendered, if a sense of God's will were to tell upon the conscience with all the energy that is due to it. How many darling habits abandoned, if the whole man were brought under the dominion of this imperious visitor;—how many affections torn away from the objects on which they are now fastened, if his presence were at all times attended to, and he was regarded with that affection which he at all times demands of us!

"This may explain a fact, which we fear must come near to the conscience of many a respectable man, and that is, the re-

coil which he has often experienced, as if from some object of severe and unconquerable aversion, when the preacher urges upon his thoughts some scriptural representations either of the will or the character of God. Or take this fact in another way, and in which it presents itself, if not more striking, at least more habitually; and that is the undeniable circumstance of God being shut out of his thoughts for the great majority of his time, and him feeling the same kind of ease, at the exclusion, as when he shuts the door on the most unwelcome of his visitors. The reason is, that the inner man, busied with other objects, would positively be offended at the intrusion of the thought of God. It is because, to admit him, with all his high claims and spiritual requirements into your mind, would be to disturb you in the enjoyment of objects which are better loved and more sought after than he. It is because your heart is occupied with idols, that God is shut out of it. It is because your heart is after another treasure. It is because your heart is set upon other things. Whether it be wealth, or amusement, or distinction, or the ease and the pleasures of life, we pretend not to know: but there is a something, which is your god, to the exclusion of the great God of heaven and earth. The Being, who is upholding you all the time, and in virtue of whose preserving hand, you live, and think, and enjoy, is all the while unminded and unregarded by you. You look up on him as an interruption. It is of no consequence to the argument what the occupation of your heart be, if it is such an occupation as excludes God from it. It may be what the world calls a vicious occupation,—the pursuits of a dishonest, or the debaucheries of a profligate life,—and in this case, the world has no objection to stigmatize you with enmity against God. Or it may be what the world calls an innocent occupation—amusement to make you happy, work to earn a subsistence, business to establish a liberal provision for your families. But your heart may be so given to it, that God is robbed of his portion of your heart altogether. Or it may be what the world calls an honourable occupation,—the pursuit of eminence in the walks of science or of patriotism; and still there may be an exclusion, or a hatred, of the God who puts in for all things being done to his glory. Or it may be what the world calls an elegant occupation,—even that of a mind enamoured with the tastefulness of literature; but it may be so enamoured with this, that the God who created your mind, and all the tastes which are within it, and all the objects which are without it, and which minister to its most exquisite gratification,—this God, we say, may be turned away from with a feeling of the most nauseous antipathy, and you may give the most substantial evidence of your hatred to him, by ridding your thoughts of him altogether. Or, lastly, it may be what the world calls a virtuous occupation, even that of a mind bustling with the full play of its energies, among enterprizes of charity and plans of public good. Yet even here, wonderful as you may think it, there may be a total exclusion and forgetfulness of God: and, while the mind is filled and gratified with a rejoicing sense of its activity and its usefulness, it may be merely delighting itself with a constitutional gratification,—and God the author of that constitution, be never thought of,—or, if thought of according to the holiness of his attributes, and the nature of that friendship, opposite to the friendship of the world, which he demands of us, and the kind of employment which forms the reward and the happiness of his saints in eternity, even the praise and the contemplation of himself,—if thought of, we say, according to this his real character, and these the real requirements that he lays upon us,—even the man to whom the word yields the homage of virtue, may think of his God with feelings of offensiveness and disgust.

"There is nothing monstrous in all this, to the men of our world, seeing that they have each a share in that deep and lurking ungodliness, which has both so vitiated our nature, and so blinded all who inherit this nature, against a sense of its enormity. But only conceive how it must be thought of, and how the contemplation of it must be felt, among those who can look on character, with a spiritual and intelligent estimation. How must the pure eye of an angel be moved at such a spectacle of worthlessness,—and surely, in the records of heaven, this great moral peculiarity of our outcast race must stand engraven as that, which of all others, has the character of guilt most nakedly and most essentially belonging to it. That the bosom of a thing formed should feel cold or indifferent to him who formed it,—that not a thought or an image should be so unwelcome to man, as that of his Maker,—that the creature should thus turn round on its Creator, and eye disgust upon him,—that its every breath should be envenomed with hatred against him who inspired it,—or, if it be not hatred, but only unconcern, or disinclination, that even this should be the real disposition of a fashioned and sustained being, towards the hand of his Preserver,—there is a perversity here, which time may palliate for a season, but which, under a universal reign of justice, must at length be brought out to its adequate condemnation. And on that day, when the earth is to be burnt up, and all its flatteries shall have subsided, will it be seen of many a heart that rejoiced in the applause and friendship of this world, that, alienated from the love of God, it was indeed in the gall of bitterness, and in the bond of iniquity."—pp. 291—295.

As it is not Dr. Chalmers' object to shew that those, who are acknowledged by the world to be wicked, are the enemies of God, he derives no part of his argument or illustration of human depravity from men of gross immorality and vice. He scarcely alludes to such, in the whole volume, except in one powerful passage, which our readers will require no apology for our transcribing.

"And how awful to think, that the unreclaimed sons of profligacy, who pour along our streets, and throng our markets, and form the fearful majority in almost every chamber of business, and in every workshop of industry, are thither speeding their infatuated way! What a wretched field of contemplation is around us, when we see on every side of it the mutual encouragement,—the ever-plying allurements,—the tacit, though effectual and well understood combination, sustaining, over the whole face of this alienated world, a firm and systematic rebellion against God! We are not offering an exaggerated picture, when we say, that within reach of the walk of a single hour, there are thousands, and thousands more, who have cast away from them the authority of God; and who have been nerved by all his threatenings into a more determined attitude of wickedness; and who glory in their unprincipled dissipations; and who, without one sigh at the moving spectacle of ruined innocence, will, in the hearing of companions younger than themselves, scatter their pestilential levities around them, and care not though the hope of parents, and the yet unvitiated delicacy of youth, shall wither and expire under the contagion of their ruffian example; and will patronize every step of that progress which leads from one depravity to another, till their ill-fated proselyte, made as much the child of hell as themselves, shall share in that common ruin, which, in the great day of the revelation of the righteous judgment of God, will come forth from the storehouse of his wrath, in one mighty torrent on the heads of all who boast of their iniquity."—308, 309.

Through the whole of this first part of our author's design, his execution of it receives our decided approbation; not that we should have expressed his sentiments, in every instance, in his language; for Dr. Chalmers both possesses the power and claims the privilege, of thinking and expressing his thoughts in a style unlike that of other writers. Neither would we wish to see the doctrine of human depravity *always* illustrated by an analysis of characters which possess the highest degree of amiable and respectable virtue, compatible with radical ungodliness; but we assent to his statements, as agreeable to scripture and philosophy, and illustrated in a manner fitted to attract attention and produce conviction. We cannot conscientiously say as much in favour of the manner in which he has executed the second part of his design—that of shewing the "adequate and all-powerful remedy" for this depravity—which is offered in the gospel. His *general* declarations on the subject, are indeed agreeable to the word of God. He strenuously maintains, that the blood of Christ, who hath made atonement, apprehended by faith, is the only ground of pardon for the *guilt* of that depravity, and of justification for the sinner: and that the Holy Spirit, given by the Father through the mediation of his Son, is the only means of removing this depravity, and making the sinner meet for the inheritance of the saints in light. His statements on these subjects, are so clear, full and scriptural, that we regret the want of space to exhibit some of them to our readers. But men of cultivated and philosophical minds, like Dr. Chalmers, are unsatisfied with the simple statements of scriptural doctrine. They wish to arrange their opinions into a system, the parts of which shall depend on each other, in a philosophical connection. The various steps by which a sinner is rescued from the dominion of sin, are arranged by the author, according to a hypothetical theory, to which he seems peculiarly attached. He assumes that it is impossible in the nature of the thing, that a sinner under condemnation should love that God, who condemns him and threatens him with punishment. It is not possible, therefore, that any sinner can be reclaimed to the love of God, until *that God* is revealed to him in an attitude of mercy and forgiveness. But as God out of Christ, could not,

consistently with his truth and justice, his faithfulness and holiness, be reconciled to sinners, it became necessary that the Son of God should suffer and make atonement, not only for the justification of the sinner, but to remove also the barrier which effectually prevented the sinner from returning to the love of God. Now that this atonement has been made, God freely offers pardon to every sinner who will accept it, and exhibits himself as a suppliant waiting to be gracious to his offending creatures. Every sinner, who really apprehends God as regarding him with this aspect of mercy, and believes that God in Christ, is thus reconciling the world unto himself, not imputing their trespasses unto them, immediately feels reconciled to God, and enjoys 'that peace of God, which passeth all understanding.' In this tranquility of the soul, there arises the love of gratitude towards this merciful Being, and a desire of doing all his will. But as he finds it impossible, with his corrupt nature, to love God, with a disinterested regard to his character, or with what Dr. Chalmers calls "moral esteem," he prays to God for "the promise of the Father," and, in answer to the prayer of faith, receives the Holy Spirit to abide with him, and renew the image of God in his soul, to enable him to maintain a successful conflict with fleshly lusts, until at length he shall be prepared for the employments of angels, and the enjoyments of the heavenly kingdom.

Such is as correct a view as we can form of Dr. Chalmers' hypothesis. All the exercises of the renewed sinner are thus, in his mind, linked together according to a philosophical process. Holiness and a disinterested regard to God, which is the final end of a sinner's salvation, are created in us by the Holy Spirit, given in answer to the prayer of faith and grateful love. This gratitude naturally rises in the mind, reconciled to God, by faith in him as a pardoning God—and this faith is given by the Spirit, to *all* who with prayer and diligence read the word of God, avoid every known sin in outward conduct, and perform every known duty. And the death of Christ was necessary, that God might exhibit himself as a pardoning, reconciling God to sinners, and thus render it possible for them to love God; and that he might consistently send forth his Spirit to create the image and the love of God in the hearts of believers. We do not suppose it to be Dr. Chalmers' opinion, that this system is definitely and connectively laid down in the scriptures; at least he has not attempted to establish its peculiarities by an array of passages from the word of God, or even by a single passage critically examined, and logically applied to the subject. It is an hypothesis, suggested by his views of the metaphysical nature of moral exercises, and agreeable, in his view, to the general declarations in God's word. But we are desirous that our readers should hear Dr. Chalmers himself, in favour of his peculiar views of these subjects. And first—that it is *wholly impossible*, for a sinner under condemnation, to love God.

"Strange demand which they make on a sentient being, that even amidst the fears and the images of destruction, he should find room in his heart for the love of complacency! and equally strange demand to make on a sinful being, that ere he admit such a sense of reconciliation into his bosom, as will instantly call forth a grateful regard to him who has conferred it, he must view God with a disinterested affection; that from the deep and helpless abyss of his depravity, he must find, unaided, his ascending way to the purest and the sublimest emotion of moral nature; that ere he is delivered from fear he must love, even though it be said of love, that it casteth out fear; and that ere he is placed on the vantage ground of the peace of the Gospel, he must realize on his character one of the most exalted of its perfections."—pp. 201, 202.

"There appears to be no other possible way, by which a responding affection can be deposited in the heart of man. Certain it is, that the law of love cannot be carried to its ascendency over us by storm. Authority cannot command it. Strength cannot implant it. Terror cannot charm

it into existence. The threatenings of vengeance may stifle, or they may repel, but they never can woo this delicate principle of our nature, into a warm and confiding attachment. The human heart remains shut, in all its receptacles, against the force of these various applications; and God, who knew what was in man, seems to have known, that in his dark and guilty bosom, there was but one solitary hold that he had over him; and that to reach it, he must just put on a look of graciousness, and tell us that he has no pleasure in our death, and manifest towards us the longings of a bereaved parent, and even humble himself to a suppliant in the cause of our return, and send a Gospel of peace into the world, and bid his messengers to bear throughout all its habitations, the tidings of his good will to the children of men."—pp. 210, 211.

"There is positively no room for it within the bosom of a sentient being, along with the dread, and the alarm by which he is agitated. It is this which explains the recoil of his sinful nature, from the thought of God. The sense of guilt comes into his heart, and the terrors and the agitations of guilt come along with it. It is because he sees the justice of God frowning upon him, and the truth of God pledged to the execution of its threatenings against him, and the holiness of God, which cannot look upon him without abhorrence, and all the sacred attributes of a nature that is jealous and unchangeable, leagued against him for his everlasting destruction. He cannot love the Being, with the very idea of whom there is mixed up a sense of danger, and a dread of condemnation, and all the images of a wretched eternity. We cannot love God, so long as we look upon him as an enemy armed to destroy us. Ere we love him, we must be made to feel the security, and the enlargement of one who knows himself to be safe. Let him take his rod away from me, and let not his fear terrify me,—and then may I love him and not fear him; but it is not so with me."—p. 236.

Secondly—that faith precedes, both in the order of nature, and of time, the exercise of love to God.

"We are far from asserting, that the agency of grace is not concerned, in every step of that process, by which a sinner is conducted from the outset of his conversion, to the state of being perfect, and complete in the whole will of God. But there is a harmony between the processes of grace and of nature; and in the same manner, as in human society, the actual conviction of a neighbour's good will to me, takes the precedency in point of order of any returning movement of gratitude on my part, so, in the great concerns of our fellowship with God, my belief that he loves me, is an event prior and preparatory to the event of my loving him. So that the primary obstacle to the love of God is not the want of human gratitude, but the want of human faith. The reason why man is not excited to the love of God by the revelation of God's love to him, is just because he does not believe that revelation."—p. 226.

"Thus, then, it would appear, that the love of moral esteem is in every way as much posterior, and subordinate to faith, as is the love of gratitude. That we may be able to love God, either according to the one or the other of its modifications, we must *first* know that God loved us.—We cannot harbour this affection in any one shape whatever, so long as there is the suspicion, and the dread of a yet unsettled controversy between us and God. Peace with our offended Lawgiver, is not the fruit of our love, but of our faith;—and faith if it be a reality, and not a semblance, worketh by love. We have peace with God through Jesus Christ our Lord. And we love much when we know, and believe, that our sins are forgiven us."—p. 238.

"He does not expect from you the love of gratitude, till you have known, and believed the great things that he hath done for you. But he expects from you the offering of an homage to his truth. He does not expect from you the love of moral esteem, till, released from the terror of having him for your enemy, you may contemplate with all the tranquil calmness of conscious safety, the glories and the graces of his manifested character. But he expects from you faith in his declaration, that he is not your enemy,—that he has no pleasure in your death—that in Christ he is beseeching you to be reconciled,—and stretching out to you the arms of invitation."—pp. 239, 240.

"Let us cease to wonder, then, why faith occupies so much the station of a preliminary in the New-Testament. It is the great starting point, as it were, of Christian discipleship. Grant but this principle, and love, with all the vigour, and all the alacrity which it gives to obedience, will emerge from its operation. There is no other way, in fact, of charming love into existence; and the gratitude which devotes me to the service of a reconciled God, and the love of his character, which makes me meet for the enjoyment of him in heaven, can only arise in my bosom after I have believed."—p. 241.

Thirdly—that the love of gratitude immediately springs in the heart, on the exercise of faith.

"As soon as his love of kindness is be-

lieved, so soon does the love of gratitude spring up in the heart of the believer. As soon as man gives up his fear and his suspicion of God, and discerns him to be his friend, so soon does he render him the homage of a willing and affectionate loyalty. There is not a man who can say, I have known and believed the love which God hath to us, who cannot say also, I have loved God because he first loved me. There has not, we will venture to affirm, been a single example in the whole history of the church, of a man who had a real faith in the overtures of peace and of tenderness, which are proposed by the Gospel, and who did not, at the same time, exemplify this attribute of the Christian faith, that it worketh by love. It is thus that the faith which recognizes God, as God in Christ reconciling the world unto himself, lies at the turning point of conversion. In this way, and in this way alone, is there an inlet of communication open to the heart of man, for that principle of love to God, which gives all its power and all its character to the new obedience of the gospel. So soon as a man really knows the truth, and no man can be said to know what he does not believe, will this truth enthrone a new affection in his bosom, which will set him free from the dominion of all such affections as are earthly and rebellious."—pp. 212, 213.

"And thus it is, that the goodness of God destroyeth the enmity of the human heart. When every other argument fails, this, if perceived by the eye of faith, finds its powerful and persuasive way through every barrier of resistance. Try to approach the heart of man by the instruments of terror and of authority, and it will disdainfully repel you. There is not one of you skilled in the management of human nature, who does not perceive, that though this may be a way of working on the other principles of our constitution,—of working on the fears of man, or on his sense of interest, this is not the way of gaining by a single hair-breadth on the attachments of his heart. Such a way may force, or it may terrify, but it never, never can endear; and after all the threatening array of such an influence as this, is brought to bear upon man, there is not one particle of service it can extort from him, but what is all rendered in the spirit of a painful and reluctant bondage. Now, this is not the service which prepares for heaven. This is not the service which assimilates men to angels. This is not the obedience of those glorified spirits, whose every affection harmonizes with their every performance; and the very essence of whose piety consists of delight in God, and the love they bear to him. To bring up man to such an obedience as this, his heart behoved to be approached in a peculiar way; and no such way is to be found, but within the limits of the Christian revelation. There alone you see God, without injury to his other attributes, plying the heart of man with the irresistible argument of kindness."—pp. 314, 315.

Fourthly—that "the love of moral esteem," or the love of God for the excellency of his moral character, is formed in the heart of every believer, by the Holy Spirit, in answer to the prayer of faith.

"And thus it is, that believing the propitiation which is through the blood of Christ, for the remission of sins that are past, I may feel through him the peace of reconciliation with the Father; and believing that he who cometh unto Christ for forgiveness, must forsake all, I may also feel the necessity which lies upon me of departing from all iniquity; and believing that in myself there is no strength, for the accomplishment of such a task, I may look around for other expedients, than such as can be devised by my own natural wisdom, or carried into effect by my own natural energies; and believing that, in the hand of Christ there are gifts for the rebellious, and that one of these gifts is the Holy Spirit to strengthen his disciples, I may look to him for my sanctification, even as I look unto him for my redemption, and believing that the gift is truly promised as an answer to prayer, I may mingle a habit of prayer, with a habit of watchfulness and of endeavour."—p. 363.

"So long as I think that it is quite impossible for me so to run as to obtain, I will not move a single footstep. Under the burden of a hopeless controversy between me and God, I feel as it were weighed down to the inactivity of despair. I live without hope: and so long as I do so, I live without God in the world. And besides, he, while the object of my terror, is also the object of my aversion. The helpless necessity under which I labour, so long as the question of my guilt remains unsettled, is to dread the Being whom I am commanded to love. I may occasionally cast a feeble regard towards that distant and inaccessible Lawgiver: But so long as I view him shrouded in the darkness of frowning majesty, I can place in him no trust, and I can bear towards him no filial tenderness. I may occasionally consult the requirements of his law: But when I look to the uncancelled sentence that is against me, I can never tread, with hopeful or assured footsteps on the career of obedience. But let me look unto Christ lifted up for our offences, and see the handwriting of ordinances that was against us, and which was contrary unto us, nailed to his cross, and there blotted out, and taken out of the way; and then I see the barrier

in question levelled with the ground. I now behold the way of repentance cleared of the obstructions by which it was aforetime rendered utterly impassable."—pp. 367, 368.

The various steps are connected in the following passage—

"To woo you back again unto himself, he scatters among you the largest and the most liberal assurances, and with a tone of imploring tenderness, does he say to one and to all of you, "Turn ye, turn ye, why will you die?" He has no pleasure in your death. He does not want to glorify himself by the destruction of any of you. 'Look to me all ye ends of the earth, and be saved," is the wide and the generous announcement, by which he would recal, from the very outermost limits of his sinful creation, the most worthless and polluted of those who have wandered away from him. Now give us a man who perceives, with the eye of his mind, the reality of all this, and you give us a man in possession of the principle of faith. Give us a man in possession of this faith; and his heart shielded, as it were, against the terrors of a menacing Deity, is softened and subdued, and resigns its every affection at the moving spectacle of a beseeching Deity; and thus it is that faith manifests the attribute which the Bible assigns to it, of working by love. Give us a man in possession of this love; and animated as he is, with the living principle of that obedience, where the willing and delighted consent of the inner man goes along with the performance of the outer man, his love manifests the attribute which the Bible assigns to it, where it says, 'This is the love of God, that ye keep his commandments." And thus it is, amid the fruitlessness of every other expedient, when power threatened to crush the heart which it could not soften,—when authority lifted its voice, and laid on man an enactment of love which it could not carry,—when terror shot its arrows, and they dropped ineffectual from that citadel of the human affections, which stood proof against the impression of every one of them,—when wrath mustered up its appalling severities, and filled that bosom with despair which it could not fill with the warmth of a confiding attachment,—then the kindness of an inviting God was brought to bear on the heart of man, and got an opening through all its mysterious avenues. Goodness did what the nakedness of power could not do. It found its way through all the intricacies of the human constitution, and there depositing the right principle of repentance, did it establish the alone effectual security for the right purposes, and the right fruits of repentance."—pp. 316—318.

Such is the manner in which Dr. Chalmers illustrates—we cannot say establishes—his views of the different steps in the process of a sinner's entire conversion to God.

We confess, that this whole arrangement and order of religious exercises, appears to us objectionable. We can neither reconcile it to moral philosophy, nor to revelation. According to this hypothesis, it cannot be the *duty* of an unbelieving sinner to love God, since he cannot properly be reqnired to do that which is both physically and morally impossible. And if evangelical repentance implies love to God, as we apprehend it does, then it is not his duty to repent, until by faith he is reconciled to an offended God. According to this arrangement, *faith*, by which we are justified and have peace with God, not only is not a holy exercise or principle, but in every instance it exists and justifies, and gives peace, previously to the existence of any kind of love to God in the heart. We are disposed also to ask, if a sinner should die, *after* he had believed and was justified, but *before* he had obtained in answer to the prayer of faith, the Holy Spirit as a sanctifier, what would be his doom? He is justified, pardoned, but, as Doctor Chalmers himself admits, not meet for heaven. He has believed, but he has not truly repented. He may have the love of gratitude, but has not the love of complacence, a 'moral esteem' for God. In thus stating the peculiar views of our author, on what he beautifully calls "the secret, but sublime and substantial process of experimental religion," and the legitimate inferences to be derived from them, we do not pause to show how irreconcilable they are with many passages in God's word, such as—'thou shalt love the Lord thy God with all thy heart.'—'God now commandeth all men every where to repent.' 'Without holiness no man shall see the Lord,' &c. because he has no where attempted *to show* that they are agreeable to the word of God; at least, that they are

taught in it. We are bound however, to mention, that certain opinions which, from some of his expressions, we might be disposed to impute to him, we find directly contradicted in other parts of the volume. Thus in contemplating our author's arrangement and connection of the various steps of a sinner's conversion, as expressed in his own language, we were in doubt whether he did not suppose they would *naturally* arise in succession, without the assistance of the grace of God, except in the production of the last, or 'the moral esteem' of God; but a more close attention shewed us that Doctor Chalmers, ascribes the whole process to the grace of God. Not only is the believer renewed by the Holy Spirit, but the faith, which precedes, is given by the Spirit, and even the movements of an awakened conscience, is *always* to be ascribed to his operation. So again, some observations of our author on the conduct of "some Theologians," who "have exacted from an enquirer, at the very outset of his conversion, that he should carry in his heart what they call the disinterested love of God," thus "darkening the freeness of the gospel and intercepting the direct influence of its overtures and its calls on the minds of an enquirer," would lead to the supposition, that he denied the *existence* of such disinterested love in the heart of a believer. This however is not the fact. He admits that it exists in angels, and *must* exist in believers before they are fitted for the employments and blessedness of angels. He objects *only* to its being required in "the outset of conversion," and before *it is possible* that it should exist in the soul of the sinner. The love of gratitude to God, he supposes will arise immediately on believing, and he is at some pains to prove that 'gratitude is not a sordid affection,' nor entirely selfish, for although it springs from love to ourselves, it is exercised in a disinterested regard to others. But while he vindicates this love, he admits the necessity of a *disinterested* love to God also.

We might perhaps be induced to trespass on the patience of our readers, by undertaking a more direct *refutation* of our author's opinions on the order of religious exercises, did we consider the subject to be of such vital importance to religion as some distinguished Theologians have considered it. A preacher's sentiments on the question will doubtless have an effect on his manner of exhibiting the offers of the gospel, and of inviting sinners to accept them, and thus, it might be presumed, on the effect of his preaching. We cannot however forget that ministers of Jesus, whose theories on this subject widely differ, are both faithful and successful preachers of the word.—The fact is, the great doctrines of the gospel, 'are the sword of the Spirit'—the wisdom of God and the power of God unto salvation. A genuine believer, who bows both his understanding and his will to the authority of God's word, will not suffer any philosophical hypothesis, however favourite, to influence him to deny the great truths plainly and directly declared in the scriptures. If his philosophy is false, by some happy inconsistency, one error will sometimes neutralize another, and leave his mind and heart open to divine truth. We have already noticed the correctness of Doctor Chalmers' views on the doctrines of total depravity, of justification by faith, and of the necessity of the influence of the Spirit in regeneration. If any important doctrine would seem more likely than any other, to be distorted by his hypothesis, it would be that of the atonement, yet his views on that subject, appear to us perfectly correct.

"That law which, resting on the solemn authority of its firm and unalterable requirements, demanded a fulfilment, up to the last jot and tittle of it, has been magnified, and has been made honourable, by one illustrious sufferer, who put forth the greatness of his strength, in that dark hour of the travail of his soul, when he bore the burden of all its penalties. That wrath

which should have been discharged on the guilty millions he died for, was all concentred upon him, who took upon himself the chastisement of our peace, and on that day of mysterious agony, drank, to the very dregs, the cup of our expiation. And God, who planned the whole work of this wonderful redemption,—who in love to a guilty world sent his Son amongst us to accomplish it,—God, who rather than lose his alienated creatures, as he could not strip his eternal throne of a single attribute that supported it, awoke the sword of vengeance against his fellow, that on him the truth and the justice of the Deity might receive their most illustrious vindication —God, who, out of Christ, sits surrounded with all the darkness of unapproachable majesty, is now God in Christ, reconciling the world unto himself, and not imputing unto them their trespasses; his tender mercy is now free to rejoice amid all the glory of his other bright and untarnished perfections, and he pours the expression of this tenderness with an unsparing hand, over the whole extent of his sinful creation—and he lets himself down to the language of a beseeching supplicant, praying that each and every one of us might be reconciled unto him—and putting on a winning countenance of invitation to the guiltiest of us all, he tells us that if we only come to him through the appointed mediator, he will blot out as a thick cloud, our transgressions—and that, as if carried away to a land that was not inhabited, he will make no more mention of them."—pp. 318, 314.

Our author, like many others, seems driven to an extreme, in stating his peculiar opinions, by the conduct of those who run into an opposite extreme. Nothing is more natural than thus to throw our weight on one extremity of the lever, to balance a force improperly placed on the other. Thus Dr. Chalmers seems led to assert, in objectionable terms, the supremacy of faith, by seeing her 'deposed from that post of prevailing supremacy which belongs to her,' by some who claim to be warm defenders of the doctrines of the gospel. Now it is a fact, of which every reader of the New Testament must be aware, that faith there holds a preeminent place in the religion of a sinner—not only as the only condition of his justification, but as the efficient cause of a holy life. To neglect this fact, and to degrade this christian grace, from its proper place in the work of our salvation, even though it be done to exalt love itself, is not a successful method of destroying the opposite error. Such a departure from "the form of sound words," will only fix our opponents more firmly in their opinions. It is in vain, in vindication, to say, that the excellence of faith results wholly from the *love* implied in its exercise. If we have departed from the accustomed language of the Bible, which must and ought to be the medium of religious communication in every protestant country, our departure from the *language*, will be considered no equivocal sign of a disrelish to the *truths* of inspiration. We would barely suggest the doubt, whether *faith* is as frequently introduced into the conversation and preaching of christians and preachers in New-England, and whether as prominent a place is given to it, as in the language of the Apostles. If there is room even for a doubt, we may be taught a useful lesson from the sermon of our author on this subject.

In like manner, Doctor Chalmers is indignant at the attempts of some to degrade the sentiments of gratitude to God, as if it were unworthy a place beside disinterested love, in the bosom of a believer. We have certainly observed in some preachers a cautious neglect to allude, in their discourses, to the peculiar favours which christians have personally received from the grace of God; from a fear, we presume, that they might excite in their hearers, a selfish joy or a selfish love to their great Benefactor.—The inspired writers and preachers plainly felt no such caution. They abound in thanksgiving, (which is but the *expression* of gratitude,) for personal blessings. The Psalmist never manifested more emotion, than when celebrating the love of God to himself, nor the great Apostle, than when magnifying the grace of God towards himself. The disinterested love of God, was kindled in the saints of old, into a warmer glow of feeling, by the remembrance of mercies which themselves had ex-

perienced. Nay, even in heaven, the love and grace of God to themselves, will not be forgotten, nor their gratitude for it cease. "Unto him that loved *us* is their song, 'and washed us in his own blood, and made us kings and priests unto God and his Father, to him be glory forever."—Gratitude is indeed a natural affection. It may be purely selfish, or at least unholy, but when there is the principle of holiness in the heart, it will sanctify this affection, which in its turn will not only give the mind a stronger sense of the general goodness of God, but will in its proper exercise coalesce with our disinterested love to God, and impart to it a greater warmth and vigour. Why should we disregard and even reject a feeling, which is not in itself improper or necessarily sinful, and which is capable of giving stability and energy to our obedience? Why be jealous of an affection, which was so freely indulged, and so freely expressed by men who spake as they were moved by the Holy Ghost? Why suffer our metaphysical or moral theories to lead us—we do not say into a *contradiction*, but at least into a *deviation* from scriptural language, and scriptural example? Why in short shall we not build *all* truth into our system, and not leave any to be seized and used as the foundation of error?

We had made large extracts from both the public ations beforeus, on what is commonly termed 'the means of grace.' The importance of the subject as well as the space it occupies in our author's pages, recommend it to our attention. To all who are impressed with the importance of eternal existence, and who also believe, that except a man be born again he cannot see the kingdom of heaven, we cannot conceive a question of deeper interest, than that which enquires whether an impenitent sinner, as such, can do *any thing*, which shall be certainly, or probably connected with his subsequent conversion, and actual salvation. A parent who looks on his children as in a state of impenitence, and who fully believes that they must be born again, before they can become the children of God, and the heirs of an eternal inheritance, asks with an anxiety not to be described, whether he can do any thing to his children or for them, which will be probably connected with their salvation. Can they be brought, through any influence on their natural affections or conscience to listen to the calls, and to receive the offers of the gospel? We scarcely need to add, that a faithful minister of Jesus, will feel a similar anxiety concerning his people, accompanied with a solicitude, which is peculiar, arising from the duties of his office, and his endeavours to win souls to Christ.—We the less regret, however, the want of room to discuss the subject in this article, as the views of Doctor Chalmers' do not appear to us peculiarly novel, or entirely correct. The language of the following extract may be assented to, without yielding assent to the hypothesis which it was intended to establish. The impotency of any address to the natural feelings of a sinner, to effect his conversion to God, is thus strongly expressed:

"The utterance of the words, Thou shalt love the Lord thy God, or perish everlastingly, can no more open the shut and alienated heart of man, than it can open a gate of iron. Multiply these arguments of terror as you may,—arm them with tenfold energy, and make them to fall in thunder on the sinner's ears,—tell him of the God of judgment, and manifest to him the frown of his angry countenance,—lay before him the grim aspect of his impending death, and spread a deeper mantle of despair over the vast field of that eternity which is on the other side of it; You may disquiet him, and right that he should be so,—you may prevail on him to give up many evil doings, and right that the whole urgency of the coming wrath should be employed to make him give them up immediately. you may set him a trembling at the power of God, and better this than spending his guilty career, in thoughtlessness and unconcern, about the great Lawgiver;—but where, in the midst of all this, shall we find obedience to the very first and greatest commandment of the law? Has this obedience been yet so much as entered on? Has love to God so much as reached the infancy of its existence, in that heart which is now beginning to be agitated by its terrors? Amid all the bitterness of re-

morse, and all the fearful looking for of judgment, and all the restless anxieties of conscious guilt, and anticipated vengeance, tell us, if a single particle of tenderness towards God, has any place in this restless and despairing bosom? Tell us, if it act as an element at all, in this wild war of turbulence and disorder? Or, has it yet begun to dawn upon the mind, and spread its salutary and composing charm over that dark scene of conflict, under which many a sinner has to sustain the burden of the wearisome nights, that are appointed to him? You may seek for love to God throughout all the chambers of his heart, and seek in vain. The man may be acting such reformations as he is driven to, and may be clothing himself in such visible decencies, as he feels himself compelled to put on, and may be labouring away at the drudgery of such observances as he thinks will give him relief from the corrosions of that undying worm, which never ceases to goad him with its reproaches; but as to the love of God, there is as grim and determined an exclusion of this principle as ever,—that avenue to his heart, has never been unlocked, through which it might be made to find its way,—every former argument, so far from having dissolved the barrier, has only served to rivet and to make it more unmoveable. And the difficulty still lies upon us,—how are we to deposit in the heart of man, the only right principle of obedience to God,—and to lead him onward in the single way of a pure, and spiritual, and substantial repentance?"—pp. 304—306.

The hope given to our exertions through the grace of God, is happily set forth in the following—

"Should a single parent among you be led, from what we have now uttered, to have over his children with a godly jealousy, and not to suffer those, for whose eternity he is so deeply responsible, to take their random direction, through society, just where the prospects of business, and of wordly advantage, may chance to carry them; to calculate on the possibilities of moral corruption, as well as on the possibilties of lucrative employment; to look well to exposures and acquaintances, and hours of social entertainment, as well as to the common-place object of a situation in the world. And when you talk of a good line for your children, just think a little more of the line that leadeth to eternity, and have a care lest you be the instrument, of putting them on such a path of danger, that it shall only be by the very rarest miracle of grace, that your helpless young can be kept from falling, or be renewed again into repentance."—p. 309.

"The intercession of Christians, who are already formed, is the leaven which is to leaven the whole earth with Christianity. It is one of the destined instruments in the hand of God for hastening the glory of the latter days. Take the world at large, and the doctrine of intercession, as an engine of mighty power, is derided as one of the reveries of fanaticism. This is a subject on which the men of the world are in a deep slumber; but there are watchmen who never hold their peace day nor night, and to them God addresses these remarkable words, "Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—p. 39.

Literary and Philosophical Intelligence.

Proposals have been issued by S. G. Goodrich, Hartford, for publishing the Poetical works of John Trumbull, LL. D. 'This edition is to contain Mc' Fingal with copious notes; the Progress of Dullness, revised and corrected; the smaller pieces which the author has given to the public, and many pieces which have never yet been published. There are also to be an original Memoir of the Author, a Portrait, and four copperplate illustrations from original designs.' The edition is prepared for the press by the author, and will be published under his direction.

Theological Seminary.—The Synod of Tennessee have taken measures for the establishment of a Theological Institution to be denominated, *The Southern and Western Theological Seminary.* The Synod has issued a circular letter, inviting their brethren of other Synods in the Southern and Western States, to co-operate with them, and requesting them to appoint a delegation to meet at the next session of the Synod of Tennessee, in the town of Frankfort, West Tennessee, on the second Wednesday of October, 1820.

The following are extracts from an address of the Synod.

"The seminaries at Andover and Princeton, while they display the pub-

lic spirit, the ardour and strength of piety in a portion of our country, will not be able, for centuries, to supply with ministers, the vast uncultivated regions of the South and West. There is, therefore, a necessity, imperious and urgent, that a Theological Institution be founded and built up among ourselves, in which pious young men, the rich and poor, whose spirits shall ardently engage in the service of the Lord, may have opportunity, and the best advantages to prepare for the interesting work and the various and pressing duties of the holy ministry. An institution of this kind would excite the exertions and zeal of Christians to bring forward poor and pious young men to the holy altar, by their benevolent contributions; it would give respectability, solemn dignity and sensible weight in the view of the public, to the doctrines and religion of Christ, while it would furnish a thousand streams to refresh and gladden Zion, the city of our God.

"The means in the hands of the western and southern population are amply sufficient to accomplish this object of incomparable worth. God, the author of all our temporal and spiritual blessings, has caused an unexampled tide of prosperity to flow upon our land. Our cellers and store houses have been filled with riches, from the munificent hand of our gracious benefactor. What heart can refuse to devote a portion of his gifts to this object, when the glory of God, the interest of the church, and the eternal welfare of souls demand it?

The Rev. William Allen who was President of the late Dartmouth University has been elected President of Bowdoin College.

Thomas Cooper, M. D. has been elected Professor of Chemistry in the College of South Carolina.

A Society has lately been formed for the "education of young men for the ministry of the Protestant Episcopal Church in Virginia and Maryland. In a statement made by the Editors of the Washington Theological Repertory, who are members of the Episcopal Church, it is declared that since the year 1799, or during the last twenty years, the actual number of Episcopal clergymen in Maryland and Virginia, has diminished more than one third—in the state of Virginia, within that short period nearly one half. The diminution in the states south of Virginia is still greater."

"These facts may be at once ascertained, (continue the Editors) by reference to the conventional records of Maryland and Virginia. Let it be recollected that within the above named period, the population of the United States has nearly doubled, and that the other branches of our church, not excepting the diocess of Pennsylvania, New Jersey, and New York, have exhibited, within the term, but a very inconsiderable increase in the number of clergymen. In 1799, the whole number of clergymen reported to the general convention, was 220; and in 1817, 263; giving an increase of only 43."

Agricultural Society.—In Fairfield county, which Morse describes as being 'the best in the state,' and who also says that 'the farmers there are remarkably thrifty and prosperous,' we are happy to learn that an agricultural society has at length been formed.—Of this Society, the Hon. William Edmond is President: Zalmon Read, Samuel B. Sherwood, and Robert Fairchild, Vice Presidents.

Financiel.—The National Intelligencer states that, 'The amounts of gross Revenue, from duties on imports, tonnage, passports and clearances, &c. and of the expenses of collection for the four last successive years, for which returns are fully made up, were as follows:—

	Gross.	*Expenses.*
In the year		
1815,	$36,771,038 09	$465,015 58
1816,	28,300,473 06	816,373 50
1817,	18,269,585 81	744,810 66
1818,	22,574,873 63	746,422 15

Subtracting the last column from the first, will shew the nett amount of the revenue for the same years respectively.

The tonnage employed in foreign trade, appears, from the records of the treasury, to have been, in successive years as stated in the first column below, and the proportion of foreign tonnage to the whole amount of tonnage employed in the foreign trade, was as stated in the second column:—

	Tonnage.	*Proportion of foreign.*
In the year		
1815,	917,22	23.6 to 100
1816,	1,136,604	22.8 to 100
1817,	992,556	24.4 to 100
1818,	916,514	17.6 to 100

The total amount of sales of public land North west of Ohio, from the opening of the offices to the 30th of Sept. 1818, was $21,545,797 45. The amount of such sales from 1st Oct. 1818, to the 30th Sept. 1819, was $4,939,658 84.

The total amount of sales of public lands at the offices in Mississippi and Alabama, from the opening of the offices to the 1st of Oct. 1818, was $7,950,661; and the amount of sales from that date to the 30th Sept. 1819, was $9,705,889.

Rapids of Tallulah.—A writer in the Georgia Journal describes these rapids in the following manner:—

"This stream is by the Cherokee Indians called in some places Tarrurah; at the other places Tallulah. It is the western branch of Tugulo river, and the rapids are situated about ten miles above its junction with Chattuga river, which is the eastern branch of the Tugulo. The rapids of Tallulah are about ten miles north-east of Habersham court house, (or the place appointed for its temporary location;) at this spot the river passes through a range or ridge of mountains for somewhat more than a mile, forming for its bed an awful gulf, and for its banks stupendous fronts of solid rock, like those of the Niagara just below its great cataract, and of the Gennesee river, below the fall in that stream, a few miles above Lake Ontario. These banks of Tallulah are worn by its water in many places into caverns and grotesque figures, and often the sides are perpendicular and smooth, beyond the means of art to imitate. Just at the head, and also at the foot of the rapids, the banks of the Tallulah are not more than ordinary height above common water-mark. In the intermediate distance, the height of the banks varies from 200 to 500 feet perpendicular. The width of the river from 15 to 100 feet. There are four perpendicular pitches of water, of from 50 to 80 feet, and a great many smaller cataracts of from 10 to 20 feet perpendicular pitch. I am confident, that within the extent of the rapids, say a mile, the fall of water is not less than 300 or 350 feet.

There are but two or three points by which a person can possibly descend to the bed of the river, and these on the tracts of small rivulets, emptying themselves into the river on the west side and making several very steep precipices, down which one may possibly pass by aid from the shrubbery that grows in the hollows.

The first impression on the mind of the visitor as he approaches so near to the edge of the precipice as to get sight of the water, is alarming yet inviting; awful yet grand and sublime. At the instant he views the current some hundred feet below him, he shrinks back in apprehension of his destruction; still curious to view it, he cautiously advances again, till, by degrees, he becomes so familiar to the scenery as to be dissatisfied when from it. At every step the visitor observes some new dress that adds interest to the scenery.

But there is no tinselled ornament on the banks of Tallulah. In a wild, uncultivated and barren country, no art has been introduced to deface this grand exhibition of nature."

Gymnotus Electricus.—M. De Humboldt during his travels to the Equinoctial regions of this continent, obtained in the neighbourhood of Calabozo several gymnoti or electrical eels.

It would seem that the electrical power of the gymnotus is much greater than has been generally supposed. M. De Humbolt says that it would be rashness to expose ones self to the first shock of a large and irritated gymnotus, as its stroke is more powerful than the discharge of a large Leyden jar. He received such a shock by placing his feet upon one, just taken from water, that during the day he was affected with a violent pain in the knees, and in almost every joint. He thinks that the electric action of the fish depends entirely on its will, and that it has the power of directing the 'action of its organs to any part of the external object that may affect it, or towards the point where it finds itself the most strongly irritated.'

While at Calabozo, M. De Humboldt offered a reward to some Indians if they would procure him some of these gymnoti, but the dread of the shocks which they might receive, rendered the offer unavailing. He at length proceeded to the Cano de Bera, from whence he was conducted to a stream which formed a basin of muddy water. The gymnoti cannot easily be taken in nets as they are possessed of great agility, and can also bury themselves in the mud. The roots of the *piscidea erithryna* and of some other herbs, when thrown into the water

intoxicate them and they may in this manner be taken with more ease. M. de Humboldt, however wished to procure them in full vigour. The Indians said they would 'intoxicate them with horses;' and after procuring about thirty horses and mules from the Savanna, the following scene ensued.

'The extraordinary noise caused by the horses' hoofs, makes the fish issue from the mud, and excites them to combat. These yellowish and livid eels, resembling large aquatic serpents, swim on the surface of the water, and crowd under the bellies of the horses and mules. A contest between animals of so different an organization furnishes a very striking spectacle.—The Indians, provided with harpoons and long slender reeds, surround the pool closely; and some climb upon the trees, the branches of which extend horizontally over the surface of the water. By their wild cries, and the length of their reeds, they prevent the horses from running away and reaching the bank of the pool. The eels, stunned by the noise, defend themselves by the repeated discharge of their electric batteries. During a long time they seem to prove victorious. Several horses sink beneath the violence of the invisible strokes, which they receive from all sides in organs the most essential to life; and stunned by the force and frequency of the shocks, disappear under the water.—Others, panting, with mane erect and haggard eyes, expressing anguish, raise themselves, and endeavour to flee from the storm by which they are overtaken. They are driven back by the Indians into the middle of the water; but a small number succeed in eluding the active vigilance of the fishermen. These regain the shore, stumbling at every step, and stretch themselves on the sand, exhausted with fatigue, and their limbs benumbed by the electric shocks of the gymnoti.

'In less than five minutes two horses were drowned. The eel, being five feet long, and pressing itself against the belly of the horse, makes a discharge along the whole extent of its electric organ. It attacks at once the heart, the intestines, and the *plexus cœliacus* of the abdominal nerves. It is natural that the effect felt by the horses should be more powerful than that produced upon man by the touch of the same fish at only one of his extremities.—The horses are probably not killed, but only stunned. They are drowned from the impossibility of rising amid the prolonged struggle between the other horses and the eels.

'We had little doubt that the fishing would terminate by killing successively all the animals engaged; but by degrees the impetuosity of this unequal combat diminished, and the wearied gymnoti dispersed. They require a long rest, and abundant nourishment, to repair what they have lost of galvanic force. The mules and horses appear less frightened; their manes are no longer bristled; and their eyes express less dread. The gymnoti approach timidly the edge of the marsh, where they are taken by means of small harpoons fastened to long cords. When the cords are very dry, the Indians feel no shock in raising the fish into the air. In a few minutes we had five large eels, the greater part of which were but slightly wounded. Some were taken by the same means toward the evening.'

'The presence of the gymnoti is considered as the principal cause of the want of fish in the ponds and pools of the Llanos. The gymnoti kill many more than they devour; and the Indians told us, that when they take young alligators and gymnoti at the same time in very strong nets, the latter never display the slightest trace of a wound, because they disable the young alligators before they are attacked by them. All the inhabitants of the waters dread the society of the gymnoti. Lizards, tortoises, and frogs, seek the pools, where they are secure from their action. It became necessary to change the direction of a road near Uritucu, because these electrical eels were so numerous in one river, that they every year killed a great number of mules of burden as they forded the water.'

List of New Publications.

THEOLOGY.

The Duty and Dependence of Sinners; a Sermon by the Rev. Seth Chapin. Boston.

The Validity of Presbyterian Ordination, asserted in a letter to the Author of a Pamphlet entitled, 'Presbyterian Ordination doubtful. New-Haven.

Sermon and Addresses delivered at the Consecration of the Rt. Rev. Thomas C. Brownell, to the Holy Office of Bishop. New-Haven.

MISCELLANEOUS.

A defence delivered before the Classis of Montgomery, Oct. 29, 1819; by the Rev. Coanrad Ten Eick; together with a brief statement of the rise and progress of the controversy which occasioned it, and the decision of the classis in the case. Auburn.

A Poem on the Pleasures and advantages of True Religion, delivered before the United Brothers' Society, in Brown University, on their Anniversary, August 31, 1819, by Rev. Daniel Huntington.

A View of the Lead Mines of Missouri; including some observations on the mineralogy, geology, geography, antiquities, soil, climate, population, and productions of Missouri and Arkansaw, and other sections of the Western Country; accompanied by three engravings, by Henry R. Schoolcraft. 8vo. New-York.

Annual Philosophical Magazine, or United States Calendar and Repository of Science and amusement. Number I, for the year 1820. 12mo. New-York.

Religious Intelligence.

SOUTH AFRICA.

From the London Evangelical Magazine.

Messrs. Campbell and Philip in their account of Africaner, say:—

"Africaner is a judicious, excellent Christian; you would have been astonished to have heard the answers that he gave to the questions which were proposed to him! How would the great Congregations in London have been filled with admiration of the power and grace of God had they seen and heard the man who some years ago burned our settlement at *Warm Bath*, and who was the terror of South Africa, conversing about the love of Christ, while the tears ran down his cheeks. Could the friends of the Missionary Society see what their labours, under the blessing of God, have effected for this man, they would think all their sacrifices amply repaid.

"Mr. Moffat assures us that the old man and his four sons are decidedly pious. It must afford great satisfaction to the government here to see a man who had once been such a troublesome enemy, become quite another character. We have desired Mr. Moffat to write down a few particulars of his late journey for insertion in the Missionary Chronicle."

Extract of a Letter from Mr. Moffat to the Directors. Cape Town, 16th April, 1819.

"During my stay at Griqua Town, I preached occasionally, and obtained proper information relative to the situation alluded to, to which I felt some objection on seeing many difficulties in the way of a political nature. This induced me to propose visiting the Bootchuana country, to see the brethren and gain some knowledge of the tribe spoken of.

"Brother Anderson stated that he had promised to visit Lattakoo, to see the progress of the Brethren, and the present was a favourable opportunity. We accordingly set off on the 17th, with two waggons, Sister Anderson and family. We arrived at Lattakoo on the evening of the 24th. I can hardly describe the joy and surprise which the brethren manifested on hearing that I was from Great Namaqualand. They informed me that for some days past they had been talking of me.—One of them informed me that he had just visited the tribe of Bootchuanas to the westward, and heard them speaking frequently of Jesus Christ. On his inquiring of them where they had heard of him, they immediately gave him a long account of their visit to my place, and what they had seen and heard. He further added

that these Bootchuanas were making known to the whole nation that they had got a teacher, who would soon come to instruct them. These accounts filled the brethren with joy at the prospect of another door being opened to preach the gospel to that numerous people. The following day Mateebe came and saluted me by giving me his hand. One of the brethren informed him who I was. On hearing this he was much pleased, having heard of me by the tribe alluded to. I requested that he might be asked what he thought of my going to the Bootchuanas above mentioned. He replied, addressing himself to me, 'You must come; they will not be concerned with you: they are your people; and when you come, if any thing take place which is not agreeable to you, then come to me and live with me; I will take care of you all your life.' I returned my thanks to him for his professed affection.

'During my stay at Lattakoo, I saw and heard many wonderful things, which the present paper will not allow me to insert. I preached occasionally with much delight to the poor Bootchuanas. In an external respect, things look very well; the brethren have laboured hard; they have built a decent church of wood and reed, covered with clay. They are also building houses for themselves; have formed good gardens, and have led out the Krooman river, nearly three miles to the spot where the institution is placed. Mateebe professes great love to the missionaries, and will not by any means allow them to depart. The attendance at public worship is tolerable; though no fruit as yet appears. We left Lattakoo on the 28th, and arrived at Griqua Town on the 3d of October. Feeling anxious to return home, I set off on the 5th, and after experiencing nearly equal difficulties as before, I arrived at Peace Mountain on the 15th. My little flock were all out of patience. Some came with tears, and said they hoped that I should never leave them again.

'Peace Mountain at that time presented a most mournful appearance; not a single blade of grass to be seen in any direction whatever; the poor cattle dying, and milk, the chief article of support, extremely scarce. I appointed meetings expressly to call upon God, that he might pass by our iniquities, and open the windows of heaven, that rain might descend and water a thirsty land. The Lord heard our prayers and sent an abundance of rain on the institution, so that a river passed through where the houses stood. This manifestation of God's goodness was clearly seen by almost all the people with eyes of gratitude. I went out amongst them before the rain ceased, and saw many weeping. I sat down with them, and we wept together, every one telling his tale, 'how good was God! how poor was man!' The interpreter, Jacobus Jagher, one of Africaner's sons, on seeing his wife afraid of the awful thunder which then was rolling, asked her how she could be afraid of a God so kind, and who would send down the rain of his grace with equal abundance on our dry and parched souls; while he was thus speaking, he fell down on his knees, and blessed God for the blessings of his salvation.

'In the month of January, one of the sisters died. Her death-bed was a blessed and encouraging scene. She was aged, and had walked many years in the ways of God: Her views of the plan of salvation were clear. Her faith strong. Her resignation to her Father's will caused many to wonder, and some to adore. Indeed the whole of her deportment, from the time I knew her, till her departure, became a mirror of the Lord Jesus. She seemed perfectly freed from the world, and only looked and hastened to the coming of the Lord Jesus. She left for her unbelieving children, whom she called to her bed-side, that they might see a Christian die. I may say she fell asleep in Jesus, having a well-grounded hope. From what I could learn, she was the fruit of Brother Anderson's labor, when on the Great River. I improved her death from Rev. xiv. 13. God has of late blessed the preached word. Some who were dead in sin, are inquiring the way to Zion. Christian Jagher, (Africaner,) the chief, is with me: every person seems pleased. I have just had an interview with Col. Bird, who was pleased to hear of Africaner's visit to Cape Town.'

Extract of a letter from Rev. Mr. Philip, dated at Zwellendam, May 17, 1819.

'In a former letter, I gave you a brief account of the arrival of Brother Moffat and Africaner, in Cape Town, and of the interest excited among the inhabitants of the place by the appearance of the Namaqua chief at the seat of the Colonial Government of South Africa, in the train of one of our missionaries. Enclosed I send you the substance of two conversations with this singular man:* the first took place in my house at Cape Town, in the presence of a few friends; and the other in a public meeting in a place of worship at the Paarl. The questions and answers were in the Dutch language. The questions were put by Brother Moffat; and both were translated into English by Brother Evans and our worthy friend, Reynier Beck, Esq. In the answers to the questions, we have endeavored to preserve as nearly as possible the expressions of Africaner; and I am assured that they have gained nothing in the translation.

* Of these we print only part as a specimen.

Answers to questions put to Africaner before a few friends at Cape Town, and before a public meeting at the Paarl.

Q. What think you of God?—A. In the simplicity of my thoughts, I believe that God is the Great Spirit.

Q. Is he mortal, or immortal?—A. He is immortal.

Q. Is God just, or unjust?—A. Just.

Q How do you prove the justice of God?—A. His justice was manifested in the deluge: in the destruction of Sodom and Gomorrah. It is also manifested in the eternal punishment of the ungodly; but most of all in the death of Christ.

Q. Is God gracious?—A. Yes. He is a gracious God, and he has shown that; by calling me from my bad ways.

Q. What do you think of the eternity of God?—A. This is a subject I dare not inquire too far into, it is above my understanding; but I am satisfied that he is from eternity to eternity.

Q. What do you think of man in his natural state?—A. He is unconverted and far from God, and consequently open to the wrath of God forever.

Q. For whom did Christ die?—A. For all who believe in his name.

Q. How shall we know when men believe in Christ?—A. When men have faith they receive Christ's words; worship him; love him; pray to God; abstain from evil, and keep the commandments of Christ; 'By their fruits ye shall know them.'

Q. Can we do all these things by our own strength?—A. No; the spirit of God must convince us of sin, of righteousness and judgment, and must work in us to will and to do, according to his own good pleasure.

'To form a proper estimate of the change effected upon Africaner, his former character and circumstances must be taken into consideration. A few years ago this man was the terrour of the colony; a thousand dollars were offered to any man that would shoot him; he burned our missionary station at Warm Bath; and when Mr. Campbell crossed Africa on his former journey, he was more alarmed with the idea of meeting Africaner in his journey, than with all the other dangers to which he was exposed. What a change! the persecutor is turned into the warm friend of missionaries; the savage has laid aside his barbarous habits, and has become docile and gentle as a child; and the man who was formerly the plunderer and terrour of the colonists, is now a friend of peace and justice, and is the centre of union, and the bond of harmony between the subjects of the British Government, and the savage tribes with which they are surrounded, and among those tribes themselves.

'The colonial Government was so much pleased with the appearance of Africaner in Cape-Town, that they made the chief a very handsome present of a waggon, which was purchased at eight hundred rix dollars. I am, my dear Brother, Your's in the Gospel of Christ. JOHN PHILIP."

NEW-JERSEY MORAL SOCIETY.

ON Tuesday the 2d inst. the New-Jersey Society for the suppression of vice and immorality, and for the encouragement of virtue and good morals, held its annual meeting in New-Brunswick.

The following is the report of the Board of Directors.

The Board of Directors report to the "New-Jersey Society for the suppression of vice and immorality, and for the encouragement of virtue and good morals," that they have, during the past year, been prosecuting with a steady and lenient hand, in conformity with the spirit of its constitution, the interests of this association. They caused to be printed and circulated, a number of copies of the proceedings of the last annual meeting of the Society, and they are pleased to find that the more its views, principles, and designs are made known, the more is the utility and importance of the institution appreciated. Some, who were, at first, disposed to view it as an adventurous experiment, are now ready to acknowledge, that with the moderation, coolness, and candour, which have uniformly marked its proceedings, it is calculated to be ultimately productive of much good. A correspondence has been opened with several persons on the subject of procuring a reform in respect to travelling in public coaches on the Lord's day; which it is hoped will in due time eventuate in a happy check and correction, if not entire suppression of this great evil. Incipient measures have been taken to procure a printed catalogue, in the form of handbills, of the crimes and vices punished by statute in this State, with their corresponding penalties annexed, that they may be put up in places of public resort, and operate at once, both to the instruction and reformation of all who now ignorantly violate the laws. In some parts of the state during the past year, important institutions have been formed, which, if not directly and professedly auxiliary to this society, will nevertheless greatly aid and strengthen its operations.

But while we witness with pleasure, these tokens of the increasing prosperity of this Society; the Board, with emotions of heartfelt grief, are called to record the death of JOSHUA M. WALLACE, Esq. its worthy patron and President. The deep and lively interest which he took in all the concerns and deliberations of this society and of the Board, over both of which

he so happily presided, is well known to every member. The character of this excellent man needs no eulogy. The history of his humble piety, of his evangelical zeal, of his catholic disposition and expansive charity, may be found in the records and annals of the principal benevolent Institutions of the day, the interests of which he so sedulously aimed to promote, that their success and prosperity were, in his heart, identified with his own happiness. As a man, a patriot, a philanthropist, and a Christian he stood pre-eminently high, and furnished an admirable example for our imitation. With his bereaved relatives and friends, and with an enlightened public, who all unite in deploring his loss, the members of this Board most cordially sympathise. We will ever honor his worth, revere his memory, and gratefully cherish the recollection of his eminent services; while, through divine grace, we will endeavour to comply with the scriptural injunction: *Go thou and do likewise.*

LEVERETT I. F. HUNTINGTON,
Vice President.
CHARLES E. HOLLINSHEAD, *Secretary.*

NORTH-WESTERN MISSIONARY SOCIETY.

A Society, bearing this title, has been formed at Cincinnati, (Ohio.) The following are the most important articles of its constitution.

This Society shall be composed of male and female members, of all denominations of Christians who shall become subscribers thereto.

The sole object of the Society shall be, to employ Missionaries to preach the Gospel to the poor and the destitute, at home and abroad, as God may give ability and offer opportunity.

The concerns of the Society shall be conducted by a Board of Managers, which shall consist of twenty-four members, to be elected at the annual meeting, and of such other persons as may become managers by subscription.

At the annual meeting, there shall be one manager elected from each denomination of Christians uniting in this Society; the rest of the elected managers shall be chosen from any of the religious denominations.

Each person who shall pay to this Society the sum of two dollars annually, shall be a member; every person who shall pay the sum of twenty dollars, at one time, shall be a member for life; every person, male or female, who shall pay the sum of eight dollars, annually, shall be a Director; and any person who shall pay the sum of fifty dollars, at one time, shall be a Director for life.

The officers of the Society shall be a President, four Vice-Presidents, a Recording Secretary, a Corresponding Secretary, an Assistant Corresponding Secretary, and a Treasurer, to be chosen by the Managers from among themselves.

The following are the names of the principal officers of the Society.

Rev. J. L. Wilson, *President.*
Jacob Burnet, Esq. *1st Vice-President.*
Rev. Samuel Johnston, *2d do. do.*
" Thomas Thomas, *3d do. do.*
" Jacob Gulick, *4th do. do.*
" Isaiah Stuck, *Corresponding Secry*
Mr. John F. Keys, *Assistant do. do.*
" Samuel Lowry, *Recording do.*

The editors of the Weekly Recorder observe: 'We are informed that between six and eight hundred dollars have been subscribed towards raising funds for this Society; that the board of managers have determined to employ a missionary, as soon as they can find a suitable person; that they will pay him *fifty* dollars a month, and give him the use of a horse.'

REVIVALS OF RELIGION.

THE inhabitants of the east parish of Boscawen, (N. H.) have been favoured by the gracious visitation of God. About one hundred and thirty persons are indulging the hope that they have an interest in Christ.—In the west parish of Boscawen, in Concord, in Canterbury, and in Salisbury, the attention of many has been excited to their spiritual interests.

In Smyrna, and in Sherburne, (N. Y) there is a very general revival of religion. The same is true of Cooperstown, where fifty persons have made a profession of faith in Christ, and been admitted to the Presbyterian Church.

In the united congregations of Plaingrove and Centre, Mercer county, (Pa.) eighty persons have, within the last two years, been added to the church.

Copy of a letter from Captain William Lander, master of the ship Exeter, of Salem, lately returned from a voyage to the Indies, to Joshua Spaulding; communicated for publication by Mr. Spaulding.

SALEM, December 2, 1819.

Rev. and Dear Sir—

I sit down to inform you of my safe arrival, last month, from Batavia, in good health. I was not informed of the death of my son William,* until I arrived at the Post Office to deliver my letters. It immediately came to my heart, Be still and know that I am God. I hope and trust, Sir, the Lord had prepared him to enjoy his more immediate presence in the world

*William Lander, Junr. died the last season in the West Indies.

of Spirits. He appeared to be very much weaned from this world; and I hope we sorrow, *not as those who have no hope.* I trust he will be among the redeemed, who shall stand on the Mount Zion of the world to come, when the Lord shall appear.

I now shall inform you, dear Sir, of the wonderful dealings of the Lord, with part of my crew, on my last voyage. After I left France† for Batavia, and after I passed the Cape of Good Hope on the 14th of February, the Lord was pleased to call up the mind of one of my seamen, by reading a book of Sermons, preached by the Rev. A. Abbot, of Beverly. He was brought under great distress of soul, and made to cry out, What shall I do to be saved? As soon as I was made acquainted with the case, by one of his watch mates, my feelings I cannot describe, but began with him while at the helm, and impressed on his mind his lost state by nature; and I trust I had clear views of the dreadful state of living without God, and our blesssed Lord and Saviour in the world, and our exposedness every moment while out of Christ. And I believe the Spirit of truth carried conviction home to his heart and conscience; as he often told me that he was about to ask me to say no more to him then; for, said he, I felt the load of guilt to be insupportable; and he remained so for three or four weeks. Shortly after the first man's mind was impressed, there appeared to be a solemnity among my ships.‡ I had meetings on deck, and down in the cabin; and I trust the Lord of his good pleasure, abounding through our divine Redeemer, has made four of my crew, and my cook, willing subjects of his grace in the day of his power. I endeavoured to hold up to their view, the righteousness of the Lord Jesus Christ, as the only fit clothing for their souls, and to bring them off the ground of trusting in themselves, or of expecting anymercyat the hand of the Lord for any of their performances; but that God, for Christ's sake, would be reconciled to them. I felt there was a great duty to perform,and, I trust, prayed to the Lord to direct me, and give me the light of his countenance, and enable me to speak to the honour of his name. I endeavoured to explain to them how justly we are condemned by his holy law, and if we have not a substitute, we must fall under the penalty of it; and that Christ is the end of the law; therefore Christ's righteousness must be applied and imputed to us, or we cannot be saved. And I trust the Lord has been their Divine Instructor. Four of them have passed an examination by the Rev. Mr. Blatchford, and I expect will join with his church and people, next communion in the holy covenant. They have read your first volume of the Theory, and it has established the mind of one of them respecting baptism: and they have read your lectures, which has set them to thinking about the Millennium.* These cases have made considerable talk in the town. It is said I have brought home a load of Christians. O my dear Sir, I long to see you, and your dear family; but when it will be I do not know. But I trust my prayer is, the Lord will be near to me, and enable me so to live, that at the end of my race, I may be found among the Redeemed from among his guilty creatures.—My best respects to your dear family, and all friends. WM. LANDER.

† The ship went out by the way of France.

‡ A seaman's phrase for 'men before the mast.'

* "Captain Lander is one of those who retain the ancient views of the Millennium."

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of $3052 76 in the month of November. The Treasurer of the American Education Society acknowledges the receipt of $659 30, in the month of November.

The late Mary-Ann Noyes, of Lyme, relict of the late Dr. John Noyes, left by her last will and testament one thousand dollars to the Education Society of Yale College, and also, among other legacies to a large amount, one hundred dollarrs to the First Church in Lyme.

The late Mrs. Lydia Sparhawk of Boston, after giving 1700 to several individuals left to the Poor of the First Baptist Church, $1000; Poor Widows of Baptist Ministers in Massachusetts, 1000; Massachusetts Bible Society, 1000; Baptist Missionary Society, 1000; Asylum for Indigent Boys, 1000; Female Asylum, 1000, Society for the Education of Jewish Children, 500; Baptist Education Society, 500; Religious Tract Society, 500; For the Sunday School of the First Baptist Society, 500.

The residue of her estate was given for charitable objects, at the discretion of her executors. The whole estate is worth about $13,000.

The sum of $1335, has been collected in the several Methodist Churches in New-York, for the benefit of the Methodist Free School.

Ordinations and Installations.

Oct. 6th.—The Rev. Reuben Mason, was ordained pastor of the congregational church and society in Waterford, Vt. Sermon by the Rev. Mr. Sutherland of Bath, N. H.

Oct. 20th.—The Rev. Alpha Miller, was ordained pastor of the congregational church and society in Bridgewater, Oneida county, N. Y.—Sermon by the Rev. Dr. Norton, of Clinton, N. Y.

Nov. 17th.—The Rev. John Goldsmith, was ordained by the Presbytery of New-York, and installed pastor of the church and society in Newtown, L. I. Sermon by the Rev. Mr. Rowan, of Greenwich.

Nov. 24th.—The Rev. Rufus W. Bailey, was ordained pastor of the South church and congregation in Norwich, Vt. Sermon by the Rev. Mr. Perkins, of Amherst, Mass.

Dec. 1st.—The Rev. William Balch, was installed pastor of the congregational church and society in Salem, N. H. Sermon by the Rev. Mr Eaton, of Boxford.

Dec. 1st.—The Rev. Samuel Gilman, was ordained pastor of the second independent church in Charleston, S. C. Sermon by the Rev. Mr. Tuckerman, of Chelsea, Mass.

Dec. 3d.—The Rev. Mr. Slack, President of the College of Cincinnati, Ohio, was ordained to the office of the gospel ministry, by the Presbytery of Miami.

Dec. 8th.—The Rev. Luther F. Dimmick, was ordained pastor of the North church and society in Newburyport, Mass. Sermon by the Rev. Professor Stuart, of Andover.

Dec. 8th.—The Rev. Ebenezer Cheever, was ordained pastor of the congregational church and society in Mount Vernon, N. H. Sermon by the Rev. Mr. Hall, of New Ipswich.

Dedications.

Nov. 3d.—The new congregational meeting house in Glastenbury, parish of Eastbury, was dedicated to the worship of Almighty God. Sermon by the Rev. Dr. Chapin, of Wethersfield.

Dec. 12th.—The new church of the United Brethren in Philadelphia was dedicated to the worship of Almighty God.

Dec. 15th.—The congregational meeting house, Essex street, Boston, was dedicated to the worship of Almighty God. Sermon by the Rev. Mr. Sabine, pastor of the church. On the front of the building is this inscription; "Congregational Church Instituted, and this House erected and dedicated to the worship of Jehovah, Father, Son and Spirit, 1819."

To Readers and Correspondents.

The Review of Dr. Griffin's Essay on the Atonement, will appear in our number for January.

G. A.; R. T.; and V. will be inserted.

C. R.; D. M.; O. P. S.; L.; and X., have been received, and are under consideration.

In addition to the determination which we announced in our last, of giving a summary from month to month, of interesting religious occurrences, we would now further state our intention of publishing a record of passing events generally. In preparing such a record it will be our object to avoid interference with the political dissentions of our country. The Christian Spectator will thus contain a succinct history of our own times, while by occasional comments, it may contribute to the formation of a proper train of thinking on important subjects. Exertions will be made to render the Miscellaneous Department of our work more interesting to the general reader; and contributions for that and for the other departments of the Christian Spectator, are respectfully solicited.

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